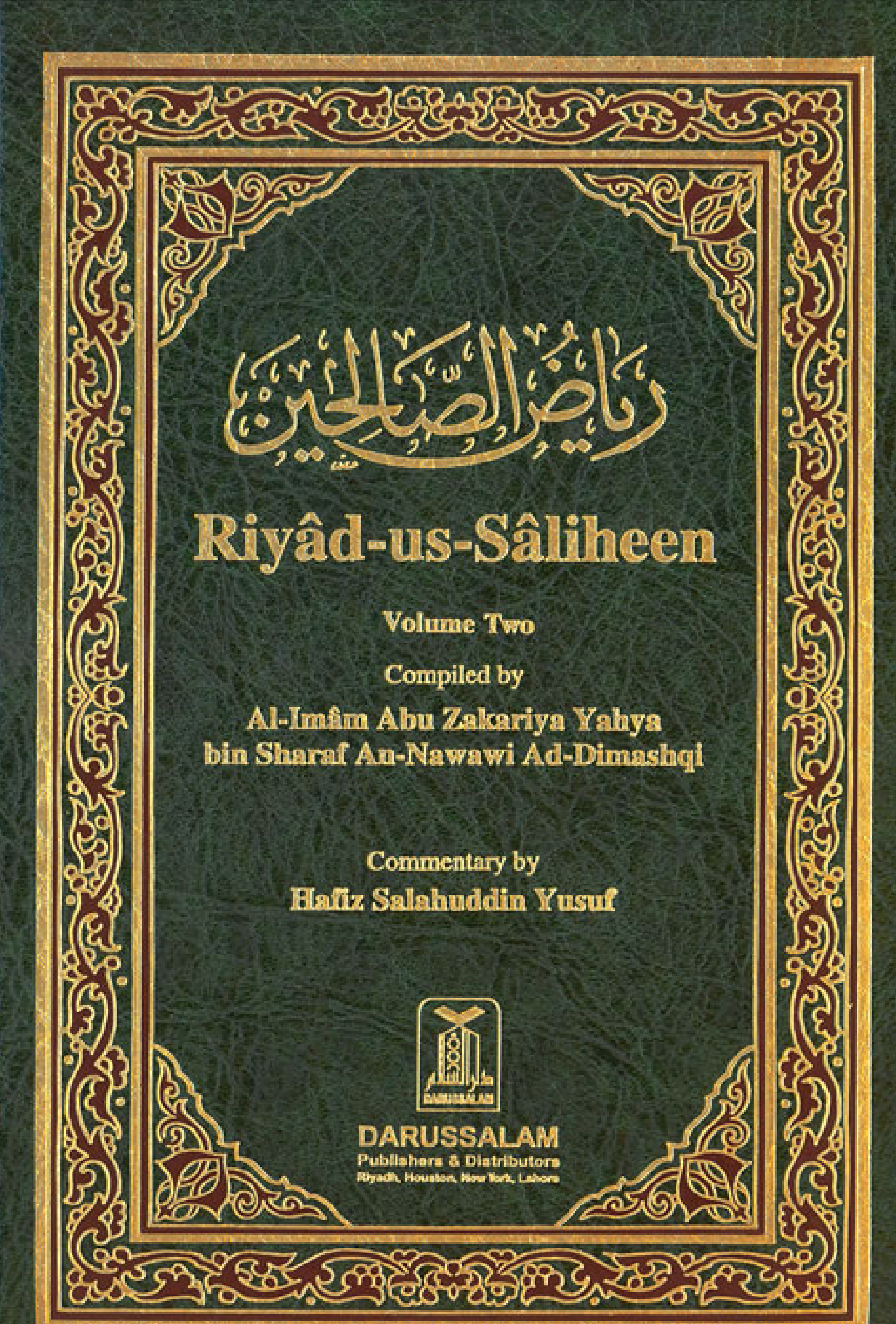

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Tahzeebu Dalilul Faliheen

Sharhu Riyadis Saliheen

The Meadows of the Righteous (Abridged)

VOL . 1

CONTENTS

Transactions

Author's Introduction

Praise belongs to Allah ﷻ, the One and only, the Irresistible, the Exalted, and the Forgiver of sins. Praise belongs to Allah ﷻ, the One Who makes the day turn into night that those who have hearts take warning. Praise belongs to Allah ﷻ Who chose from among His servants a group of people who elevated themselves above worldly delights and focused their attention on Al-Moraqaba, (momentary self-accountability), and considered the creation of the heavens and the earth and whatever is in between.

They worshipped Allah with absolute devotion and prepared for the Hereafter, the eternal dwelling place. They refrained from what displeased Him or dissatisfied Him under all circumstances.

I praise Him with due praise and testify that La laha illa Allah, Wahdaho La Sharee Lah, Laho almolk wa Laho alhamd, wa Howa ala Kolli Shay'in Qadeer (None has the right to be worshipped but Allah alone and He has no partner. All Sovereignty is for Him, and all praises are for Him, and He is the Omnipotent). I testify also that Muhammad Rasool Allah (Muhammad is the Messenger of Allah ﷺ) who conveyed the Message, invited us to the upright religion, and guided us to the Straight Path. May the blessing and peace of Allah ﷻ be upon him, his fellow Prophets and the Messengers, and their families.

To proceed:

Allah ﷻ said:

"And I (Allah) have not created the jinn and mankind except that they should worship Me (Alone) *I do not seek any provision from them (for themselves or for My creatures)

nor do I ask that they should feed Me (i.e. feed themselves or My creatures) *" (51: 56-57)

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالإِنْسَ إِلاَّ لِيَعْبُدُونِ(٥٦) مَا أُرِيدُ مِنْهُم مِّن رِّزْقٍ وَمَا أُرِيدُ أَن يُطْعِمُونِ (٥٧) ﴾ (الذاريات ٥٦-٥٧)

Thus, the Noble Koran has clearly defined the purpose for the creation of men and jinn. They were created to worship Allah ﷻ, and thus, they should pay attention to the purpose of their creation.

They should bear in mind that this life is transitory, it is not eternal; and they should therefore elevate their souls from its temporary delights. It is a bridge over which they are crossing to the Hereafter.

For this reason, the worshippers and the ascetics are the only wise ones among mankind. Allah ﷻ depicts worldly life as a passing phase and a pastime. He ﷻ said:

﴿ قُلْ إِن كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُم مِّنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لاَ يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴾ (التوبة ٢٤)

"Verily, the likeness of (this) worldly life is the water (rain) that We send down from the sky through which grows the intermingled produce of the earth, of which men and cattle eat, until the earth is clad with its adornments and is beautified, and its people think that they have the power of disposal over it, Our Command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not

flourished one day! Thus We do explain the signs in detail for the people who reflect *" (10: 24)

There are many verses that support this concept. The poet told the truth when he said;

There are some judicious servants of Allah;

They have divorced life and feared the trials.

They considered it deeply;

and when they realized that

it is not the dwelling place of a prudent one,

They saw it as a rough sea and looked at righteous deeds as a ship for crossing that sea.

Thus, it has been established that this life is transient and the purpose behind our creation is clear, so a wise and tactful person should behave as the righteous ones do. He should prepare himself for what he will inevitably be confronted with.

One can attain this state only through the simplest and most obvious path; the path conveyed to us by the Seal of the Prophets (peace be upon them), Muhammad ﷺ.

Allah ﷻ said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تُحِلُّوا شَعَائِرَ اللَّهِ وَلاَ الشَّهْرَ الْحَرَامَ وَلاَ الْهَدْيَ وَلاَ الْقَلائِدَ وَلاَ آمِّينَ الْبَيْتَ الْحَرَامَ يَبْتَغُونَ فَضْلاً مِّن رَّبِّهِمْ وَرِضْوَاناً وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلاَ يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى وَلاَ تَعَاوَنُوا عَلَى الإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴾ (المائدة ٢)

"O you who believe! Do not violate the sanctity of the Symbols of Allah, the sacred month(s), or the animals brought for sacrifice, nor the garlands that mark out such animals (driven as sacrifices), nor the people resorting to the Sacred House seeking the bounty and good pleasure of their Lord. But when you come out of the state of Ihram you may hunt, and let not the hatred of some people for (once) shutting you out of the Sacred Mosque lead you to transgression (and hostility). **Help one another in righteousness and piety, but do not help one another in sin and rancor. Fear Allah for Allah is strict in punishment *"** (5: 2)

It has been authentically narrated that the Messenger of Allah ﷺ said:

Narrated Abu-Huraira ; 'The Messenger of Allah ﷺ said: "He that relieved a worldly distress from his brother, Allah ﷻ would relieve a distress from him in the Hereafter; he that veiled a defect of a Muslim[1], Allah ﷻ would veil him in life and in the Hereafter; and he that eased an insolvent, Allah would ease (his state) in life and in the Hereafter[2]. Allah ﷻ would support him that supports his brother. He that took a way searching for knowledge, Allah would facilitate a way to

[1] Veiling a Muslim's defect as ordered in this Hadith is confined to the defects of those who are not known for committing such acts of disobedience or the sins that have been committed. As to one who is known for committing such actions or acts of disobedience, it is recommendable to report him to the ruler, as long as this would not lead to more dangerous trouble; as veiling defects in such cases leads to more problems.

[2] If someone gave a period of grace for repayment or exempted a debtor of his debt, no matter whether he is a believer or an unbeliever, Allah ﷻ will ease each difficult matter for him.

Paradise for him. There is no group of people who sat in a mosque reciting Allah's Book and studying it among themselves, except tranquility would descend on them, mercy would overshadow them, and the angels would encircle them. And he whose deed caused him to lag behind, his affinity would not bring him forward."

Sahl ibn Sa'ad ﷺ Narrated that he heard the Prophet ﷺ on the day (of the battle) of Khaybar saying: "I will give the flag to a person at whose hands Allah will grant victory. So, the Companions of the Prophet ﷺ got up, eagerly wishing to see to whom the flag will be given, and each one of them were hoping to be given the flag. But the Prophet ﷺ asked for Ali . Someone informed him that he was suffering from eye trouble. So, he ordered them to bring Ali in front of him. Then the Prophet ﷺ spat in his eyes and his eyes were cured immediately, as if he had never any eye trouble. Ali said; 'We will fight against them (the infidels) until they become like us (Muslims). The Prophet ﷺ said: "Be patient, until you face them and invite them to Islam and inform them of what Allah has enjoined upon them. By Allah! If a single person reverted to Islam at your hands (i.e. through you), that will be better for you than the red camels." (Bukhari).

Narrated Abu-Huraira ; 'The Messenger of Allah ﷺ said: "He that invited people to do good would have a reward equal to the reward of those who followed him without any decrease in theirs. And he that invited people to do evil deeds would have a punishment equal to those who followed him without any decrease in theirs."

Based upon this, I planned to compile an abridged compilation of authentic Hadiths to help the Muslim in his endeavors for the Hereafter and in purifying his soul

I pledged to bring together in this compilation only authentic Hadiths and I introduced each chapter with the relevant verses of the Noble Koran, with a brief explanation if that was necessary.

I hope that this compilation will be a guiding light to one who hopes for the Hereafter and a restraint for him from committing what ruins him.

I beg each brother who reads this compilation and benefits from it to pray to Allah ﷻ for me, for my parents, for my teachers, and for the Muslim community as a whole.

I rely solely on Allah ﷻ and entrust my affairs to Him. He ﷻ is Sufficient for me and the best One to entrust.

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, Most Gracious, Most Merciful.

١ ــ باب الإخلاص وإحضار النية

Chapter (1)

Sincerity and Intention

[The intention behind an action is the key element in differentiating between routine acts and acts of worship, and sincerity of intention is the key element in acceptance of deeds. A believer should therefore direct his intention purely and sincerely for Allah's sake. He should not discredit other people's praise because they are just human beings like himself. The relation between one creature and the other is like the relation between two tied men, neither of them can help the other in anything.

Allah ﷻ accepts from deeds those that are performed solely for His Sake. He ﷻ is the One Who stands in no need of any creature and hates it if partners are ascribed to Him. Allah ﷻ says:

﴿ قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَى إِلَيَّ أَنَّمَا إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَمَن كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلاً صَالِحًا وَلاَ يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴾ (الكهف ١١٠)

"Say (O Muhammad!): 'I am only a man like you. It has been revealed to me that your God is One God. So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.' *" (18: 110)

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا إِسْمَعِيلُ بْنُ إِبْرَاهِيمَ أَخْبَرَنَا رَوْحُ بْنُ الْقَاسِمِ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَعْقُوبَ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ

اللَّــه ﷺ قَالَ اللَّهُ ﷻ أَنَا أَغْنَى الشُّرَكَاءِ عَنِ الشِّرْكِ مَنْ عَمِلَ عَمَلًا أَشْرَكَ فِيهِ مَعِي غَيْرِي تَرَكْتُهُ وَشِرْكَهُ * مسلم.

The Messenger of Allah ﷺ said:

Narrated Abu-Huraira ; 'The Messenger of Allah ﷺ said: "Allah ﷻ said: 'I am the One Who stands in no need of any partner. Thus, he that ascribed any partner with Me (in his intention) I leave him to his partner.''" And

حَدَّثَــنَا سُــوَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ أَخْبَرَنَا حَيْوَةُ بْنُ شُرَيْحٍ أَخْبَرَنِي الْوَلِيدُ بْنُ أَبِي الْوَلِيدِ أَبُو عُثْمَانَ الْمَدَائِنِيُّ أَنَّ عُقْبَةَ بْنَ مُسْلِمٍ حَدَّثَهُ أَنَّ شُــفَيًّا الأَصْبَحِيَّ حَدَّثَهُ أَنَّهُ دَخَلَ الْمَدِينَةَ فَإِذَا هُوَ بِرَجُلٍ قَدِ اجْتَمَعَ عَلَيْهِ النَّاسُ فَقَــالَ مَنْ هَذَا فَقَالُوا أَبُو هُرَيْرَةَ فَدَنَوْتُ مِنْهُ حَتَّى قَعَدْتُ بَيْنَ يَدَيْهِ وَهُوَ يُحَدِّثُ الــنَّاسَ فَلَمَّا سَكَتَ وَخَلا قُلْتُ لَهُ أَنْشُدُكَ بِحَقٍّ وَبِحَقٍّ لَمَا حَدَّثْتَنِي حَدِيثًا سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ عَقَلْتَهُ وَعَلِمْتَهُ فَقَالَ أَبُو هُرَيْرَةَ أَفْعَلُ لأُحَدِّثَنَّكَ حَدِيثًا حَدَّثَنِيهِ رَسُــولُ اللَّهِ ﷺ عَقَلْتُهُ وَعَلِمْتُهُ ثُمَّ نَشَغَ أَبُو هُرَيْرَةَ نَشْغَةً فَمَكَثَ قَلِيلا ثُمَّ أَفَاقَ فَقَالَ لأُحَدِّثَنَّكَ حَدِيثًا حَدَّثَنِيهِ رَسُولُ اللَّهِ ﷺ فِي هَذَا الْبَيْتِ مَا مَعَنَا أَحَدٌ غَيْرِي وَغَــيْرُهُ ثُمَّ نَشَغَ أَبُو هُرَيْرَةَ نَشْغَةً أُخْرَى ثُمَّ أَفَاقَ فَمَسَحَ وَجْهَهُ فَقَالَ لأُحَدِّثَنَّكَ حَدِيــثًا حَدَّثَنِيــهِ رَسُولُ اللَّهِ ﷺ وَأَنَا وَهُوَ فِي هَذَا الْبَيْتِ مَا مَعَنَا أَحَدٌ غَيْرِي وَغَــيْرُهُ ثُــمَّ نَشَغَ أَبُو هُرَيْرَةَ نَشْغَةً أُخْرَى ثُمَّ أَفَاقَ وَمَسَحَ وَجْهَهُ فَقَالَ أَفْعَلُ لأُحَدِّثَــنَّكَ حَدِيــثًا حَدَّثَنِيهِ رَسُولُ اللَّهِ ﷺ وَأَنَا مَعَهُ فِي هَذَا الْبَيْتِ مَا مَعَهُ أَحَدٌ غَــيْرِي وَغَــيْرُهُ ثُــمَّ نَشَغَ أَبُو هُرَيْرَةَ نَشْغَةً شَدِيدَةً ثُمَّ مَالَ خَارًّا عَلَى وَجْهِهِ فَأَسْنَدْتُهُ عَلَيَّ طَوِيلا ثُمَّ أَفَاقَ فَقَالَ حَدَّثَنِي رَسُولُ اللَّهِ ﷺ أَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى إِذَا كَــانَ يَوْمُ الْقِيَامَةِ يَنْزِلُ إِلَى الْعِبَادِ لِيَقْضِيَ بَيْنَهُمْ وَكُلُّ أُمَّةٍ جَاثِيَةٌ فَأَوَّلُ مَنْ

يَدْعُو بِهِ رَجُلٌ جَمَعَ الْقُرْآنَ وَرَجُلٌ يَقْتَتِلُ فِي سَبِيلِ اللَّهِ وَرَجُلٌ كَثِيرُ الْمَالِ فَيَقُولُ اللَّهُ لِلْقَارِئِ أَلَمْ أُعَلِّمْكَ مَا أَنْزَلْتُ عَلَى رَسُولِي قَالَ بَلَى يَا رَبِّ قَالَ فَمَاذَا عَمِلْتَ فِيمَا عُلِّمْتَ قَالَ كُنْتُ أَقُومُ بِهِ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ فَيَقُولُ اللَّهُ لَهُ كَذَبْتَ وَتَقُولُ لَهُ الْمَلَائِكَةُ كَذَبْتَ وَيَقُولُ اللَّهُ بَلْ أَرَدْتَ أَنْ يُقَالَ إِنَّ فُلَانًا قَارِئٌ فَقَدْ قِيلَ ذَاكَ وَيُؤْتَى بِصَاحِبِ الْمَالِ فَيَقُولُ اللَّهُ لَهُ أَلَمْ أُوَسِّعْ عَلَيْكَ حَتَّى لَمْ أَدَعْكَ تَحْتَاجُ إِلَى أَحَدٍ قَالَ بَلَى يَا رَبِّ قَالَ فَمَاذَا عَمِلْتَ فِيمَا آتَيْتُكَ قَالَ كُنْتُ أَصِلُ الرَّحِمَ وَأَتَصَدَّقُ فَيَقُولُ اللَّهُ لَهُ كَذَبْتَ وَتَقُولُ لَهُ الْمَلَائِكَةُ كَذَبْتَ وَيَقُولُ اللَّهُ تَعَالَى بَلْ أَرَدْتَ أَنْ يُقَالَ فُلَانٌ جَوَادٌ فَقَدْ قِيلَ ذَاكَ وَيُؤْتَى بِالَّذِي قُتِلَ فِي سَبِيلِ اللَّهِ فَيَقُولُ اللَّهُ لَهُ فِي مَاذَا قُتِلْتَ فَيَقُولُ أُمِرْتُ بِالْجِهَادِ فِي سَبِيلِكَ فَقَاتَلْتُ حَتَّى قُتِلْتُ فَيَقُولُ اللَّهُ تَعَالَى لَهُ كَذَبْتَ وَتَقُولُ لَهُ الْمَلَائِكَةُ كَذَبْتَ وَيَقُولُ اللَّهُ بَلْ أَرَدْتَ أَنْ يُقَالَ فُلَانٌ جَرِيءٌ فَقَدْ قِيلَ ذَاكَ ثُمَّ ضَرَبَ رَسُولُ اللَّهِ ﷺ عَلَى رُكْبَتِي فَقَالَ يَا أَبَا هُرَيْرَةَ أُولَئِكَ الثَّلَاثَةُ أَوَّلُ خَلْقِ اللَّهِ تُسَعَّرُ بِهِمُ النَّارُ يَوْمَ الْقِيَامَةِ وَقَالَ الْوَلِيدُ أَبُو عُثْمَانَ فَأَخْبَرَنِي عُقْبَةُ بْنُ مُسْلِمٍ أَنَّ شُفَيًّا هُوَ الَّذِي دَخَلَ عَلَى مُعَاوِيَةَ فَأَخْبَرَهُ بِهَذَا قَالَ أَبُو عُثْمَانَ وَحَدَّثَنِي الْعَلَاءُ بْنُ أَبِي حَكِيمٍ أَنَّهُ كَانَ سَيَّافًا لِمُعَاوِيَةَ فَدَخَلَ عَلَيْهِ رَجُلٌ فَأَخْبَرَهُ بِهَذَا عَنْ أَبِي هُرَيْرَةَ فَقَالَ مُعَاوِيَةُ قَدْ فُعِلَ بِهَؤُلَاءِ هَذَا فَكَيْفَ بِمَنْ بَقِيَ مِنَ النَّاسِ ثُمَّ بَكَى مُعَاوِيَةُ بُكَاءً شَدِيدًا حَتَّى ظَنَنَّا أَنَّهُ هَالِكٌ وَقُلْنَا قَدْ جَاءَنَا هَذَا الرَّجُلُ بِشَرٍّ ثُمَّ أَفَاقَ مُعَاوِيَةُ وَمَسَحَ عَنْ وَجْهِهِ وَقَالَ صَدَقَ اللَّهُ وَرَسُولُهُ

Narrated Oqba ibn Muslim: 'Shofayya Al-Asbahi told me that he entered Madina and found some people sitting round a man. He asked about him and he was told that he was Abu-Huraira .' Shofayya said; 'I approached him until I sat in front of him while he was still talking to the people. When he finished and was alone I said to him "I ask you earnestly, by Allah ﷻ, to tell me a Hadith you heard from the Messenger of

Allah ﷺ and that you have understood well." Abu-Huraira said: "I will do so. I will convey to you a Hadith that the Messenger of Allah ﷺ told me and that I understood well.'"

Shofayya said: ' Abu-Huraira sighed loudly and waited for a short while, then he recovered and said; "I will tell you a Hadith that the Messenger of Allah ﷺ told me in this house when there was no one here but me." Shofayya said: ' Abu-Huraira sighed loudly and waited for a short while then he recovered himself, wiped his face and said; 'I will convey to you a Hadith that the Messenger of Allah ﷺ told me in this house where no one was attending except me. Then, Abu-Huraira sighed even more loudly and leant forward falling on the ground. I supported him for a long time until he recovered .

He then said: "The Messenger of Allah ﷺ told me: 'On the Day of Judgment, Allah ﷻ will descend to judge between the people. Every nation will be kneeling. The first people He ﷻ will summon will be a man who had memorized the Koran, a man who was killed for Allah's cause, and a wealthy man. Allah ﷻ will say to the one who had memorized the Koran (and he used to recite it perfectly): "Have I not taught you what I revealed to My Messenger?" He will say: "Yes indeed my Lord!" Allah ﷻ will say: "What did you do with what you have been taught?" He will say: "I used to recite it by day and night." Allah ﷻ will say: "You have lied," and the angels will say: "You have lied." Allah ﷻ will say: "No, you intended that people would say: 'So and so recites the Koran perfectly.' And it was said (So you have taken the reward you hoped for)."

Then the wealthy man will be brought and Allah ﷻ will say to him: "Have I not provided for you limitlessly in a way that you never felt in need of anyone?" He will say: "Yes

indeed my Lord!" Allah ﷻ will say: "What did you do with what I have given you?" He will say: "I used spend on my family and relations and give in charity." Allah ﷻ will say: "You have lied," and the angels will say: "You have lied." Allah ﷻ will then say: "No, you intended that people would say: 'So and so is open-handed, and it was said (So you have taken the reward you hoped for)."

Then, the man who was killed for Allah's sake will be brought. Allah ﷻ will say to him: "For whose sake you were killed?" He will say: "I was ordered to fight for Your sake, so I fought and was killed." Allah ﷻ will say: "You have lied," and the angels will say: "You have lied." Allah ﷻ will say: "No, you intended that people would say: 'So and so is brave and it was said (So you have taken the reward you hoped for).'"Abu-Huraira said; 'Then the Messenger of Allah ﷺ hit me on the knee and said: "O Abu-Huraira! These are the first people of Allah's creatures with whom the Fire will be stoked on the Day of Judgment1.'"

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[1] This Hadith shows clearly that showing off is strictly forbidden and are severely punishable. Sincere intention is the only thing that counts. This is based on Allah's statement: "And they have been commanded to do no more than to worship Allah, offering Him sincere devotion being true (in faith), to establish the regular prayer, and to pay Zakat, and that is the upright and straight religion. *" (98: 5)

The Hadith limits the rulings from general Hadiths about the reward for Jihad and other good deeds'. The reward for Jihad and other good deeds is restricted to those acts whose motives are satisfying to Allah ﷻ, not just to any other creature.

Exegetes say that the verse that says:

"Those who desire the worldly life and its glitter, to them We shall pay (the price of) their deeds therein, without diminution * They are those for whom there is nothing in the Hereafter but the Fire:

Al-Waleed Abu-Othman said: 'When this Hadith was told to Mu'aweya ibn Abi-Sufian he said: "If this has been done to these people, what is about other people." Al-Waleed added: 'Mu'aweya wept so profusely that we thought that he would perish. We said to ourselves: "This man (Shofayya, the narrator of the Hadith) has brought very bad news to Mu'aweya ." When Mu'aweya recovered himself, he wiped his face and said: "Allah ﷻ and His Messenger ﷺ have told the truth." Then he recited:

﴿ مَـــن كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لاَ يُبْخَسُـــونَ (١٥) أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الآخِرَةِ إِلاَّ النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَّا كَانُوا يَعْمَلُونَ (١٦) ﴾ (هود١٥:١٦)

"Those who desire the worldly life and its glitter, to them We shall pay (the price of) their deeds therein, without diminution. * They are those for whom there is nothing in the Hereafter but the Fire, vain are the designs they frame therein, and of no effect are the deeds that they do. *" (11: 15-16).'" (At-Termizi)

This is what we should believe in and this is the subject matter of this chapter.

N.B: We should keep in mind that refraining from doing an evil deed, even after it has been started is repentance. In conformity with the Hadith number 12, this deed is a righteous deed. Have not you seen that the Messenger of Allah ﷺ mentioned the situation of the second man who

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vain are the designs they frame therein, and of no effect are the deeds that they do.*" (11: 15-16), designates each good deed done to please or satisfy any other aim besides Allah ﷻ.

abstained from fornicating with the most beloved female on earth to him, as a righteous deed fit for intercession?

Imam Abu-Hamid Al-Ghazali talks in detail about this topic. Below is a quotation of what he says on this topic taken from 'Ihya'a Ulum Al-Din (Revival of the Religious Sciences)'.

'Kindly, be informed that repentance consists of three affairs arranged in the following order: knowledge, state of affairs, and practice. Knowledge is the first, state of affairs is the second, and practice is the third. The three elements are interrelated in conformity with Allah's laws.

As to knowledge, this is that one should know the gravity of the harm caused by sins and that they are a screen between the servant and his Beloved Lord. Once man knows this in his heart, his heart will feel pain when it misses the Beloved, as the heart always feels pain on missing its beloved.

If loosing the Beloved was due to a reason under one's control, one feels (another form of) pain. This form is called regret. If such a form fills the heart, it generates determination and will. Both determination and will have a past, a present, and a future state.

In the present state, one gives up the sin he was committing. In the future, one intends not to approach that sin until one's life ends. In the past, one compensates and indemnifies for that sin, if it was compensatory or redemptive.

Thus, knowledge is the source of this goodness. Knowledge here means firm faith and sincere belief. Firm faith is believing that sins are lethal poisons, while sincere belief is a consolidated faith that removes any doubt and

illuminates the heart. This causes the heart to emit the light of belief, whereupon the heart feels the pain and knows that it had become screened from its Beloved. His parable is like that of the man over whom the sun rose while he was in utter darkness, and this led to the removal of any cloud or screen. So he was able to see his beloved who was about to be destroyed, and the fire of love burns in his heart so he hastens to rescue him.

Thus knowledge, regret, determination, and a will to abandon the sin in the present and the future, along with indemnification for the past are arranged. Repentance includes them all. In most cases, repentance includes regret only, and knowledge is considered as the precedent, and abandonment as the fruit. This is understood from the Prophet's saying:

Narrated Abdullah ibn Mas'oud; 'The Messenger of Allah ﷺ said: "Regret is repentance."'

This is based on the fact that regret entails a knowledge that produces the repentance and determination that succeeds it. Thus, regret is encircled with its fruit and its cause. Based on this, repentance was described as "melting the heart over whatever sin one has committed." It was described also as "a blazing fire and a split in the heart."

Repentance as regards abandonment of sin was described as "putting off shameful garments and wearing garments of truthfulness."

Sahl ibn Abdullah Al-Tostori said: "Repentance is substituting praised actions for the dispraised ones. This does not occur except by isolation, silence, and feeding with lawfully-earned food." This statement seems to refer to the third meaning of repentance.

All the quotes about repentance cannot be detailed here. However, if you know these three integrated and interrelated meanings in their due order, you would know that what was said about defining repentance falls short of encompassing all its meanings, and that it is not the words of repentance that are needed, but practical actions that are required.

Obligation and Virtue of Repentance

Repentance according to the textual proofs is obligatory. Allah ﷻ ordered the whole of the believing community saying:

﴿ وَقُل لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلاَ يُبْدِينَ زِينَتَهُنَّ إِلاَّ مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلاَ يُبْدِينَ زِينَتَهُنَّ إِلاَّ لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولِي الإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلاَ يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِن زِينَتِهِنَّ وَتُوبُوا إِلَى اللهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴾ (النور ٣١)

"…and O you Believers! all of you turn together towards Allah, so that you may attain bliss. *" (24: 31) And

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللهِ تَوْبَةً نَّصُوحًا عَسَى رَبُّكُمْ أَن يُكَفِّرَ عَنكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ يَوْمَ لاَ يُخْزِي اللهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَاغْفِرْ لَنَا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴾ (التحريم ٨)

"O you who believe! Turn to Allah with sincere repentance…*" (66: 8) And

﴿ وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلاَ تَقْرَبُوهُنَّ حَتَّى يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللهُ إِنَّ اللهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴾ (البقرة ٢٢٢)

"...for Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean. *" (2: 222)

حديث عَبْدِ اللهِ بْنِ مَسْعُودٍ، عَنِ النَّبِيِّ ﷺ قَالَ: "للهُ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنْ رَجُلٍ نَزَلَ مَنْزِلاً وَبِهِ مَهْلَكَةٌ وَمَعَهُ رَاحِلَتُهُ عَلَيْهَا طَعَامُهُ وَشَرَابُهُ فَوَضَعَ رَأْسَهُ فَنَامَ نَوْمَةً فَاسْتَيْقَظَ وَقَدْ ذَهَبَتْ رَاحِلَتُهُ حَتَّى اشْتَدَّ عَلَيْهِ الْحَرُّ وَالْعَطَشُ أَوْ مَا شَاءَ اللهُ قَالَ: أَرْجِعُ إِلَى مَكَانِي فَرَجَعَ فَنَامَ نَوْمَةً ثُمَّ رَفَعَ رَأْسَهُ فَإِذَا رَاحِلَتُهُ عِنْدَهُ". البخاري.

Abdullah ibn Mas'oud narrated: 'The Messenger of Allah ﷺ said: "Allah is more pleased with the repentance of His servant than with any one of you who descended into dangerous place where he was most likely to perish. He had his luggage, food, and drink on his mount and he went to sleep[2], when he awoke he could not find his mount. When the heat and his thirst became more intense, he said to himself: 'I will return to my place. He slept there for a while and woke to find his mount."

The texts about this are too many to count, but there is unanimity among the Muslims that repentance is obligatory and that sins and acts of disobedience are destructive and distancing from Allah ﷻ. But the heedlessness with which

[2] The other narrations have the words: "He slept waiting for death. When he found his mount, he was greatly moved and said; 'O Allah! You are my slave and I am your Lord.' (The last words show his utmost pleasure that caused him to utter what contradicts believing in Oneness of Allah ﷻ. This does not affect his faith). And the words: "Allah ﷻ is more pleased than that slave."

people sins makes it obligatory on them. Giving up sins in the present, intending to abandon them in the future, and compensating for what had been done in the past, is one of the meanings of repentance.

Making efforts to regret what had passed and trying to persist in shunning the reoccurrence in the future represents the essence of a repentance that leads to abandonment of the sins.

Repentance is an Immediate Obligation

As to repentance being an instant obligation, there is no doubt about this. Knowing that the acts of disobedience are destructive is obligatory, and he that knows this fact shuns the disliked deeds.

The knowledge that sinning is harmful is an incentive for leaving it, and he that does not avoid it is missing the portion of faith that encourages this. This is understood from the saying of the Prophet ﷺ:

عَـنْ أَبِـي هُرَيْرَةَ ﷺ قَالَ: إِنَّ النَّبِيَّ قَالَ: لاَ يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ..." البخاري.

Narrated by Abu-Huraira ﷺ: 'The Prophet ﷺ said: "An adulterer, at the time he is committing adultery, is not a believer…"'

The Messenger of Allah ﷺ does not negate the adulterer's belief in Allah ﷻ, His Oneness, His Attributes, nor His Books and Messengers (peace be upon them), because adultery does not negate faith. He meant that adultery distances one from Allah ﷻ and that the adulterer incurs Allah's detestation. An example of this is the saying of a physician to his patient: 'This is poison. Do not consume it.' If the patient ate it, it would be said that: 'He ate it disbelieving." This does not

mean that he did not believe in the physician's existence or that he doubted his being a physician; it means that he took it not believing the physician's statement that it was a lethal poison, because the one who knows that something is poison does not devour it.

Thus a disobedient person has a deficiency in his faith, as faith does not consist of just one part. It has more than seventy-odd branches; the highest of them is testifying that: "There is no one worthy of worship save Allah;" and the lowest of them is removing whatever causes harm on the face[3]."

The following example explains this situation. Faith is like man. Lack of belief in Allah's Oneness eradicates faith completely as lack of the spirit does with the body. The one who has done nothing but declared the testimony of faith is like a person whose limbs are mutilated, whose eyes are gouged out, and whose internal and external organs are removed, despite his spirit's existence. Such a person is near death because the organs that support his weak body do not support it any more. This applies to the person who has only the foundation of belief but lacks the deeds that support that belief. The tree of faith of that person is exposed to be uprooted by the wind of death.

The type of faith whose foundations do not go deeply in the heart cannot stand up to the blowing of the wind of the Angel of Death. Such a person is exposed to conclude his life with an evil end, as he did not consolidate his faith with acts of obedience.

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[3] i.e. trimming the moustache, clipping the nails, purifying oneself from filth in order to be distinguished from uncared for animals.

The saying of a disobedient person to an obedient one; 'I am a believer just as you are a believer,' is like a pumpkin tree saying to the pine tree; 'I am a tree and you are a tree.' The pine tree told the truth when it said to the pumpkin tree: 'You will know how deluded you in saying that on a windy day. At that time, you will be uprooted, your leaves will be scattered here and there because you were heedless over what it is that keeps trees stable; and it is not just the name.' The poet said:

You will come to know after removal of the dust;

You were riding a horse or a donkey.

The Perfect Repentance and its Lasting until the End of Life

We have mentioned that repentance is regret that begets determination and will and that regret results from knowing that sins are a screen between a lover and his beloved. Each one of them i.e. knowledge, regret, determination, and will has duration and perfection.

Its perfection has signs and its duration has a condition. Its signs are extreme regret and sadness, profuse weeping, and prolonged contemplation.

The validity of its condition is related to the past. If one recalls the first day he attained puberty and starts to check year by year, month by month, and breath by breath considering his acts of obedience and what he did not adhere to and the acts of disobedience and what he has committed from them of them.

If he found that he had missed a prayer, performed it in filthy clothes, or performed it with an invalid intention out of ignorance of its conditions, he must perform them all again. If he could not determine what he has missed, he should

perform the number he estimates he should do. In brief, he should exert an effort in determining the prayers he missed.

As to fasting, if he did not compensate for the days that he had broken his fast while traveling, if he had broken a fast willfully, or if he observed fasting with an invalid intention, he counts this exactly and compensates for them.

As to zakat, he should calculate the years accurately and the zakat he was due to pay since it became obligatory on him. He should refer to the scholars to guide him to the correct way to give and compute zakat.

As to pilgrimage, if he has had the ability to perform pilgrimage, but could not perform it and now he has become bankrupt, he is still required to perform it. If he cannot earn enough money for the journey, he should earn what suffices for his provision, because if he dies before performing pilgrimage, then he will die in a state of disobedience. Any disability occurring after having the ability to perform pilgrimage does not exempt him from the obligation of performing it. It is in this way that he checks his missed acts of obedience and compensates for them.

As to the acts of disobedience, he starts to check his hearing, his sight, his tongue, his stomach, his hands, and his other limbs and what evil they committed from the first day he attained puberty. He then checks his days and hours considering what he committed from the minor and major sins.

Then, he should consider whether the act of disobedience was a pure right of Allah ﷻ, such as gazing unlawfully at a woman, sitting in the mosque while having a major impurity, touching Al-Moshaf without performing the ablution, believing in an innovation, consuming alcohol, or listening to music, or the like. Repentance for such actions is affected by

showing extreme regret and sorrow, taking into consideration whether that sin was a major sin and the degree of its gravity. Then, he searches for each evil deed a good deed that recompenses it, as directed by the Messenger of Allah ﷺ:

حَدَّثَـــنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ حَبِيبِ بْـــنِ أَبِي ثَابِتٍ عَنْ مَيْمُونِ بْنِ أَبِي شَبِيبٍ عَنْ أَبِي ذَرٍّ قَالَ قَالَ لِي رَسُولُ اللَّهِ ﷺ اتَّقِ اللَّهِ حَيْثُمَا كُنْتَ وَأَتْبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمْحُهَا ...* الترمذى.

Narrated Abu-Zarr: 'The Messenger of Allah ﷺ said to me: "Fear Allah wherever you are and follow an evil deed with a good one to wipe it out..."

﴿ وَأَقِمِ الصَّلاَةَ طَرَفَيْ النَّهَارِ وَزُلَفًا مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرَى لِلذَّاكِرِينَ ﴾ (هود ١١٤)

Allah ﷻ says:

"... those things that are good remove those that are evil...*" (11: 114)

For example, one atones for listening to music by listening to the Noble Koran and listening during the study circles. He atones for staying in the mosque in a state of major impurity by spending time in seclusion in the mosque performing different acts of worship. He atones for touching Al -Moshaf in a state of minor impurity by reading it often, kissing it, and by giving a copy or more as an endowment for Allah's sake. He atones for drinking alcohol by giving wholesome drinks in charity.

Briefly, counting all the acts of disobedience seems impossible, thus one should take the opposite path to the act of disobedience, because a disease is cured by its effective (counter) remedy. Each piece of darkness in the heart is

removed by the light of a good deed. Thus, ach evil deed should be wiped out by a good deed of its same type, as whiteness is removed by blackness not by heat or cold. Such gradual acquittal can be assisted by hope, taking into consideration that diversified acts of worship are more effective than keeping on a definite act.

This is the ruling for the unjust deeds of the servant against his Lord. It shows also that everything can be atoned by its counter action and that love of life is the essence of every evil. The effect of the love of life is being pleased with it and longing for it. Therefore, it is no wonder that the harm that befalls man and distances him from the love of life is atonement for his sins. For, a heart that is inflicted with concerns and hardships tends to detest the place of the concerns and hardships, i.e. the worldly life. The Hadith of the Messenger of Allah ﷺ narrated by A'isha says:

It is said that concerns that afflict the heart without the servant knowing their cause are the darkness of the sins and the initiation of them. They remind the servant about the accountability and great horror of the Day of Resurrection.

If you say: 'One's concern is always for his children, his possessions, and his authority, how can this become an atonement?

I will say: 'Please understand that love has its sin and depriving one of it is an atonement, for one enjoyed it, in this there is a sin. Thus, concern atones the rights of Allah ﷻ, and this is the ruling of what is between the servant and Allah ﷻ for unjust deeds and utterances.

As to the unjust deeds and utterances between the servants, they also comprise violation on the rights of Allah ﷻ, as Allah ﷻ has forbidden oppression of the servants. So

what is related to Allah's rights is atoned by regret, extreme sorrow, and giving in the future, along with doing the good deeds that recompense for them.

Consequently, one compensates for having done evil to people by doing good for them. He atones for illegally earned money by giving in charity what he had taken illegally[4]. He atones for murdering by freeing slaves, because a slave is only of use to his master, and does not have an independent identity of his own. Besides, man cannot do anything more that manumission. Thus, murdering is compensated for by manumission.

From this, you can understand that what we mentioned about atonement by counter action is confirmed by the law that states that murder can be atoned for by manumission of slaves. Even if one does all this it is not sufficient, because one should return what is belonging to the servants. Wrong doing to people are either related to their souls, possessions, honor, or their hearts. I mean by this the pure type of harm.

As to the soul, if one kills someone unintentionally, he has to pay blood money from his own property or from that of his male kinsmen to the respective heir or heirs. If it was an intentional killing, retribution is to be affected [by the state] or he has to submit himself to the next of kin or the guardian of the murdered person who would affect the retribution or a pardon. To hide the matter is impermissible. This does not apply in the cases of adultery, consumption of alcohol, theft, or in cases of crimes that entail a prescribed punishment. He is not required to expose himself or ask the Muslim ruler to affect the punishment against him in such cases. He has to

[4] This refers to illegally obtained wealth from untraceable sources or when taken illegally from the public treasury. (trans.)

conceal the matter as long as Allah ﷻ has screened him. He has to discipline his soul using the various techniques of struggling against his soul.

Forgiveness for actions against the pure rights of Allah ﷻ is more easily approachable to those who return in repentance and regret for the sins they commit. If the prescribed punishment was affected, his repentance is rendered valid and accepted. This is based on what was narrated about Ma'ez ibn Malek as compiled in Sunna compilations: "Ma'ez ibn Malek came to the Messenger of Allah ﷺ and said: 'O Messenger of Allah! I have wronged my soul and committed adultery and I want you to purify me. The Messenger of Allah ﷺ did not say anything. The next day he came and the Messenger of Allah ﷺ did not say anything. When he said the same thing for the third time, the Messenger of Allah ﷺ ordered that a pit be dug and that he should be stoned to death. The people divided into two groups. Some said: 'He has wronged himself and his evil deeds have encompassed him. The other group said: 'There is no more a sincere repentance than his.' At that, the Messenger of Allah ﷺ said: "He has made a repentance that if it was to be divided among a nation, it would encompass them all.'''

وَعَنْ عِمْرَانَ بْنَ حُصَيْنٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُما أَنَّ امْرَأَةً مِنْ جُهَيْنَةَ أَتَتِ النَّبِيَّ ﷺ وَهِيَ حُبْلَى مِنَ الزِّنَا، فَقَالَتْ: يَا نَبِيَّ اللهِ أَصَبْتُ حَدًا فَأَقِمْهُ عَلَيَّ فَدَعَا رَسُولُ اللهِ ﷺ وَلِيَّهَا، فَقَالَ: أَحْسِنْ إِلَيْهَا، فَإِذَا وَضَعَتْ فَأْتِنِي بِهَا فَفَعَلَ فَأَمَرَ بِهَا فَشُكَّتْ عَلَيْهَا ثِيَابُهَا ثُمَّ أَمَرَ بِهَا فَرُجِمَتْ ثُمَّ صَلَّى عَلَيْهَا فَقَالَ عُمَرُ: أَتُصَلِّي عَلَيْهَا يَا نَبِيَّ اللهِ وَقَدْ زَنَتْ فَقَالَ: لَقَدْ تَابَتْ تَوْبَةً لَوْ قُسِمَتْ بَيْنَ سَبْعِينَ مِنْ أَهْلِ الْمَدِينَةِ لَوَسِعَتْهُمْ وَهَلْ وَجَدَتْ أَفْضَلَ مِنْ أَنْ جَادَتْ بِنَفْسِهَا لِلَّهِ تَعَالَى. مُسْلِمٌ.

Narrated Imran ibn Hosayn: 'A woman from the Johayna tribe came to the Prophet ﷺ and she was pregnant, and said: 'O Allah's Prophet! I have committed an act for which a prescribed punishment is due, so execute it on me.' Allah's Messenger ﷺ called her guardian and said: "Treat her well and when she has delivered, bring her to me." The man did as directed. Then the Prophet gave the order regarding her. Her clothes were tied around her body and she was stoned to death. He then performed the funeral prayer for her. Omar said; 'Do you still perform the funeral prayer for her, O Allah's Prophet, even though she has committed adultery?" He replied: "She repented to such an extent that if her repentance were divided among seventy people of Madina, it would be enough for them all. Have you found any repentance better than hers? She has sacrificed herself for the sake of Allah, the Most High."

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ أَخْبَرَنَا عِيسَى بْنُ يُونُسَ عَنْ بُشَيْرِ بْنِ الْمُهَاجِرِ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ عَنْ أَبِيهِ أَنَّ امْرَأَةً يَعْنِي مِنْ غَامِدٍ أَتَتِ النَّبِيَّ ﷺ فَقَالَتْ إِنِّي قَدْ فَجَرْتُ فَقَالَ ارْجِعِي فَرَجَعَتْ فَلَمَّا أَنْ كَانَ الْغَدُ أَتَتْهُ فَقَالَتْ لَعَلَّكَ أَنْ تَرُدَّنِي كَمَا رَدَدْتَ مَاعِزَ بْنَ مَالِكٍ فَوَاللَّهِ إِنِّي لَحُبْلَى فَقَالَ لَهَا ارْجِعِي فَرَجَعَتْ فَلَمَّا كَانَ الْغَدُ أَتَتْهُ فَقَالَ لَهَا ارْجِعِي حَتَّى تَلِدِي فَرَجَعَتْ فَلَمَّا وَلَدَتْ أَتَتْهُ بِالصَّبِيِّ فَقَالَتْ هَذَا قَدْ وَلَدْتُهُ فَقَالَ لَهَا ارْجِعِي فَأَرْضِعِيهِ حَتَّى تَفْطِمِيهِ فَجَاءَتْ بِهِ وَقَدْ فَطَمَتْهُ وَفِي يَدِهِ شَيْءٌ يَأْكُلُهُ فَأَمَرَ بِالصَّبِيِّ فَدُفِعَ إِلَى رَجُلٍ مِنَ الْمُسْلِمِينَ وَأَمَرَ بِهَا فَحُفِرَ لَهَا وَأَمَرَ بِهَا فَرُجِمَتْ وَكَانَ خَالِدٌ فِيمَنْ يَرْجُمُهَا فَرَجَمَهَا بِحَجَرٍ فَوَقَعَتْ قَطْرَةٌ مِنْ دَمِهَا عَلَى وَجْنَتِهِ فَسَبَّهَا فَقَالَ لَهُ النَّبِيُّ ﷺ مَهْلًا يَا خَالِدُ فَوَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ تَابَتْ تَوْبَةً لَوْ تَابَهَا صَاحِبُ مَكْسٍ لَغُفِرَ لَهُ وَأَمَرَ بِهَا فَصُلِّيَ عَلَيْهَا وَدُفِنَتْ * أبو داود.

Narrated Borayda ibn Al-Haseeb: 'A woman from the Ghamid tribe came to the Prophet ﷺ and said: "I have committed adultery." The Messenger of Allah ﷺ said to her: "Return." The woman returned to her home. She came the following day and said to him: "I hope you will not return me back as you returned Ma'ez ibn Malek , for, by Allah, I am pregnant due to my adultery." He said to her: "Return until you give birth." The woman returned. When she gave birth, she came to the Messenger of Allah ﷺ and said: "I have given birth." He said to her: "Return and feed the child until you wean it." She came with the child holding a piece of bread in his hand and said: "Prophet of Allah! I have weaned it and it has eaten food." The Messenger of Allah ﷺ gave the child to a Muslim man and ordered that a pit be dug for her and for her to be stoned to death. Khaled was one among those who stoned her. A drop of her blood splashed his face and he cursed her. The Prophet ﷺ said to him: "Be quiet Khaled! By Him in Whose hand my soul is, she made a repentance that if a man who had devoured people wealth unlawfully repented its like, his sins would be forgiven." Then the Messenger of Allah ﷺ ordered that the funeral prayer be performed for her and she was buried.'

As to the retribution and punishment for slandering chaste women, one should ask for the forgiveness of the deserving person in the first case of retribution and seek the forgiveness of the slandered woman in the second case. One must check whether illegally earned money was gained due to a deceitful transaction, stealing the fortune of a hireling, etc. and calculate its recompense from the time it was obtained, not from time its possessor reached puberty. This is based on the rule that, a minor has to pay what falls due in his property prior to his reaching puberty when he reaches puberty, if his guardian has

not paid it. If he does not do that, he is considered as an oppressor and is obliged is debited with it. According to Al - Shafe'e school of thought, people are equal in having their pecuniary rights. There is no difference between a minor and an adult in this regard. One should calculate everything from the day he was born until the day before his repentance, before he is judged on the Day of Judgment.

He must call his own soul to account, before he is called to account. The one who does not call his own soul to account will have a severe accountability on the Day of Judgment. If he remembers the wrong deeds that he did, he should write down the names of the people [he wronged] and search for them wherever they happen to be.

Such a repentance is hard for oppressors and traders because they are not able to search for those whom they maltreated, let alone search for their heirs. Thus, one should exert due effort to recompense any inequity. If he does not do, he will have to do many good deeds which will be used to equalize his balance on the Day of Judgment. He should do good deeds equal to his evil ones, because if his good deeds fall short in compensating for his evil deeds, the evil deeds of the oppressed will be added to his. Thus, he would perish due to the evil deeds done by others.

This is the path to be followed by every repentant. It entails spending one's whole life in doing good deeds, as should be the case with one who does not know the time of his death. Thus, he should work diligently because time for him is very precious. This is the prescribed manner for fulfilling the confirmed rights on him.

As to any available property, he should return the articles to their due owners and give in charity what he is not sure of. If lawfully earned properties and unlawfully earned ones have

become mixed together, he has to calculate the unlawfully earned ones and give them in charity.

As to misdeeds that harm the heart, such as defamation and abuse, he should ask the pardon of each one he harmed individually. If some are far away or have died, he should do as many good deeds as possible to increase his amount of good deeds, because those he oppressed will take from his good deeds on the Day of Judgment. It should be noted that if the others pardoned him, this is the atonement for him.

عَنْ أَبِي سَعِيدٍ ﷺ عَنِ النَّبِيِّ ﷺ قالَ: "كَانَ فِي بَنِي إِسْرَائِيلَ رَجُلٌ قَتَلَ تِسْعَةً وَتِسْعِينَ إِنْسَانًا، ثُمَّ خَرَجَ يَسْأَلُ، فَأَتَى رَاهِبًا فَسَأَلَهُ فَقَالَ لَهُ: هَلْ مِنْ تَوْبَةٍ قَالَ: لاَ، فَقَتَلَهُ، فَجَعَلَ يَسْأَلُ، فَقَالَ لَهُ رَجُلٌ: ائْتِ قَرْيَةَ كَذَا وَكَذَا، فَأَدْرَكَهُ الْمَوْتُ، فَنَاءَ بِصَدْرِهِ نَحْوَهَا، فَاخْتَصَمَتْ فِيهِ مَلاَئِكَةُ الرَّحْمَةِ وَمَلاَئِكَةُ الْعَذَابِ، فَأَوْحَى اللهُ إِلَى هَذِهِ أَنْ تَقَرَّبِي، وَأَوْحَى اللهُ إِلَى هَذِهِ أَنْ تَبَاعَدِي، وَقَالَ: قِيسُوا مَا بَيْنَهُمَا، فَوُجِدَ إِلَى هَذِهِ أَقْرَبَ بِشِبْرٍ، فَغُفِرَ لَهُ). البخاري.

Narrated Abu-Sa'eed Al-Khudri: 'The Prophet ﷺ said: "There was a man from Bano Israel who murdered ninety-nine people. He then set out asking (whether his repentance could be accepted or not). He came upon a monk and asked him if his repentance could be accepted. The monk replied in the negative and so the man killed him. He kept on asking until a man advised him to go to such and such a village. (So he left for it) but death overtook him on the way. While dying, he turned his chest towards that village (where he had hoped his repentance would be accepted), and so the angels of mercy and the angels of punishment quarreled amongst themselves regarding him. Allah ordered the village (towards which he was going) to come closer to him, and ordered the village (he had come from) to go far away, and then He ordered the angels to measure the distances between his body and the two villages. So he was

found to be one span closer to the village (he was going to). Thus, he was forgiven. '

So we know that there is no salvation, except by letting good deeds outweigh evil ones, even if only by an atom's weight. Thus, a repentant person should multiply his good deeds. And this is the ruling on misdeeds done in the past.

As to the determination related to the future, one should undertake a confirmed covenant with Allah ﷻ not to return to such sins, or their like. The parable for this is the patient who has learned that fruit will cause him harm, so he decides not to eat fruit during his illness. This determination should be immediate even if he could not commit himself to it in the future. Thus, repentance should not be delayed.

It should be obvious that a repentant person should know what he must do and what he must not do in the future to cling to the straight path'

This quoted portion of Imam Al-Ghazali's work is sufficient.

Now, let us read what Imam Al-Nawawi compiled in this regard.]

﴿ وَمَا أُمِرُوا إِلاَّ لِيَعْبُدُوا اللهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلاَةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ القَيِّمَةِ ﴾ (البينة ٥)

Allah ﷻ said:

"And they were commanded not, but that they should worship Allah, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform the prayer and to give zakat, and that is the right religion *" (98: 5) And

﴿ لَن يَنَالَ اللهَ لُحُومُهَا وَلاَ دِمَاؤُهَا وَلَكِن يَنَالُهُ التَّقْوَى مِنكُمْ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللهَ عَلَى مَا هَدَاكُمْ وَبَشِّرِ الْمُحْسِنِينَ ﴾ (الحج ٣٧)

"It is neither their meat nor their blood that reaches Allah, but it is piety from you that reaches Him. Thus We have made them subject to you that you may magnify Allah for His guidance to you. And give glad tidings (O Muhammad!) to the Mohsinûn (the doers of good) *" (22: 37) And

﴿ قُلْ إِن تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمْهُ اللهُ وَيَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ وَاللهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴾ (آل عمران ٢٩)

"Say (O Muhammad!): "Whether you hide what is in your hearts or reveal it, Allah knows it, and He knows what is in the heavens and what is in the earth. And Allah is Able to do all things *" (3: 29)

١- عَــنْ عُمَــرَ بْنِ الْخَطَّابِ قَالَ: سَمِعْتُ رَسُولَ اللهِ يَقُولُ: (إِنَّمَا الأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِىٍ مَا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ). رواه البخاري.

1.Omar ibn Al-Khattâb ﷺ said: I heard Allah's Messenger ﷺ saying: "The reward of deeds depends upon the intentions and every person will be rewarded according to what he intended. So whoever emigrates for worldly benefits or for to marry woman, his emigration will be for what he emigrated for." (Agreed upon).

٢- عَــنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: (يَغْزُو جَيْشٌ الْكَعْبَةَ فَإِذَا كَانُوا بِبَيْدَاءَ مِنَ الأَرْضِ يُخْسَفُ بِأَوَّلِهِمْ وَآخِرِهِمْ). قَالَتْ: قُلْتُ: يَا

رَسُولَ اللهِ كَيْفَ يُخْسَفُ بِأَوَّلِهِمْ وَآخِرِهِمْ وَفِيهِمْ أَسْوَاقُهُمْ وَمَنْ لَيْسَ مِنْهُمْ. قَالَ: (يُخْسَفُ بِأَوَّلِهِمْ وَآخِرِهِمْ ثُمَّ يُبْعَثُونَ عَلَى نِيَّاتِهِمْ). رواه البخاري.

2. Narrated A'isha; 'Allah's Messenger ﷺ said: "An army will invade Ka'aba and when the invaders reach Al-Baida'a, all the ground will go down and swallow the whole army. I said: "O Allah's Messenger! How will they be buried under the ground while amongst them will be their markets (the people who worked in business and who did not take part in invasion) and the people not belonging to them?" The Prophet ﷺ replied: "All those people will be buried, but they will be resurrected and judged according to their intentions." (Agreed upon).

٣- عَــنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ يَوْمَ افْتَتَحَ مَكَّةَ: (لاَ هِجْرَةَ وَلَكِنْ جِهَادٌ وَنِيَّةٌ وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا). رواه البخاري.

3. Narrated Ibn Abbâs (may Allah be pleased with them) 'On the day of the conquest of Mecca the Prophet ﷺ said: "There is no (more) emigration (from Mecca)[5] but it is Jihad and intention, and whenever you are called for (Jihad) you should respond immediately."' (Agreed upon).

٤- حَدَّثَـــنَا أَحْمَدُ بْنُ مُحَمَّدٍ أَخْبَرَنَا عَبْدُاللَّهِ أَخْبَرَنَا حُمَيْدٌ الطَّوِيلُ عَنْ أَنَسِ بْنِ مَـــالِكٍ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ رَجَعَ مِنْ غَزْوَةِ تَبُوكَ فَدَنَا مِنَ الْمَدِينَةِ فَقَالَ إِنَّ بِالْمَدِينَةِ أَقْوَامًا مَا سِرْتُمْ مَسِيرًا وَلَا قَطَعْتُمْ وَادِيًا إِلَّا كَانُوا مَعَكُمْ قَالُوا يَا رَسُولَ اللَّهِ وَهُمْ بِالْمَدِينَةِ قَالَ وَهُمْ بِالْمَدِينَةِ حَبَسَهُمُ الْعُذْرُ * البخارى.

4. Narrated Anas ibn Malek : 'When the Messenger of Allah ﷺ returned from Tabuk and approached Madina he

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[5] This means that there was no further emigration from Mecca to Madina because it was no longer a place of unbelief.

said: "Indeed, there are some people who could not accompany you to any valley you have trodden. They wished to be with us, but something detained them." (Bukhari)

٥- عَنْ مَعْنِ بْنِ يَزِيدَ ﷺ قَالَ: بَايَعْتُ رَسُولَ اللهِ ﷺ أَنَا وَأَبِي وَجَدِّي، وَخَطَبَ عَلَيَّ فَأَنْكَحَنِي، وَخَاصَمْتُ إِلَيْهِ: كَانَ أَبِي يَزِيدُ أَخْرَجَ دَنَانِيرَ يَتَصَدَّقُ بِهَا، فَوَضَعَهَا عِنْدَ رَجُلٍ فِي الْمَسْجِدِ، فَجِئْتُ فَأَخَذْتُهَا، فَأَتَيْتُهُ بِهَا، فَقَالَ: وَاللهِ مَا إِيَّاكَ أَرَدْتُ فَخَاصَمْتُهُ إِلَى رَسُولِ اللهِ ﷺ فَقَالَ: (لَكَ مَا نَوَيْتَ يَا يَزِيدُ وَلَكَ مَا أَخَذْتَ يَا مَعْنُ). رواه البخاري.

5. Narrated Ma'an ibn Yazeed ﷺ: 'My grandfather, my father, and I pledged allegiance to Allah's Messenger ﷺ. The Prophet ﷺ helped me to get engaged and then married. One day I went to the Prophet ﷺ with a complaint. My father Yazeed had given some gold coins in charity and left them with a man in the mosque (to give to the poor), but I went there and took them and brought them to him (my father). My father said: "By Allah! I did not intend to give them to you." I took (the case) to Allah's Messenger ﷺ. and he ﷺ said: "O Yazeed! You will be rewarded for what you intended. O Ma'an! Whatever you have taken is yours."' (Bukhari).

٦- حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ أَبِيهِ قَالَ مَرِضْتُ عَامَ الْفَتْحِ مَرَضًا أَشْفَيْتُ مِنْهُ عَلَى الْمَوْتِ فَأَتَانِي رَسُولُ اللَّهِ ﷺ يَعُودُنِي فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّ لِي مَالًا كَثِيرًا وَلَيْسَ يَرِثُنِي إِلَّا ابْنَتِي أَفَأُوصِي بِمَالِي كُلِّهِ قَالَ لَا قُلْتُ فَثُلُثَيْ مَالِي قَالَ لَا قُلْتُ فَالشَّطْرُ قَالَ لَا قُلْتُ فَالثُّلُثُ قَالَ الثُّلُثُ وَالثُّلُثُ كَثِيرٌ إِنَّكَ إِنْ تَدَعْ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَدَعَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ وَإِنَّكَ لَنْ تُنْفِقَ نَفَقَةً إِلَّا أُجِرْتَ فِيهَا

حَتَّى اللُّقْمَةَ تَرْفَعُهَا إِلَى فِي امْرَأَتِكَ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أُخَلَّفُ عَنْ هِجْرَتِي قَـــالَ إِنَّكَ لَنْ تُخَلَّفَ بَعْدِي فَتَعْمَلَ عَمَلا تُرِيدُ بِهِ وَجْهَ اللَّهِ إِلا ازْدَدْتَ بِهِ رِفْعَةً وَدَرَجَةً وَلَعَلَّكَ أَنْ تُخَلَّفَ حَتَّى يَنْتَفِعَ بِكَ أَقْوَامٌ وَيُضَرَّ بِكَ آخَرُونَ اللَّهُمَّ أَمْضِ لأَصْحَابِي هِجْرَتَهُمْ وَلا تَرُدَّهُمْ عَلَى أَعْقَابِهِمْ لَكِنِ الْبَائِسُ سَعْدُ ابْنُ خَوْلَةَ يَرْثِي لَـــهُ رَسُولُ اللَّهِ ﷺ أَنْ مَاتَ بِمَكَّةَ قَالَ أَبو عِيسَى وَفِي الْبَاب عَنْ ابْنِ عَبَّاسٍ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهٍ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ أَنَّهُ لَيْسَ لِلرَّجُلِ أَنْ يُوصِيَ بِأَكْثَرَ مِنَ الثُّلُثِ وَقَدِ اسْتَحَبَّ بَعْضُ أَهْلِ الْعِلْمِ أَنْ يَنْقُصَ مِنَ الثُّلُثِ لِقَوْلِ رَسُولِ اللَّهِ ﷺ وَالثُّلُثُ كَثِيرٌ * الترمذى.

6. Narrated Sa'ad ibn Abi-Waqqas: ‘In the year of conquest of Mecca, I fell sick and was near to death. The Messenger of Allah ﷺ came to visit me and I said to him: "Messenger of Allah! I have great wealth and none inherit me except my daughter. Could I give my wealth for Allah’s sake?” The Messenger of Allah ﷺ said: “No.” I said: "(Could I give) half of it?” He said: “No.” I said” ”(Could I give) one third of it?” He said: “(Give) one third, but it is too much. It is better that you leave your heirs wealthy than to leave them begging people. And you will not spend any amount except that you will be rewarded for it, even if it is a mouthful of bread into your wife’s mouth.” I said: "Messenger of Allah! Would I lag behind (in Mecca) after I had migrated?” The Messenger of Allah said: “You will not do any deed seeking Allah’s pleasure for it, except that you would get higher in rank therewith. You may live after me so that some people will benefit from you and some others will be harmed.O Allah! Reward my companions for their migration and do not

let them turn on their heels. But I feel pity for Sa'ad ibn Khawla who died in Mecca."(At-Termizi)

Abu-Issa said: 'This Hadith is Hasan Saheeh(. It was narrated through other routes than Sa'ad ibn Abu-Waqqas, and the people of knowledge act upon this Hadith. They say that a Muslim is not permitted to bequeath more than the one third. Some scholars recommend that bequests should be less than the one third as the Messenger of Allah ﷺ said: "(Give) one third, but it is too much."

٧- حَدَّثَنَا عَمْرٌو النَّاقِدُ حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ عَنْ يَزِيدَ بْنِ الأَصَمِّ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُوَرِكُمْ وَأَمْوَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ *

7. Narrated Abu-Huraira : 'The Messenger of Allah ﷺ said: "Really, Allah ﷻ does not look at your figures or wealth, He looks at your hearts and deeds."' (Muslim).

٨- عَنْ أَبِي مُوسَى ؓ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللهِ مَا الْقِتَالُ فِي سَبِيلِ اللهِ فَإِنَّ أَحَدَنَا يُقَاتِلُ غَضَبًا وَيُقَاتِلُ حَمِيَّةً فَقَالَ: (مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللهِ ﷻ). رواه البخاري.

8. Narrated Abu-Musa ؓ; 'A man came to the Prophet ﷺ and asked: "O Allah's Messenger! What kind of fighting is in Allah's Cause? (I ask this) for, some of us fight because of being enraged and angry and some of us fight for the sake of pride and haughtiness." The Prophet ﷺ raised his head as the questioner was standing and said: "He who fights that Allah's Word (i.e., Allah's Religion of Islamic Monotheism) should be superior, fights in Allah's Cause."'(Bukhari).

٩- عَنْ أَبِي بَكْرَةَ ﷺ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: (إِذَا الْتَقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ). فَقُلْتُ يَا رَسُولَ اللهِ هَذَا الْقَاتِلُ، فَمَا بَالُ الْمَقْتُولِ. قَالَ: (إِنَّهُ كَانَ حَرِيصًا عَلَى قَتْلِ صَاحِبِهِ). رواه البخاري.

9. Narrated Abi-Bakrah (may Allah be pleased with him): 'I heard Allah's Messenger ﷺ saying: "When two Muslims fight (meet) each other with their swords, both the murderer as well as the murdered will go to the Hellfire." I said: "O Allah's Messenger! It is right for the murderer but what about the murdered one?" Allah's Messenger ﷺ replied: "Surely, he had the intention to kill his companion (brother)."' (Bukhari).

١٠- حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ حَدَّثَنَا أَبُو دَاوُدَ قَالَ أَنْبَأَنَا شُعْبَةُ عَنِ الأَعْمَشِ سَمِعَ ذَكْوَانَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ إِذَا تَوَضَّأَ الرَّجُلُ فَأَحْسَنَ الْوُضُوءَ ثُمَّ خَرَجَ إِلَى الصَّلاةِ لا يُخْرِجُهُ أَوْ قَالَ لا يَنْهَزُهُ إِلا إِيَّاهَا لَمْ يَخْطُ خُطْوَةً إِلا رَفَعَهُ اللَّهُ بِهَا دَرَجَةً أَوْ حَطَّ عَنْهُ بِهَا خَطِيئَةً قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ*

10. Narrated Abu-Huraira (may Allah be pleased with him): 'The Prophet ﷺ said: "If the man performed Al-Wodoo' perfectly, then he went out for the prayer and solely for the prayer." Or he said: "Nothing but the prayer motivated him. He never took a step except that Allah raises him a degree or removes from him an evil deed."'

١١- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ فِيمَا يَرْوِي عَنْ رَبِّهِ عَزَّ وَجَلَّ قَالَ: (إِنَّ اللهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ ثُمَّ بَيَّنَ ذَلِكَ فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً، فَإِنْ هُوَ هَمَّ بِهَا وَعَمِلَهَا كَتَبَهَا اللهُ لَهُ

عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمِائَةِ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ، وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً، فَإِنْ هُوَ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللهُ عَلَيْهِ سَيِّئَةً وَاحِدَةً). رواه البخاري.

11. Narrated Ibn Abbas (may Allah be pleased with them): 'The Prophet ﷺ narrating about his Lord ﷻ: "Allah ordered (the angels appointed over you) that the good and the bad deeds be written, and He then showed (the way) how (to write record each). If somebody intended to do a good deed and he did not do it, then Allah will write for him a full good deed (in his account with Him); and if he intended to do a good deed and he actually did it, then Allah will write for him (in his account) with Him (its reward equal) from ten to seven hundred or even many more times: and if somebody intended to do a bad deed and he did not do it, then Allah will write a full good deed (in his account) with Him, and if he intended to do it (a bad deed) and he actually did it, then Allah will write one bad deed (in his account).'" (Bukhari).

١٢- عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: (انْطَلَقَ ثَلاثَةُ رَهْطٍ مِمَّنْ كَانَ قَبْلَكُمْ، حَتَّى أَوَوُا الْمَبِيتَ إِلَى غَارٍ فَدَخَلُوهُ، فَانْحَدَرَتْ صَخْرَةٌ مِنَ الْجَبَلِ فَسَدَّتْ عَلَيْهِمُ الْغَارَ، فَقَالُوا: إِنَّهُ لاَ يُنْجِيكُمْ مِنْ هَذِهِ الصَّخْرَةِ إِلاَّ أَنْ تَدْعُوا اللهَ بِصَالِحِ أَعْمَالِكُمْ، فَقَالَ رَجُلٌ مِنْهُمْ: اللَّهُمَّ كَانَ لِي أَبَوَانِ شَيْخَانِ كَبِيرَانِ، وَكُنْتُ لاَ أَغْبُقُ قَبْلَهُمَا أَهْلاً وَلاَ مَالاً، فَنَاءَ بِي فِي طَلَبِ شَيْءٍ يَوْمًا، فَلَمْ أُرِحْ عَلَيْهِمَا حَتَّى نَامَا، فَحَلَبْتُ لَهُمَا غَبُوقَهُمَا فَوَجَدْتُهُمَا نَائِمَيْنِ، وَكَرِهْتُ أَنْ أَغْبِقَ قَبْلَهُمَا أَهْلاً أَوْ مَالاً، فَلَبِثْتُ وَالْقَدَحُ عَلَى يَدَيَّ أَنْتَظِرُ اسْتِيقَاظَهُمَا حَتَّى بَرَقَ الْفَجْرُ، فَاسْتَيْقَظَا فَشَرِبَا غَبُوقَهُمَا، اللَّهُمَّ إِنْ كُنْتُ فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ فَفَرِّجْ عَنَّا مَا نَحْنُ فِيهِ مِنْ هَذِهِ الصَّخْرَةِ،

فَانْفَرَجَتْ شَيْئًا لاَ يَسْتَطِيعُونَ الخُرُوجَ)، قَالَ النَّبِيّ ﷺ: (وَقَالَ الآخَرُ: اللَّهُمَّ كانَتْ لِي بِنْتُ عَمّ كانَتْ أَحَبَّ النَّاسِ إِلَيّ، فَأَرَدْتُهَا عَنْ نَفْسِهَا فَامْتَنَعَتْ مِنّي، حَتَّى أَلَمَّتْ بِهَا سَنَةٌ مِنَ السِّنِينَ، فَجَاءَتْنِي فَأَعْطَيْتُهَا عِشْرِينَ وَمِائَةَ دِينَارٍ عَلَى أَنْ تُخَلِّي بَيْنِي وَبَيْنَ نَفْسِهَا، فَفَعَلَتْ حَتَّى إِذَا قَدَرْتُ عَلَيْهَا قَالَتْ: لاَ أُحِلُّ لَكَ أَنْ تَفُضَّ الخَاتَمَ إِلاَّ بِحَقِّهِ، فَتَحَرَّجْتُ مِنَ الْوُقُوعِ عَلَيْهَا، فَانْصَرَفْتُ عَنْهَا وَهِيَ أَحَبُّ النَّاسِ إِلَيَّ وَتَرَكْتُ الذَّهَبَ الَّذِي أَعْطَيْتُهَا، اللَّهُمَّ إِنْ كُنْتُ فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ فَافْرُجْ عَنَّا مَا نَحْنُ فِيهِ، فَانْفَرَجَتِ الصَّخْرَةُ غَيْرَ أَنَّهُمْ لاَ يَسْتَطِيعُونَ الخُرُوجَ مِنْهَا)، قَالَ النَّبِيّ ﷺ: (وَقَالَ الثَّالِثُ: اللَّهُمَّ إِنّي اسْتَأْجَرْتُ أُجَرَاءَ فَأَعْطَيْتُهُمْ أَجْرَهُمْ غَيْرَ رَجُلٍ وَاحِدٍ تَرَكَ الَّذِي لَهُ وَذَهَبَ، فَثَمَّرْتُ أَجْرَهُ حَتَّى كَثُرَتْ مِنْهُ الأَمْوَالُ، فَجَاءَنِي بَعْدَ حِينٍ، فَقَالَ: يَا عَبْدَ اللهِ أَدِّ إِلَيَّ أَجْرِي، فَقُلْتُ لَهُ: كُلُّ مَا تَرَى مِنْ أَجْرِكَ، مِنَ الإِبِلِ وَالْبَقَرِ وَالغَنَمِ وَالرَّقِيقِ، فَقَالَ: يَا عَبْدَ اللهِ لاَ تَسْتَهْزِئ بِي، فَقُلْتُ: إِنّي لاَ أَسْتَهْزِئ بِكَ، فَأَخَذَهُ كُلَّهُ فَاسْتَاقَهُ فَلَمْ يَتْرُكْ مِنْهُ شَيْئًا، اللَّهُمَّ فَإِنْ كُنْتُ فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ فَافْرُجْ عَنَّا مَا نَحْنُ فِيهِ، فَانْفَرَجَتِ الصَّخْرَةُ فَخَرَجُوا يَمْشُونَ). رواه البخاري.

12. Narrated Abdullah ibn Omar (may Allah be pleased with them): 'I heard Allah's Messenger ﷺ saying: "Three men from among those who were before you, set out together until they reached a cave at night and they entered it. A big rock rolled down the mountain and closed the mouth of the cave. They said (to each other): 'Nothing can save us from this rock but to invoke Allah by mentioning the righteous deeds that we have done (for Allah's sake only)." So, one of them said: 'O Allah! I had old parents (whom I used to provide with milk) and I never provided my family (wife, children, etc.) with milk before them. One day, by chance I was delayed,

and I arrived late (at night) after they had slept. I milked the sheep for them and then took the milk to them, but I found them sleeping. I did not like to offer my family the milk before them, so I waited for them and the bowl of milk was in my hand and I kept on waiting for them to get, up until dawn. Then they got up and drank the milk. O Allah! If I did that for Your sake only, I invoke You to relieve us from our critical situation that has been caused by this rock.' So, the rock moved a little, but they could not get out. The Prophet ﷺ added: "The second man said: 'O Allah! I had a cousin who was the dearest of all people to me and I wanted to have sexual intercourse with her, but she refused. Later she came across hard times during a year of famine and she came to me, and I gave her one hundred and twenty Dinars on the condition that she would not resist my desires, and she agreed. When I was about to fulfill my desires, she said: "It is illegal for you to violate my chastity except through legitimate marriage." So, I realized it was a sin to have sexual intercourse with her and left her, though she was the dearest of all the people to me. I also left the gold I had given her. O Allah! If I did that for Your sake only, please relieve us from the present calamity.' So, the rock moved a little more, but still they could not get out from the cave. The Prophet ﷺ added: "Then the third man said: 'O Allah! I employed few laborers and I paid them all of them their wages, with the exception of one man who did not take his wages and went away. I invested his wages and I gained much profit from this. (Then after some time) he came and said to me: "O Allah's servant! Pay me my wages." I said to him: "All the camels, cows, sheep, and slaves that you see here, are yours." He said: "O Allah's slave! Don't mock me." I said: "I am not mocking you." So, he took the herd and drove them away and left nothing. O Allah! If I did that for Your sake only, please

relieve us from the present suffering.' So, the rock moved completely and they walked out. (Bukhari).

٢ ـ باب التوبة

Chapter (2)

Repentance

[Man was created from the earth as Allah ﷻ and His Messenger ﷺ tell us in the Noble Koran and Sunna. Allah ﷻ says:

﴿ وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا
وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى (٣١) الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الإِثْمِ وَالْفَوَاحِشَ إِلاَّ
اللَّمَمَ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُم مِّنَ الأَرْضِ وَإِذْ أَنْتُمْ أَجِنَّةٌ
فِي بُطُونِ أُمَّهَاتِكُمْ فَلاَ تُزَكُّوا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى (٣٢) ﴾ (النجم ٣١-٣٢)

"And to Allah belongs all that is in the heavens and all that is on the earth, that He may requite those who do evil with that which they have done (i.e. punish them in Hell), and reward those who do good, with what is best (i.e. Paradise) * Those who avoid the major sins and Al-Fawahish (illegal sexual intercourse and the like) except the small faults, Verily, your Lord is of Vast Forgiveness. He knows you well when He created you (your father Adam) from the earth and when you were fetuses in your mothers' wombs. So ascribe not purity to yourselves. He (Allah ﷻ) knows best him who fears Allah and he that keeps his duty to Him *" (53: 31-32)

Consequently, man is liable to go astray. In the Islamic perspective, all human being are liable to go astray, apart from the Prophets and Messengers (peace be upon them).

This concept (i.e. there is no human free of sin apart from the Prophets and the Messengers of Allah ﷻ) was clearly understood by the companions (may Allah be pleased with them) for, when the verse: "It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their belief with zolm (wrongdoing i.e. by worshipping others besides Allah), for them (only) there is security and they are the guided *" (6: 82) was revealed, the companions exclaimed: "Who of us has not committed a misdeed?" The Messenger of Allah ﷺ put them at ease by explaining the real meaning of the verse, saying that zolm (wrongdoing) refers to polytheism. This is supported by Allah's statement:

﴿ وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴾ (لقمان ١٣)

"And (remember) when Loqman said to his son when he was advising him: "O my son! Join not in worship others with Allah. Verily joining others in worship with Allah is a great zolm (wrongdoing) indeed *" (31" 13)

Islam does not impose penalties on people who flee to their Creator seeking His forgiveness. It does not oblige its followers to buy 'indulgences' as was prevalent in Europe nor does it compel them to offer sacrifices to atone for sins. If one commits a misdeed or wrongs himself, he should hurry to Allah ﷻ, without any mediation whatsoever.

The Noble Koran encourages man not to despair of Allah's mercy. It states that some people had committed some major sins and it criticizes them for not turning to Allah ﷻ in repentance, take as examples the People of the Book who had killed some of their Prophets, ascribed sons and partners to

Allah ﷻ, dealt in usury, defamed Mary the chaste Virgin, etc. Having mentioned these crimes and major sins, the Noble Koran reminds man that had they turned in repentance to Allah ﷻ, they would find Allah ﷻ Oft-Forgiving, Most Merciful. So let us read what the Noble Koran says:

﴿ وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللهِ وَقَالَتْ النَّصَارَى الْمَسِيحُ ابْنُ اللهِ ذَلِكَ قَوْلُهُم بِأَفْوَاهِهِمْ يُضَاهِئُونَ قَوْلَ الَّذِينَ كَفَرُوا مِن قَبْلُ قَاتَلَهُمُ اللهُ أَنَّى يُؤْفَكُونَ (٣٠) اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلاَّ لِيَعْبُدُوا إِلَهًا وَاحِدًا لاَّ إِلَهَ إِلاَّ هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ (٣١) يُرِيدُونَ أَن يُطْفِئُوا نُورَ اللهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللهُ إِلاَّ أَن يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ (٣٢) هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ (٣٣) ﴾ (التوبة٣٠- ٣٣)

"And the Jews say: 'Ozair (Ezra) is the son of Allah,' and the Christians say: 'Messiah is the son of Allah.' These are the words from their mouths, resembling the sayings of those who disbelieved aforetime. Allah's Curse be on them, how they are deluded and away from the truth! They (Jews and Christians) took their rabbis and their monks to be their Lords besides Allah (by obeying them in things which they made lawful or unlawful, according to their own desires, without being ordered so by Allah), and (they also took as their Lord) Messiah, son of Mary, while they (Jews and Christians) were commanded (in the Torah and Al-Injeel[6]) to worship none but One God La Ilaha Illa Howa (None has the right to be worshipped but He). Praise and glory be to Him from having

[6] We use the term Al Injeel here, not the Gospels or the New Testament, because they are totally different from Al Injeel that was revealed to Jesus ﷺ.

any partners they associate (with Him). * They (the disbelievers, the Jews and the Christians) want to extinguish Allah's Light (with which Muhammad ﷺ has been sent - Islamic Monotheism) with their mouths, but Allah will not allow except that His Light should be perfected, even though the disbelievers hate (it).* It is He (Allah) Who has sent His Messenger (Muhammad ﷺ) with guidance and the religion of truth (Islam), to make it superior over all religions even though the polytheists, (pagans, idolaters, disbelievers in the Oneness of Allah) hate (it) *" (9": 30-33) And

﴿ فَبِمَا نَقْضِهِم مِّيثَاقَهُمْ وَكُفْرِهِم بِآيَاتِ اللهِ وَقَتْلِهِمُ الأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ بَلْ طَبَعَ اللهُ عَلَيْهَا بِكُفْرِهِمْ فَلاَ يُؤْمِنُونَ إِلاَّ قَلِيلاً (١٥٥) وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَى مَرْيَمَ بُهْتَانًا عَظِيمًا (١٥٦) وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِن شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلاَّ اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا (١٥٧) بَل رَّفَعَهُ اللهُ إِلَيْهِ وَكَانَ اللهُ عَزِيزًا حَكِيمًا (١٥٨) ﴾ (النساء ١٥٥-١٥٨)

"Because of breaking the covenant, because of their rejecting the signs of Allah, because of killing the Prophets unjustly, and because of their saying: 'Our hearts are wrapped (with coverings, i.e. we do not understand what the Messengers say).' Allah has set a seal upon their hearts because of their disbelief, so they believe not but a little. * And because of their (the Jews) disbelief and uttering against Mary a grave false charge (that she had committed fornication) * and because of their saying (in boast): 'We killed the Messiah, Jesus, son of Mary, the Messenger of Allah.' They killed him not, nor crucified him, but the resemblance of Jesus was put over another man (and they killed that man), and those who differ about this are full of doubts. They have no (certain)

knowledge. They follow nothing but conjecture. For surely, they killed him not. * But Allah raised him (Jesus)) up (with his body and soul) unto Himself. And Allah is Ever All-Powerful, All-Wise *" (4: 155-158). And

﴿ لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ وَأَرْسَلْنَا إِلَيْهِمْ رُسُلاً كُلَّمَا جَاءَهُمْ رَسُولٌ بِمَا لاَ تَهْوَى أَنْفُسُهُمْ فَرِيقًا كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ (٧٠) وَحَسِبُوا أَلاَّ تَكُونَ فِتْنَةٌ فَعَمُوا وَصَمُّوا ثُمَّ تَابَ اللهُ عَلَيْهِمْ ثُمَّ عَمُوا وَصَمُّوا كَثِيرٌ مِنْهُمْ وَاللهُ بَصِيرٌ بِمَا يَعْمَلُونَ (٧١) لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَن يُشْرِكْ بِاللهِ فَقَدْ حَرَّمَ اللهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ (٧٢) لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلاَثَةٍ وَمَا مِنْ إِلَهٍ إِلاَّ إِلَهٌ وَاحِدٌ وَإِن لَّمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ (٧٣) أَفَلاَ يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ وَاللَّهُ غَفُورٌ رَّحِيمٌ (٧٤) ﴾ (المائدة ٧٠-٧٤)

"Verily, We took the covenant of the Children of Israel and sent Messengers to them. Whenever there came to them a Messenger with what they themselves desired not, a group of them they called them liars, and others who among them they killed. *They thought there would be no Fitna (trial or punishment), so they became blind and deaf, a fter that Allah turned to them (with Forgiveness), yet again many of them became blind and deaf. And Allah is the All -Seer of what they do. * Surely, they have disbelieved those who say: 'Allah is the Messiah Jesus, son of Mary.' But the Messiah (Jesus)) s aid: 'O Children of Israel! Worship Allah, my Lord and your Lord.' Verily, whosoever sets up partners in worship with Allah, Allah has forbidden Paradise to him, and the Fire will be his abode. And for the wrongdoers there are no helpers. * Surely, those who said: 'Allah is the third of the three (in a Trinity),' are

disbelievers. But there is no god save One God. And if they cease not from what they say, verily, a painful torment will befall the disbelievers among them *.Will they not turn with repentance to Allah and ask His Forgiveness? For Allah is Oft-Forgiving, Most Merciful *" (5: 70-74)

Let us study the case of another wrongdoer, Pharaoh, who claimed to be the highest lord of his people. Overlooking the oppression he afflicted on the weak subjects among his people, we should remind you of his evil end, he was drowned in the Red Sea. His body was the only body that was destined to be a sign. Minutes before his death (at the time when repentance is not accepted) he haughtily declared his belief in 'the god in whom the children of Israel have believed.' The Noble Koran narrates this incident, in the chapter titled Yunus (Jonah ﷺ), in a way that one would not but hesitate in saying: "Had he turned in repentance earlier, his repentance would have been accepted."

The Noble Koran says:

﴿ وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدْوًا حَتَّى إِذَا أَدْرَكَهُ الْغَرَقُ قَالَ آمَنتُ أَنَّهُ لاَ إِلَهَ إِلاَّ الَّذِي آمَنَتْ بِهِ بَنُو إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ (٩٠) آلآنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنتَ مِنَ الْمُفْسِدِينَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنتَ مِنَ الْمُفْسِدِينَ (٩١) فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلْفَكَ آيَةً وَإِنَّ كَثِيرًا مِّنَ النَّاسِ عَنْ آيَاتِنَا لَغَافِلُونَ (٩٢) ﴾ (يونس ٩٠- ٩٢)

"And We took the Children of Israel across the sea, and Pharaoh with his hosts followed them in oppression and enmity, until when drowning overtook him, he said: 'I believe that La Ilah illa alazi Amanat Bihee Bano Israel and I am one of the Muslims (None has the right to be worshipped but the god in Whom the Children of Israel have believed, and I am

one of the Muslims.' * Now (you believe)! While you refused to believe before (death overtook you) and you were one of the evil- doers. * So this day We shall deliver your (dead) body (out from the sea) that you may be a sign to those who come after you! And verily, many among mankind are heedless of Our Signs. *" (10: 90-92)

It is worth mentioning here to remind you, my dear reader, of the false claim of Pharaoh. It is mentioned in many places of the Noble Koran. For brevity, we mention only two places:

﴿ وَقَالَ فِرْعَوْنُ يَا أَيُّهَا الْمَلأُ مَا عَلِمْتُ لَكُم مِّنْ إِلَهٍ غَيْرِي فَأَوْقِدْ لِي يَا هَامَانُ عَلَى الطِّينِ فَاجْعَل لِّي صَرْحًا لَّعَلِّي أَطَّلِعُ إِلَى إِلَهِ مُوسَى وَإِنِّي لأَظُنُّهُ مِنَ الْكَاذِبِينَ ﴾ (القصص ٣٨)

"(Pharaoh) said: 'O chiefs! I know not that you have a god other than me. So kindle for me (a fire), O Hâmân (his prime minister), to bake (bricks out of) clay, and set up for me a lofty tower so I could look at the God of (Moses); and verily, I think that he ((Moses)) is one of the liars. *" (28: 38). And

﴿ هَلْ أَتَاكَ حَدِيثُ مُوسَى (١٥) إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى (١٦) اذْهَبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى (١٧) فَقُلْ هَل لَّكَ إِلَى أَن تَزَكَّى(١٨) وَأَهْدِيَكَ إِلَى رَبِّكَ فَتَخْشَى (١٩) فَأَرَاهُ الآيَةَ الْكُبْرَى (٢٠) فَكَذَّبَ وَعَصَى (٢١) ثُمَّ أَدْبَرَ يَسْعَى(٢٢) فَحَشَرَ فَنَادَى(٢٣) فَقَالَ أَنَا رَبُّكُمُ الأَعْلَى (٢٤) فَأَخَذَهُ اللهُ نَكَالَ الآخِرَةِ وَالأُولَى (٢٥) إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّمَن يَخْشَى (٢٦) ﴾ (النازعات ١٥-٢٦)

"Has there come to you the story of (Moses)? * When his Lord called him out in the sacred valley of Towa * (ordering him): 'Go to (Pharaoh); verily he has transgressed all bounds (in crimes, sins, polytheism, disbelief, etc.) * And say to him: "Would you purify yourself (from the sin of disbelief by

reverting to Islam? * And I would guide you to your Lord, so you should fear Him?"' * Then (Moses) showed him the great sign (miracles), * But (Pharaoh) belied him and disobeyed. * Then he turned his back, striving (against Allah). * Then he gathered (his people) and cried aloud, * Saying: "I am your lord, most high" * So Allah, seized him with punishment for his last (i.e. his saying: I am your lord, most high) and first (i.e. his saying, O chiefs! I know not that you have a god other than I). * Verily in this is an instructive admonition for whosoever fears Allah. *" (79: 15-26)

The third category of such criminals is the Ashab Al-Okhdood (literally, the owners of the trench). They were arrogant people who dug a huge trench, cast the believers in it, and then they set them on fire .

The Muslim thinker Abdullah Yusuf Ali, may Allah reward him bountifully, commented on this incident saying that the scholars say that these words do not refer to a specific people. In ancient history, in Mediev al Europe, many lives were sacrificed at the stake because the victims did not conform with the current overwhelming doctrines. In the days of Abraham, the father of monotheism, Abraham ﷺ was cast in fire by the unbelieving ruler of his time, but Allah ﷻ ordered that the fire be moderately cool, as a sign to dignify Abraham ﷺ.

In brief, the Noble Koran mentions the story of Ashab Al-Okhdood, and clarifies that had they turned in repentance, even after that heinous crime, they would have been saved from the Fire. Allah ﷻ says:

﴿ إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ ﴾ (البروج ١٠)

"Verily, those who put into trial the believing men and believing women (by torturing them and burning them), and then they did not turn in repentance (to Allah), then they will have the torment of Hell, and they will have the punishment of the burning Fire. *" (85" 10)

In the light of the aforementioned verses, a believer who commits a misdeed should direct his face towards heaven seeking Allah's Forgiveness, having a firm belief that Allah ﷻ will be pleased with his words of repentance. He should not despair of seeking Forgiveness and turning in repentance for, this is the real disaster.

Now, let us read what Imam Al-Nawawi compiled regarding this topic.]

The people of knowledge say that repentance is mandatory for every sin. If the act of disobedience does not involve taking people's rights, it has three conditions:

1. One should abstain from committing that deed.

2. One should regret having committed that deed.

3. One should determine not to return to that deed.

If the act of disobedience involves taking people's rights, it has four conditions. The conditions mentioned above, and in addition, repaying what one has illegally taken. If the act entails the enactment of a Hadd (a prescribed penalty), he should allow the other party to enact it. One should repent from all sins. The Koran, Sunna, and the unanimous agreement of the Muslims impose the ruling of turning in repentance from sins.

Allah ﷻ says:

﴿ وَقُل لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلاَ يُبْدِينَ زِينَتَهُنَّ إِلاَّ مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلاَ يُبْدِينَ زِينَتَهُنَّ إِلاَّ لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولِي الإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلاَ يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِن زِينَتِهِنَّ وَتُوبُوا إِلَى اللهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴾ (النور ٣١)

"And tell the believing women to lower their gaze (from looking at the non-Mahram[7] men) and protect their private parts (from illegal sexual acts) and not to show off their adornment except only that which is apparent (both eyes for necessity to see the way, or outer sides of the hands or one eye or dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over their bodies, faces, necks and bosoms, and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islam), or the (female) slaves whom their right hands possess, or old male servants who lack vigor, or small children who have no sense of feminine sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And let all of you beg Allah to forgive you all, O believers, that you may be successful. *" (24: 31) And

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[7] [i.e. those who are not within the prescribed group of men whom a woman could not marry and in front of whom she does not have to cover herself as listed below in this verse of the Qur'an.]

﴿وَأَنِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُم مَّتَاعًا حَسَنًا إِلَى أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ وَإِن تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ﴾ (هود ٣)

"(Hud ﷺ said to his people And I was ordered that you) seek the forgiveness of your Lord, and turn to Him in repentance to Him, that He may grant you good enjoyment, for a term appointed, and bestow His abounding Grace to every owner of grace (i.e. the one who helps and serves the needy and deserving physically and with his wealth, and even with good words). But if you turn away, then I fear for you the torment of a Great Day (i.e. the Day of Resurrection). *" (11: 3) And

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللهِ تَوْبَةً نَّصُوحًا عَسَى رَبُّكُمْ أَن يُكَفِّرَ عَنكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ يَوْمَ لاَ يُخْزِى اللهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَاغْفِرْ لَنَا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴾ (التحريم ٨)

"O you who believe! Turn to Allah with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow (Paradise) - the Day that Allah will not disgrace the Prophet (Muhammad and those who believed with him. Their Light will run forward before them and (with their Records, i.e. Books of deeds) in their right hands, they will say: 'Our Lord! Keep perfect our Light for us (and do not put it off till we cross over the Sirât (a slippery bridge over the Hell) safely) and grant us forgiveness. Verily, You are Able to do all things.'" *" (66: 8)

١٣- عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: (وَاللهِ إِنِّي لأَسْتَغْفِرُ اللهَ وَأَتُوبُ إِلَيْهِ فِي الْيَوْمِ أَكْثَرَ مِنْ سَبْعِينَ مَرَّةً). رواه البخاري.

13. Narrated Abu-Huraira ﷺ: 'I heard Allah's Messenger ﷺ saying: "By Allah! I seek Allah's Forgiveness and turn to Him in repentance more than seventy times a day."' (Bukhari).

١٤- حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ أَبِي بُرْدَةَ قَالَ سَمِعْتُ الْأَغَرَّ وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ يُحَدِّثُ ابْنَ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَا أَيُّهَا النَّاسُ تُوبُوا إِلَى اللَّهِ فَإِنِّي أَتُوبُ فِي الْيَوْمِ إِلَيْهِ مِائَةَ مَرَّةٍ حَدَّثَنَاه عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ حَدَّثَنَا أَبِي ح وحَدَّثَنَا ابْنُ الْمُثَنَّى حَدَّثَنَا أَبُو دَاوُدَ وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ كُلُّهُمْ عَنْ شُعْبَةَ فِي هَذَا الإِسْنَادِ *

14. Narrated Ibn Omar: 'The Messenger of Allah ﷺ said: "O people! Turn in repentance to Allah. For, I turn in repentance to Allah one hundred times a day."'

١٥- عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ ﷺ أَنَّهُ حدَّث بِحَدِيثَيْنِ: أَحَدُهُما عَنِ النَّبِيِّ ﷺ وَالآخَرُ عَنْ نَفْسِهِ قالَ: إِنَّ المُؤْمِنَ يَرَى ذُنُوبَهُ كَأَنَّهُ قاعِدٌ تَحْتَ جَبَلٍ يَخَافُ أَنْ يَقَعَ عَلَيْهِ، وَإِنَّ الْفَاجِرَ يَرَى ذُنُوبَهُ كَذُبَابٍ مَرَّ عَلَى أَنْفِهِ، فَقَالَ بِهِ هكَذَا. ثُمَّ قالَ: (للهُ أَفْرَحُ بِتَوْبَةِ الْعَبْدِ مِنْ رَجُلٍ نَزَلَ مَنْزِلًا وَبِهِ مَهْلَكَةٌ وَمَعَهُ رَاحِلَتُهُ عَلَيْهَا طَعَامُهُ وَشَرَابُهُ فَوَضَعَ رَأْسَهُ فَنَامَ نَوْمَةً فَاسْتَيْقَظَ وَقَدْ ذَهَبَتْ رَاحِلَتُهُ حَتَّى إِذا اشْتَدَّ عَلَيْهِ الحَرّ وَالْعَطَشُ أَوْ ما شَاءَ اللهُ، قالَ: أَرْجِعُ إِلَى مَكَانِي فَرَجَعَ فَنَامَ نَوْمَةً ثُمَّ رَفَعَ رَأْسَهُ فَإِذَا رَاحِلَتُهُ عِنْدَهُ). رواه البخاري.

15. Narrated Abu-Shihab: 'Abdullah ibn Mas'oud Narrated two narrations, one from the Prophet ﷺ and the other from his own. He said: "The believer sees his sins as if

he were sitting under a mountain, which he is afraid may fall on him; whereas the evildoer considers his sins as flies passing over his nose and he just drove them away like this." (Abu-Shihab, the sub-narrator, moved his hand over his nose in illustration). (Ibn Mas'oud added: "Allah's Messenger ﷺ said: 'Allah is more pleased with the repentance of His servant, than a man who encamped at a place where his life was jeopardized. He then rested his head and slept for a short while, and woke to find his mount gone. (He started looking for it) and suffered from severe heat and thirst, as Allah had wished (him to suffer from). He then said: 'I will go back to my place.' He returned and slept again. When he got up and raised his head he found his mount standing beside him.'' (Bukhari).

١٦- وقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لَلَّهُ أَفْرَحُ بِتَوْبَةِ أَحَدِكُمْ مِنْ رَجُلٍ بِأَرْضٍ فَلَاةٍ دَوِيَّـــةٍ مَهْلَكَـــةٍ مَعَهُ رَاحِلَتُهُ عَلَيْهَا زَادُهُ وَطَعَامُهُ وَشَرَابُهُ وَمَا يُصْلِحُهُ فَأَضَلَّهَا فَخَـــرَجَ فِي طَلَبِهَا حَتَّى إِذَا أَدْرَكَهُ الْمَوْتُ قَالَ أَرْجِعُ إِلَى مَكَانِي الَّذِي أَضْلَلْتُهَا فِـــيهِ فَـــأَمُوتُ فِيهِ فَرَجَعَ إِلَى مَكَانِهِ فَغَلَبَتْهُ عَيْنُهُ فَاسْتَيْقَظَ فَإِذَا رَاحِلَتُهُ عِنْدَ رَأْسِهِ عَلَيْهَا طَعَامُهُ وَشَرَابُهُ وَمَا يُصْلِحُهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِيهِ عَنْ أَبِي هُرَيْرَةَ وَالنُّعْمَانِ بْنِ بَشِيرٍ وَأَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ *

16 - The narration of At-Termizi says:

(As to the Hadith of the Prophet ﷺ) Abdullah said: 'The Messenger of Allah ﷺ said: "Indeed, Allah ﷻ becomes more p-leased than a (traveling) man in a desert when his mount that carried his food, drink, and all that benefits him, is lost, until he was near death. He then said to himself: "I should return to my starting place to die there." He returned to it and was overtaken by sleep. When he woke up he found his

mount at his head carrying his food, drink, and all that benefits him."

١٧- حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ قَالَ سَمِعْتُ أَبَا عُبَيْدَةَ يُحَدِّثُ عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَبْسُطُ يَدَهُ بِاللَّيْلِ لِيَتُوبَ مُسِيءُ النَّهَارِ وَيَبْسُطُ يَدَهُ بِالنَّهَارِ لِيَتُوبَ مُسِيءُ اللَّيْلِ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا وحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو دَاوُدَ حَدَّثَنَا شُعْبَةُ بِهَذَا الإِسْنَادِ نَحْوَهُ *

17. Narrated Abu-Musa: 'The Prophet ﷺ said: "Certainly, Allah ﷻ stretches His Hand by night that the one who has committed a misdeed during the day could turn in repentance. He stretches His Hand by day that the one that has committed a misdeed during the night could turn in repentance until the sun rises in the west."

١٨- حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا أَبُو خَالِدٍ يَعْنِي سُلَيْمَانَ بْنَ حَيَّانَ وحَدَّثَنَا ابْنُ نُمَيْرٍ حَدَّثَنَا أَبُو مُعَاوِيَةَ ح وحَدَّثَنِي أَبُو سَعِيدٍ الأَشَجُّ حَدَّثَنَا حَفْصٌ يَعْنِي ابْنَ غِيَاثٍ كُلُّهُمْ عَنْ هِشَامٍ ح وحَدَّثَنِي أَبُو خَيْثَمَةَ زُهَيْرُ بْنُ حَرْبٍ وَاللَّفْظُ لَهُ حَدَّثَنَا إِسْمَعِيلُ بْنُ إِبْرَاهِيمَ عَنْ هِشَامِ بْنِ حَسَّانَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ تَابَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا تَابَ اللَّهُ عَلَيْهِ * مسلم.

18. Narrated Abu-Huraira : 'The Messenger of Allah ﷺ said: "He that turns in repentance to Allah ﷻ before the sun rises in the West, Allah ﷻ would accept his repentance."

١٩- حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ الْحِمْصِيُّ حَدَّثَنَا عَبْدُ الرَّحْمَنِ ابْنُ ثَابِتِ بْنِ ثَوْبَانَ عَنْ أَبِيهِ عَنْ مَكْحُولٍ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ عَنِ ابْنِ

عُمَـــرَ عَنِ النَّبِيِّ ﷺ قَالَ إِنَّ اللَّهَ يَقْبَلُ تَوْبَةَ الْعَبْدِ مَا لَمْ يُغَرْغِرْ قَالَ أَبُو عِيسَى هَـــذَا حَدِيثٌ حَسَنٌ غَرِيبٌ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ عَنْ عَبْدِ الرَّحْمَنِ بِهَذَا الْإِسْنَادِ نَحْوَهُ بِمَعْنَاهُ * الترمذي.

19. Narrated Ibn Omar: 'The Prophet ﷺ said: "Allah ﷻ accepts the repentance of man as long as he has not experienced the death rattle." (At-Termizi).

٢٠- حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ عَنْ زِرِّ بْنِ حُبَـــيْشٍ قَالَ أَتَيْتُ صَفْوَانَ بْنَ عَسَّالٍ الْمُرَادِيَّ أَسْأَلُهُ عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ فَقَـــالَ مَـــا جَاءَ بِكَ يَا زِرُّ فَقُلْتُ ابْتِغَاءَ الْعِلْمِ فَقَالَ إِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا لِطَالِـــبِ الْعِلْمِ رِضًا بِمَا يَطْلُبُ فَقُلْتُ إِنَّهُ حَاكَ فِي صَدْرِي الْمَسْحُ عَلَى الْخُفَّيْنِ بَعْدَ الْغَائِطِ وَالْبَوْلِ وَكُنْتَ امْرَأً مِنْ أَصْحَابِ النَّبِيِّ ﷺ فَجِئْتُ أَسْأَلُكَ هَلْ سَمِعْتَهُ يَذْكُرُ فِي ذَلِكَ شَيْئًا قَالَ نَعَمْ كَانَ يَأْمُرُنَا إِذَا كُنَّا سَفَرًا أَوْ مُسَافِرِينَ أَنْ لَا نَنْزِعَ خِفَافَـــنَا ثَلَاثَةَ أَيَّامٍ وَلَيَالِيهِنَّ إِلَّا مِنْ جَنَابَةٍ لَكِنْ مِنْ غَائِطٍ وَبَوْلٍ وَنَوْمٍ فَقُلْتُ هَلْ سَـــمِعْتَهُ يَذْكُـــرُ فِي الْهَوَى شَيْئًا قَالَ نَعَمْ كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ فَبَيْنَا نَحْنُ عِـــنْدَهُ إِذْ نَـــادَاهُ أَعْرَابِيٌّ بِصَوْتٍ لَهُ جَهْوَرِيٍّ يَا مُحَمَّدُ فَأَجَابَهُ رَسُولُ اللَّهِ ﷺ نَحْوًا مِنْ صَوْتِهِ هَاؤُمُ فَقُلْنَا لَهُ وَيْحَكَ اغْضُضْ مِنْ صَوْتِكَ فَإِنَّكَ عِنْدَ النَّبِيِّ ﷺ وَقَـــدْ نُهِيتَ عَنْ هَذَا فَقَالَ وَاللَّهِ لَا أَغْضُضُ قَالَ الْأَعْرَابِيُّ الْمَرْءُ يُحِبُّ الْقَوْمَ وَلَمَّا يَلْحَقْ بِهِمْ قَالَ النَّبِيُّ ﷺ الْمَرْءُ مَعَ مَنْ أَحَبَّ يَوْمَ الْقِيَامَةِ فَمَا زَالَ يُحَدِّثُنَا حَتَّى ذَكَرَ بَابًا مِنْ قِبَلِ الْمَغْرِبِ مَسِيرَةُ سَبْعِينَ عَامًا عَرْضُهُ أَوْ يَسِيرُ الرَّاكِبُ فِي عَرْضِهِ أَرْبَعِينَ أَوْ سَبْعِينَ عَامًا قَالَ سُفْيَانُ قِبَلَ الشَّامِ خَلَقَهُ اللَّهُ يَوْمَ خَلَقَ السَّـــمَوَاتِ وَالْأَرْضَ مَفْتُوحًا يَعْنِي لِلتَّوْبَةِ لَا يُغْلَقُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْهُ قَالَ أبمو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

20. Narrated Zirr ibn Hobaysh: 'I came to Safwan ibn Assal Al-Moradi to ask him about wiping over the footwear. He said: "Why have you come Zirr?" I said: "To search for knowledge." He said: "Really, the angels lay down their wings for the searcher of knowledge out of satisfaction for what he searches for." I said: "I have some doubts about wiping over the footwear after urination and defecation and you are one of those who accompanied the Messenger of Allah ﷺ, so I came to you to ask you: 'Have you heard him mentioning anything about that?'" He said:

"Whenever we were traveling the Prophet ﷺ used to command us to wear our leather socks for three days and three nights, whether we had to answer the call of nature or sleep. However, in the situation of ejaculating semen, he commanded us to remove the leather socks." I said: "Have you heard him saying anything about love (for the sake of Allah)?" He said: "Yes. Once we were traveling with the Prophet ﷺ, a nomad called him out loudly: 'O Muhammad!' The Messenger of Allah ﷺ replied him: 'Here I am.' We said to the nomad: 'Woe on you, lower your voice when calling out the Prophet ﷺ. You are so ordered.' The nomad said: 'By Allah, I will never lower my voice.' He resumed: 'A man loves some people who did not join them?' The Prophet ﷺ said: 'On the Day of Judgment, a man will be with those he used to love in life.' Zirr said: 'Safwan kept on talking to us until he mentioned a gate of seventy-years distance from the West (or he said a very wide gate in whose width a traveling person can march for forty or seventy years towards Greater Syria, that Allah ﷻ created the same day that he created the heavens and the earth. This will be opened and it will never be closed until the sun rises in the West, meaning the door of repentance.'

٢١- عَنْ أَبِي سَعِيدٍ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: (كَانَ فِي بَنِي إِسْرَائِيلَ رَجُلٌ قَتَلَ تِسْعَةً وَتِسْعِينَ إِنْسَانًا ثُمَّ خَرَجَ يَسْأَلُ فَأَتَى رَاهِبًا فَسَأَلَهُ فَقَالَ لَهُ: هَلْ مِنْ تَوْبَةٍ قَالَ: لاَ فَقَتَلَهُ فَجَعَلَ يَسْأَلُ، فَقَالَ لَهُ رَجُلٌ: ائْتِ قَرْيَةَ كَذَا وَكَذَا فَأَدْرَكَهُ الْمَوْتُ فَنَاءَ بِصَدْرِهِ نَحْوَهَا فَاخْتَصَمَتْ فِيهِ مَلاَئِكَةُ الرَّحْمَةِ وَمَلاَئِكَةُ الْعَذَابِ فَأَوْحَى اللهُ إِلَى هَذِهِ أَنْ تَقَرَّبِي وَأَوْحَى اللهُ إِلَى هَذِهِ أَنْ تَبَاعَدِي وَقَالَ: قِيسُوا مَا بَيْنَهُمَا، فَوُجِدَ إِلَى هَذِهِ أَقْرَبَ بِشِبْرٍ، فَغُفِرَ لَهُ). رواه البخاري.

21. Narrated Abu-Sa'eed Al-Khudri ﷺ: 'The Prophet ﷺ said: "There was a man from Bano Israel who murdered ninety-nine people. He then set out asking (whether his repentance could be accepted or not). He came upon a monk and asked him if his repentance could be accepted. The monk replied in the negative and so the man killed him. He kept on asking until a man advised him to go to such and such village. (So he left for it) but death overtook him on the way. While dying, he turned his chest towards that village (where he had hoped his repentance would be accepted), and so the angels of mercy and the angels of punishment disputed amongst themselves regarding him. Allah ordered the village (towards which he was going) to come closer to him, and ordered the village (he had come from), to go far away, and then He ordered the angels to measure the distances between his body and the two villages. So he was found to be one span closer to the village (he was going to). So he was forgiven." (Bukhari).

٢٢- عَنْ كَعْبِ بْنِ مَالِكٍ ﷺ قَالَ: لَمْ أَتَخَلَّفْ عَنْ رَسُولِ اللهِ ﷺ فِي غَزْوَةٍ غَزَاهَا إِلاَّ غَزْوَةَ تَبُوكَ، غَيْرَ أَنِّي كُنْتُ تَخَلَّفْتُ فِي غَزْوَةِ بَدْرٍ، وَلَمْ يُعَاتِبْ أَحَدًا تَخَلَّفَ عَنْهَا، إِنَّمَا خَرَجَ رَسُولُ اللهِ ﷺ يُرِيدُ عِيرَ قُرَيْشٍ، حَتَّى جَمَعَ اللهُ بَيْنَهُمْ وَبَيْنَ عَدُوِّهِمْ عَلَى غَيْرِ مِيعَادٍ، وَلَقَدْ شَهِدْتُ مَعَ رَسُولِ اللهِ ﷺ لَيْلَةَ

الْعَقَبَةِ، حِينَ تَوَاثَقْنَا عَلَى الإِسْلاَمِ، وَمَا أُحِبَّ أَنَّ لِي بِهَا مَشْهَدَ بَدْرٍ، وَإِنْ كَانَتْ بَدْرٌ أَذْكَرَ فِي النَّاسِ مِنْهَا، كَانَ مِنْ خَبَرِي: أَنِّي لَمْ أَكُنْ قَطَّ أَقْوَى وَلاَ أَيْسَرَ مِنِّي حِينَ تَخَلَّفْتُ عَنْهُ فِي تِلْكَ الْغَزَاةِ، وَاللهِ مَا اجْتَمَعَتْ عِنْدِي قَبْلَهُ رَاحِلَتَانِ قَطَّ، حَتَّى جَمَعْتُهُمَا فِي تِلْكَ الْغَزْوَةِ، وَلَمْ يَكُنْ رَسُولُ اللهِ ﷺ يُرِيدُ غَزْوَةً إِلاَّ وَرَّى بِغَيْرِهَا، حَتَّى كَانَتْ تِلْكَ الْغَزْوَةُ، غَزَاهَا رَسُولُ اللهِ ﷺ فِي حَرٍّ شَدِيدٍ، وَاسْتَقْبَلَ سَفَرًا بَعِيدًا، وَمَفَازًا وَعَدُوًّا كَثِيرًا، فَجَلَّى لِلْمُسْلِمِينَ أَمْرَهُمْ لِيَتَأَهَّبُوا أُهْبَةَ غَزْوِهِمْ، فَأَخْبَرَهُمْ بِوَجْهِهِ الَّذِي يُرِيدُ، وَالْمُسْلِمُونَ مَعَ رَسُولِ اللهِ ﷺ كَثِيرٌ، وَلاَ يَجْمَعُهُمْ كِتَابٌ حَافِظٌ، قَالَ كَعْبٌ: فَمَا رَجُلٌ يُرِيدُ أَنْ يَتَغَيَّبَ إِلاَّ ظَنَّ أَنْ سَيَخْفَى لَهُ، مَا لَمْ يَنْزِلَ فِيهِ وَحْيُ اللهِ، وَغَزَا رَسُولُ اللهِ ﷺ تِلْكَ الْغَزْوَةَ حِينَ طَابَتِ الثِّمَارُ وَالظِّلاَلُ، وَتَجَهَّزَ رَسُولُ اللهِ ﷺ وَالْمُسْلِمُونَ مَعَهُ، فَطَفِقْتُ أَغْدُو لِكَيْ أَتَجَهَّزَ مَعَهُمْ، فَأَرْجِعُ وَلَمْ أَقْضِ شَيْئًا، فَأَقُولُ فِي نَفْسِي: أَنَا قَادِرٌ عَلَيْهِ، فَلَمْ يَزَلْ يَتَمَادَى بِي حَتَّى اشْتَدَّ بِالنَّاسِ الْجِدُّ، فَأَصْبَحَ رَسُولُ اللهِ ﷺ وَالْمُسْلِمُونَ مَعَهُ، وَلَمْ أَقْضِ مِنْ جَهَازِي شَيْئًا، فَقُلْتُ أَتَجَهَّزُ بَعْدَهُ بِيَوْمٍ أَوْ يَوْمَيْنِ ثُمَّ أَلْحَقُهُمْ، فَغَدَوْتُ بَعْدَ أَنْ فَصَلُوا لأَتَجَهَّزَ، فَرَجَعْتُ وَلَمْ أَقْضِ شَيْئًا، ثُمَّ غَدَوْتُ، ثُمَّ رَجَعْتُ وَلَمْ أَقْضِ شَيْئًا، فَلَمْ يَزَلْ بِي حَتَّى أَسْرَعُوا وَتَفَارَطَ الْغَزْوُ، وَهَمَمْتُ أَنْ أَرْتَحِلَ فَأُدْرِكَهُمْ، وَلَيْتَنِي فَعَلْتُ، فَلَمْ يُقَدَّرْ لِي ذَلِكَ، فَكُنْتُ إِذَا خَرَجْتُ فِي النَّاسِ بَعْدَ خُرُوجِ رَسُولِ اللهِ ﷺ فَطُفْتُ فِيهِمْ، أَحْزَنَنِي أَنِّي لَا أَرَى إِلَّا رَجُلًا مَغْمُوصًا عَلَيْهِ النِّفَاقُ، أَوْ رَجُلًا مِمَّنْ عَذَرَ اللهُ مِنَ الضُّعَفَاءِ وَلَمْ يَذْكُرْنِي رَسُولُ اللهِ ﷺ حَتَّى بَلَغَ تَبُوكَ، فَقَالَ، وَهُوَ جَالِسٌ فِي الْقَوْمِ بِتَبُوكَ: (مَا فَعَلَ كَعْبٌ) فَقَالَ رَجُلٌ مِنْ بَنِي سَلِمَةَ: يَا رَسُولَ اللهِ، حَبَسَهُ بُرْدَاهُ، وَنَظَرُهُ فِي عِطْفَيْهِ. فَقَالَ مُعَاذُ بْنُ جَبَلٍ: بِئْسَ مَا قُلْتَ، وَاللهِ يَا رَسُولَ اللهِ مَا عَلِمْنَا عَلَيْهِ إِلاَّ خَيْرًا. فَسَكَتَ رَسُولُ اللهِ ﷺ. قَالَ كَعْبُ بْنُ مَالِكٍ: فَلَمَّا بَلَغَنِي أَنَّهُ تَوَجَّهَ

قافلًا حضرني همّي، وطفقت أتذكّر الكذب وأقول: بماذا أخرج من سخطه غدًا، واستعنت على ذلك بكلّ ذي رأيٍ من أهلي، فلمّا قيل: إنّ رسول الله ﷺ قد أظلّ قادمًا زاح عنّي الباطل، وعرفت أنّي لن أخرج منه أبدًا بشيءٍ فيه كذبٌ، فأجمعت صدقه، وأصبح رسول الله ﷺ قادمًا، وكان إذا قدم من سفرٍ بدأ بالمسجد، فيركع فيه ركعتين، ثمّ جلس للناس، فلمّا فعل ذلك جاءه المخلّفون، فطفقوا يعتذرون إليه ويحلفون له، وكانوا بضعةً وثمانين رجلًا، فقبل منهم رسول الله ﷺ علانيتهم، وبايعهم واستغفر لهم، ووكل سرائرهم إلى الله، فجئته، فلمّا سلّمت عليه تبسّم تبسّم المغضب، ثمّ قال: (تعال). فجئت أمشي حتّى جلست بين يديه، فقال لي: (ما خلّفك، ألم تكن قد ابتعت ظهرك) فقلت: بلى، إنّي والله يا رسول الله ﷺ لو جلست عند غيرك من أهل الدنيا، لرأيت أن سأخرج من سخطه بعذرٍ، ولقد أعطيت جدلًا، ولكنّي والله، لقد علمت لئن حدّثتك اليوم حديث كذبٍ ترضى به عنّي، ليوشكنّ الله أن يسخطك عليّ، ولئن حدّثتك حديث صدقٍ تجد عليّ فيه، إنّي لأرجو فيه عفو الله، لا والله ، ما كان لي من عذرٍ، والله ما كنت قطّ أقوى ولا أيسر منّي حين تخلّفت عنك. فقال رسول الله ﷺ: (أمّا هذا فقد صدق، فقم حتّى يقضي الله فيك). فقمت، وثار رجالٌ من بني سلمة فاتّبعوني، فقالوا لي: والله ما علمناك كنت أذنبت ذنبًا قبل هذا، ولقد عجزت أن لا تكون اعتذرت إلى رسول الله ﷺ بما اعتذر إليه المتخلّفون، قد كان كافيك ذنبك استغفار رسول الله ﷺ لك. فوالله ما زالوا يؤنّبونني حتّى أردت أن أرجع فأكذّب نفسي، ثمّ قلت لهم: هل لقي هذا معي أحدٌ قالوا: نعم، رجلان قالا مثل ما قلت، فقيل لهما مثل ما قيل لك، فقلت: من هما قالوا: مرارة بن الربيع العمريّ وهلال بن أميّة الواقفيّ، فذكروا لي رجلين صالحين، قد شهدا بدرًا، فيهما أسوةٌ،

فَمَضَيْتُ حِينَ ذَكَرُوهُمَا لِي، وَنَهَى رَسُولُ اللهِ ﷺ المسْلِمِينَ عَنْ كَلَامِنَا أَيُّهَا الثَّلَاثَةُ مِنْ بَيْنِ مَنْ تَخَلَّفَ عَنْهُ، فَاجْتَنَبَنَا النَّاسُ وَتَغَيَّرُوا لَنَا، حَتَّى تَنَكَّرَتْ فِي نَفْسِي الأَرْضُ فَمَا هِيَ الَّتِي أَعْرِفُ، فَلَبِثْنَا عَلَى ذَلِكَ خَمْسِينَ لَيْلَةً، فَأَمَّا صَاحِبَايَ فَاسْتَكَانَا وَقَعَدَا فِي بُيُوتِهِمَا يَبْكِيَانِ، وَأَمَّا أَنَا فَكُنْتُ أَشَبَّ الْقَوْمِ وَأَجْلَدَهُمْ، فَكُنْتُ أَخْرُجُ فَأَشْهَدُ الصَّلَاةَ مَعَ المُسْلِمِينَ، وَأَطُوفُ فِي الأَسْوَاقِ وَلَا يُكَلِّمُنِي أَحَدٌ، وَآتِي رَسُولَ اللهِ ﷺ فَأُسَلِّمُ عَلَيْهِ وَهُوَ فِي مَجْلِسِهِ بَعْدَ الصَّلَاةِ، فَأَقُولُ فِي نَفْسِي: هَلْ حَرَّكَ شَفَتَيْهِ بِرَدِّ السَّلَامِ عَلَيَّ أَمْ لَا ثُمَّ أُصَلِّي قَرِيبًا مِنْهُ، فَأُسَارِقُهُ النَّظَرَ، فَإِذَا أَقْبَلْتُ عَلَى صَلَاتِي أَقْبَلَ إِلَيَّ، وَإِذَا الْتَفَتُّ نَحْوَهُ أَعْرَضَ عَنِّي، حَتَّى إِذَا طَالَ عَلَيَّ ذَلِكَ مِنْ جَفْوَةِ النَّاسِ، مَشَيْتُ حَتَّى تَسَوَّرْتُ جِدَارَ حَائِطِ أَبِي قَتَادَةَ، وَهُوَ ابْنُ عَمِّي وَأَحَبُّ النَّاسِ إِلَيَّ، فَسَلَّمْتُ عَلَيْهِ، فَوَاللهِ مَا رَدَّ عَلَيَّ السَّلَامَ، فَقُلْتُ: يَا أَبَا قَتَادَةَ، أَنْشُدُكَ بِاللهِ هَلْ تَعْلَمُنِي أُحِبُّ اللهَ وَرَسُولَهُ فَسَكَتَ، فَعُدْتُ لَهُ فَنَشَدْتُهُ فَسَكَتَ، فَعُدْتُ لَهُ فَنَشَدْتُهُ، فَقَالَ: اللهُ وَرَسُولُهُ أَعْلَمُ، فَفَاضَتْ عَيْنَايَ وَتَوَلَّيْتُ حَتَّى تَسَوَّرْتُ الْجِدَارَ.

قَالَ: فَبَيْنَا أَنَا أَمْشِي بِسُوقِ المَدِينَةِ، إِذَا نَبَطِيٌّ مِنْ أَنْبَاطِ أَهْلِ الشَّأْمِ، مِمَّنْ قَدِمَ بِالطَّعَامِ يَبِيعُهُ بِالمَدِينَةِ، يَقُولُ: مَنْ يَدُلُّ عَلَى كَعْبِ بْنِ مَالِكٍ، فَطَفِقَ النَّاسُ يُشِيرُونَ لَهُ، حَتَّى إِذَا جَاءَنِي دَفَعَ إِلَيَّ كِتَابًا مِنْ مَلِكِ غَسَّانَ، فَإِذَا فِيهِ: أَمَّا بَعْدُ، فَإِنَّهُ قَدْ بَلَغَنِي أَنَّ صَاحِبَكَ قَدْ جَفَاكَ، وَلَمْ يَجْعَلْكَ اللهُ بِدَارِ هَوَانٍ، وَلَا مَضْيَعَةٍ، فَالْحَقْ بِنَا نُوَاسِكَ. فَقُلْتُ لَمَّا قَرَأْتُهَا: وَهَذَا أَيْضًا مِنَ الْبَلَاءِ، فَتَيَمَّمْتُ بِهَا التَّنُّورَ فَسَجَرْتُهُ بِهَا، حَتَّى إِذَا مَضَتْ أَرْبَعُونَ لَيْلَةً مِنَ الخَمْسِينَ، إِذَا رَسُولُ رَسُولِ اللهِ ﷺ يَأْتِينِي فَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ يَأْمُرُكَ أَنْ تَعْتَزِلَ امْرَأَتَكَ، فَقُلْتُ: أُطَلِّقُهَا

أَمْ مَاذَا أَفْعَلُ قالَ: لاَ، بَلِ اعْتَزِلْهَا وَلاَ تَقْرَبْهَا. وَأَرْسَلَ إِلَى صَاحِبَيَّ مِثْلَ ذَلِكَ، فَقُلْتُ لامْرَأَتِي: الْحَقِي بِأَهْلِكِ، فَتَكُونِي عِنْدَهُمْ حَتَّى يَقْضِيَ اللهُ في هذَا الأَمْرِ.

قالَ كَعْبٌ: فَجَاءَتِ امْرَأَةُ هِلاَلِ بْنِ أُمَيَّةَ رَسُولَ اللهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللهِ، إِنَّ هِــلاَلَ بْنَ أُمَيَّةَ شَيْخٌ ضَائِعٌ لَيْسَ لَهُ خادِمٌ، فَهَلْ تَكْرَهُ أَنْ أَخْدُمَهُ قالَ: (لاَ، وَلكِنْ لاَ يَقْرَبْكِ). قالَتْ: إِنَّهُ وَاللهِ ما بِهِ حَرَكَةٌ إِلَى شَيْءٍ، وَاللهِ ما زَالَ يَبْكِي مُــنْذُ كانَ مِنْ أَمْرِهِ ما كانَ إِلَى يَوْمِهِ هذَا. فَقَالَ لِي بَعْضُ أَهْلِي: لَوِ اسْتَأْذَنْتَ رَسُــولَ اللهِ ﷺ في امْرَأَتِكَ، كما أَذِنَ لامْرَأَةِ هِلاَلِ بْنِ أُمَيَّةَ أَنْ تَخْدُمَهُ فَقُلْتُ: وَاللهِ لاَ أَسْــتَأْذِنُ فيهَا رَسُولَ اللهِ ﷺ، وَما يُدْرِينِي ما يَقُولُ رَسُولُ اللهِ ﷺ إِذَا اسْــتَأْذَنْتُهُ فــيهَا، وَأَنَا رَجُلٌ شَابٌ فَلَبِثْتُ بَعْدَ ذَلِكَ عَشْرَ لَيَالٍ، حَتَّى كَمُلَتْ لَنَا خَمْسُــونَ لَــيْلَةً مِنْ حِينَ نَهى رَسُولُ اللهِ ﷺ عَنْ كَلاَمِنَا، فَلَمَّا صَلَّيْتُ صَلاَةَ الْفَجْــرِ صُــبْحَ خَمْسِينَ لَيْلَةً، وَأَنَا عَلَى ظَهْرِ بَيْتٍ مِنْ بُيُوتِنَا، فَبَيْنَا أَنَا جالِسٌ عَلَــى الحَــالِ الَّتِــي ذَكَرَ اللهُ تَعالَى، قَدْ ضَاقَتْ عَلَيَّ نَفْسِي، وَضَاقَتْ عَلَيَّ الأَرْضُ بِمَــا رَحُبَــتْ، سَمِعْتُ صَوْتَ صَارِخٍ، أَوْفَى عَلَى جَبَلِ سَلْعٍ، بِأَعْلَى صَــوْتِهِ: يَا كَعْبُ بْنَ مالِكٍ أَبْشِرْ، قالَ: فَخَرَرْتُ سَاجِدًا، وَعَرَفْتُ أَنْ قَدْ جاءَ فَــرَجٌ، وَآذَنَ رَسُولُ اللهِ ﷺ بِتَوْبَةِ اللهِ عَلَيْنَا حِينَ صَلَّى صَلاَةَ الْفَجْرِ، فَذَهَبَ الــنَّاسُ يُبَشِّرُونَنَا، وَذَهَبَ قِبَلَ صَاحِبَيَّ مُبَشِّرُونَ، وَرَكَضَ إِلَيَّ رَجُلٌ فَرَسًا، وَسَعَى سَاعٍ مِنْ أَسْلَمَ، فَأَوْفَى عَلَى الجَبَلِ، وَكانَ الصَّوْتُ أَسْرَعَ مِنَ الْفَرَسِ، فَلَمَّــا جاءَنِــي الَّذِي سَمِعْتُ صَوْتَهُ يُبَشِّرُنِي نَزَعْتُ لَهُ ثَوْبَيَّ، فَكَسَوْتُهُ إِيَّاهُما بِبُشْــرَاهُ، وَاللهِ ما أَمْلِكُ غَيْرَهُما يَوْمَئِذٍ، وَاسْتَعَرْتُ ثَوْبَيْنِ فَلَبِسْتُهُمَا، وَانْطَلَقْتُ إِلَــى رَسُــولِ اللهِ ﷺ، فَيَتَلَقَّانِي النَّاسُ فَوْجًا فَوْجًا، يُهَنُّونَنِي بِالتَّوْبَةِ يَقُولُونَ: لِتَهْــنِكَ تَوْبَــةُ اللهِ عَلَيْكَ، قالَ كَعْبٌ: حَتَّى دَخَلْتُ المَسْجِدَ، فَإِذَا رَسُولُ اللهِ ﷺ

جـالِسٌ حَوْلَـهُ النَّاسُ، فَقَامَ إِلَيَّ طَلْحَةُ ابْنُ عُبَيْدِ اللهِ يُهَرْوِلُ حَتَّى صَافَحَنِي وَهَنَّانِي، وَاللهِ ما قامَ إِلَيَّ رَجُلٌ مِنَ المُهَاجِرِينَ غَيْرُهُ، وَلاَ أَنْسَاهَا لِطَلْحَةَ، قَالَ كَعْبٌ: فَلَمَّا سَلَّمْتُ عَلَى رَسُولِ اللهِ ﷺ، قَالَ رَسُولُ اللهِ ﷺ، وَهُوَ يَبْرُقُ وَجْهُهُ مِـنَ السُّرُورِ: (أَبْشِرْ بِخَيْرِ يَوْمٍ مَرَّ عَلَيْكَ مُنْذُ وَلَدَتْكَ أُمُّكَ). قَالَ: قُلْتُ: أَمِنْ عِنْدِكَ يَا رَسُولَ اللهِ، أَمْ مِنْ عِنْدِ اللهِ قَالَ: (لاَ، بَلْ مِنْ عِنْدِ اللهِ). وَكَانَ رَسُولُ اللهِ ﷺ إِذَا سُرَّ اسْتَنَارَ وَجْهُهُ حَتَّى كَأَنَّهُ قِطْعَةُ قَمَرٍ، وَكُنَّا نَعْرِفُ ذَلِكَ مِنْهُ، فَلَمَّا جَلَسْتُ بَيْنَ يَدَيْهِ قُلْتُ: يَا رَسُولَ اللهِ، إِنَّ مِنْ تَوْبَتِي أَنْ أَنْخَلِعَ مِنْ مَالِي صَدَقَةً إِلَـى اللهِ وَإِلَى رَسُولِ اللهِ، قَالَ رَسُولُ اللهِ ﷺ: (أَمْسِكْ عَلَيْكَ بَعْضَ مَالِكَ فَهُوَ خَيْرٌ لَكَ). قُلْتُ: فَإِنِّي أُمْسِكُ سَهْمِي الَّذِي بِخَيْبَرَ، فَقُلْتُ: يَا رَسُولَ اللهِ، إِنَّ اللهَ إِنَّمَا نَجَّانِي بِالصِّدْقِ، وَإِنَّ مِنْ تَوْبَتِي أَنْ لاَ أُحَدِّثَ إِلاَّ صِدْقًا مَا بَقِيتُ. فَوَاللهِ مَا أَعْلَـمُ أَحَدًا مِنَ المُسْلِمِينَ أَبْلاَهُ اللهُ فِي صِدْقِ الحَدِيثِ مُنْذُ ذَكَرْتُ ذَلِكَ لِرَسُولِ اللهِ ﷺ أَحْسَـنَ مِمَّـا أَبْلاَنِي، مَا تَعَمَّدْتُ مُنْذُ ذَكَرْتُ ذَلِكَ لِرَسُولِ اللهِ ﷺ إِلَى يَوْمِـي هَـذَا كَذِبًا، وَإِنِّي لأَرْجُو أَنْ يَحْفَظَنِي اللهُ فِيمَا بَقِيتُ. وَأَنْزَلَ اللهُ عَلَى رَسُولِهِ ﷺ ﴿ لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالأَنصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَـاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَّحِـيمٌ (١١٧) وَعَلَـى الـثَّلاثَةِ الَّذِينَ خُلِّفُوا حَتَّى إِذَا ضَاقَتْ عَلَيْهِمُ الأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوا أَن لاَّ مَلْجَأَ مِنَ اللَّهِ إِلاَّ إِلَيْهِ ثُـمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ (١١٨) يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُـوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ (١١٩) ﴾ (التوبة ١١٧ –١١٩) فَوَاللهِ مَا أَنْعَمَ اللهُ عَلَـيَّ مِـنْ نِعْمَـةٍ قَطُّ، بَعْدَ أَنْ هَدَانِي اللهُ لِلإِسْلاَمِ، أَعْظَمَ فِي نَفْسِي مِنْ صِـدْقِي لِرَسُولِ اللهِ ﷺ، أَنْ لاَ أَكُونَ كَذَبْتُهُ فَأَهْلِكَ كَمَا هَلَكَ الَّذِينَ كَذَبُوا، فَإِنَّ اللهَ قَـالَ لِلَّذِيـنَ كَذَبُـوا حِينَ أَنْزَلَ الْوَحْيَ شَرَّ مَا قَالَ لأَحَدٍ، فَقَالَ تَبَارَكَ

وتَعَــالَى: ﴿ سَــيَحلِفُونَ بِاللَّهِ لَكُمْ إِذَا انقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ فَأَعْرِضُوا عَــنْهُمْ إِنَّهُمْ رِجْسٌ وَمَأْوَاهُمْ جَهَنَّمُ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ(٩٥) يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِن تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لاَ يَرْضَى عَنِ الْقَوْمِ الفَاسِقِينَ(٩٦)﴾ (التوبة ٩٥-٩٦) قالَ كَعْبٌ: وكُنَّا تَخَلَّفْنَا أَيُّهَا الثَّلاَثَةُ عَنْ أَمْرِ أُولئِكَ الَّذِينَ قَبِلَ مِــنْهُمْ رَسُولُ اللهِ ﷺ حِينَ حَلَفُوا لَهُ، فَبَايَعَهُمْ وَاسْتَغْفَرَ لَهُمْ، وَأَرْجَأَ رَسُولُ اللهِ ﷺ أَمْــرَنَا حَتَّى قَضى اللهُ فيه، فَبِذَلِكَ قَالَ اللهُ: (وَعَلَى الثَّلاَثَةِ الَّذِينَ خُلِّفُوا). ولَــيْسَ الَّــذِي ذَكَرَ اللهُ مِمَّا خُلِّفْنَا عَنِ الْغَزْوِ، إِنَّمَا هُوَ تَخْلِيفُهُ إِيَّانَا، وَإِرْجَاؤُهُ أَمْرَنَا، عَمَّنْ حَلَفَ لَهُ وَاعْتَذَرَ إِلَيْهِ فَقَبِلَ مِنْهُ. رواه البخاري.

22. Narrated Ka'ab ibn Malek ﷺ: 'I did not leave Allah's Messenger ﷺ in any Battle he fought except that of Tabuk and I failed to take part in the Battle of Badr, but Allah did not admonish anyone who had not participated at Badr, as Allah's Messenger ﷺ had in fact gone out in search of a Qorayshi caravan until Allah made them (i.e. the Muslims) and their enemy meet without any preplan . I was there on the night of Al-aqaba (pledge) with Allah's Messenger ﷺ when we pledged allegiance to Islam, and I would not have exchanged that for the Battle of Badr although the Badr was more popular amongst the people than that (i.e. Al-aqaba Pledge).

As for my news (in this battle of Tabuk), I had never been stronger or wealthier than the time I could not accompany the Prophet ﷺ in that Battle By Allah, I had never had two she-camels before then, but I had at the time of this Battle . Whenever Allah's Messenger ﷺ wanted to go on a Battle he used to hide his intention by apparently referring to different Battle until it was the time for that Battle (of Tabuk) where Allah's Messenger ﷺ fought under a very hot sun, suffering

from a long journey in the desert, and the great number of enemy. So, the Prophet ﷺ announced (their destination) to the Muslims clearly so that they might prepare for their Battle . Allah's Messenger ﷺ was accompanied by a large number of Muslims, all of whom could not be listed in one register. Ka'ab added: "Any man who wanted to be absent would think that the matter would remain hidden, unless Allah revealed it through Divine Revelation."

So Allah's Messenger ﷺ fought that Battle at a time when the fruit had ripened and the shade appeared pleasant. Allah's Messenger ﷺ and his companions prepared for the battle and I started to go to get myself ready along with them, but I returned without having done anything. I would say to myself, 'I can do that later.' So I kept on delaying it time and again little until the people were ready and Allah's Messenger ﷺ and the Muslims with him departed, and I still had not prepared anything for my departure, so I said: "I will prepare myself (for departure) in one or two days, and then join them." In the morning following their departure, I went out to get myself ready, but returned having done nothing. Then again, the next morning I went out to get ready, but returned without doing anything. Such was the case with me until the army left and thus I missed the battle. Even then still I intended to depart to catch up with them. I wish I had done so! But it was not in my destiny.

After the departure of Allah's Messenger ﷺ whenever I went out and walked amongst the people, it grieved me that I could see nobody around me, except someone who was accused of hypocrisy or one of the weak men whom Allah had excused. Allah's Messenger ﷺ did not remember about me until he reached Tabuk . While he was sitting amongst the people in Tabuk , he said: "What did Ka'ab do?" A man from

Bano Salima said "O Allah's Messenger! He was detained by his two Bordas (i.e. garments) as he used to look at them proudly.' Then Mo'az ibn Jabal said: "What a terrible thing you have just said! By Allah! O Allah's Messenger! All we know about him is but good." Allah's Messenger ﷺ kept silent.'

Ka'ab ibn Malek added: 'When I heard that he (i.e. the Prophet ﷺ) was on his way back to Madina, I was preoccupied with the lie I told, and began to think of excuses, saying to myself: "How can I avoid his anger tomorrow?" so I took the advice of the wise members of my family in this matter. When it was said that Allah's Messenger ﷺ was approaching (Madina) all the evil excuses abandoned my mind and I knew that I could never escape from this problem by creating a lie, so I made a firm decision to tell the truth.

Allah's Messenger ﷺ arrived in the morning, and whenever he returned from a journey he used to visit the mosque first of all and offer a two-raka'a prayer there and then sit with the people. So when he had done all that (this time), those who had failed to join the battle (of Tabuk) came and started offering excuses and taking oaths before him. There were over eighty something men. Allah's Messenger ﷺ accepted the excuses they gave him, took their Baya'a (pledge), asked for Allah's Forgiveness for them, and left the secrets of their hearts for Allah to judge. Then I came to him, and when I greeted him he smiled a smile of an angry person and then said: "Come on." So I walked until I sat before him. He said to me: "What prevented you from joining us. Had you not purchased an animal to carry you?" I answered: "Yes, O Allah's Messenger! But by Allah, if I were sitting before any person from among the people of the world, other than you, I would have avoided his anger with an excuse. By Allah, I have been bestowed with the power of speaking

fluently and eloquently, but by Allah, I knew well that if I tell you a lie today to seek your favor, Allah ﷻ would surely make you angry with me in the near future; but if I tell you the truth, you will get angry because of it. I hope for Allah's Forgiveness. Really, by Allah, there was no excuse for me. By Allah, I had never been stronger or wealthier than I had been when I stayed behind after you left.' Then Allah's Messenger ﷺ said: "In regard to this man, he has surely told the truth, so get up [and leave] until Allah judges your case."

I got up and many men of Bano Salima followed me and said to me: "By Allah, we never witnessed you doing a sin before this. But you didn't give an excuse to Allah's Messenger ﷺ as the others did who did not join him. The invocation of Allah's Messenger ﷺ to Allah to forgive you would have been sufficient for you." By Allah, they continued censure me so much that I wanted to return (to the Prophet ﷺ) and accuse myself of having told a lie, but I said to them: "Is there anybody else who has met the same fate as I have?" They replied: "Yes, there were two men who said the same thing as you did, and both of them were given the same order as was given to you." I said: "Who were they?" They replied: "Morara ibn Al-Rasbe'e Al-Amri and Hilal ibn Omayya Al-Waqifi." With that they mentioned to me the names of two pious men who had attended the Battle of Badr, and in whom there had been an example for me. So I did not change my mind when they mentioned them to me.

Allah's Messenger ﷺ forbade all the Muslims to talk to the three of us, out of all those who had stayed behind from that Battle . So we kept away from the people and they changed their attitude towards us, until the very land (where I lived) appeared strange to me as if I did not know it. We remained in that condition for fifty nights. The other two men remained

in their houses and kept on weeping, but I was the youngest of them and the firmest of them, so I used to go out and perform the prayers along with the other Muslims and wander around in the markets, but no one would talk to me. I would come to Allah's Messenger ﷺ and greet him while he was sitting in his gathering after the prayer, and I wondered whether he ﷺ moved his lips in return to my greetings or not. I would offer my prayers near to him and look at him, stealthily. When I was busy with my prayer, he would turn his face towards me, but when I turned to face him, he would turn away from me. When this harsh attitude of the people lasted a long time, I walked until I scaled over the wall of the garden of Abu-Qatadah, who was my cousin and the dearest person to me, and I offered my greetings to him. By Allah, he did not return my greetings. I said: "O Abu-Qatada! I beseech you by Allah! Do you know that I love Allah and His Messenger ﷺ?" He kept silent. I asked him again, beseeching him by Allah, but he remained silent. Then I asked him again in the Name of Allah. He said: "Allah and His Messenger ﷺ know it better." Thereupon my eyes flowed with tears and I returned and jumped over the wall.'

Ka'ab added: "While I was walking in the market of Madina, suddenly I saw a Nabati (a Christian farmer) from the Anbat (plural of Nabati) from Al-Sham (Greater Syria)) who had come to sell his grain in Madina, saying: "Who will lead me to Ka'ab ibn Malek ?" The people began to point (me) out to him until he reached to me and handed me a letter from the King of Ghassan, in which the following was written: "To proceed, I have been informed that your friend (i.e. the Prophet ﷺ) has treated you harshly. Allah does not allow you to live in a place where you feel inferior and your rights are lost, so come and join us and we will console you."

When I read it, I said to myself: "This is also a sort of test." Then I took the letter to the oven and made a fire inside by burning it.

When forty out of the fifty nights had elapsed, the courier of Allah's Messenger ﷺ came to me and said: "Allah's Messenger ﷺ orders you to keep away from your wife." I said: "Should I divorce her or what else should I do?" He said: "No, only keep away from her and do not sleep with her." The Prophet ﷺ sent the same message to my two fellows. So I said to my wife: "Go to your parents and remain with them until Allah decrees this matter." Ka'ab added: 'The wife of Hilal ibn Omayya came to Allah's Messenger ﷺ and said, "O Allah's Messenger! Hilal ibn Omayya is a helpless old man who has no servant to serve him. Do you dislike that I should serve him?" The Messenger of Allah ﷺ said: "No (you can serve him), but he should not come near you." She said: "By Allah, he has no desire for anything. By Allah, he has never ceased weeping since his case began until this day.' At that, some of my family members said to me: "Will you also ask Allah's Messenger ﷺ to permit your wife (to serve you) as he has permitted the wife of Hilal to serve him?" I said: "By Allah, I will not ask the permission of Allah's Messenger ﷺ regarding her, for I do not know what Allah's Messenger ﷺ would say if I asked him to permit her (to serve me) as I am still a young man."

So I remained in that state for ten more nights after that until the period of fifty nights was completed from the time when Allah's Messenger ﷺ prohibited the people from talking to us. When I had offered Al-fajr Prayer on the fiftieth morning on the roof of one of our houses and I was sitting in the condition that Allah had described (in the Koran), my very soul seemed straitened and even the earth seemed

narrow, despite its spaciousness. From there I heard the voice of someone who had climbed the mountain of Sala', calling in his loudest voice: "O Ka'ab ibn Malek ! Be happy (for receiving good tidings)." I fell down in prostration before Allah, realizing that relief had come. Allah's Messenger ﷺ had announced the acceptance of our repentance by Allah when he had offered Al-fajr Prayer.

The people then came out to congratulate us. Some people went to bring the good tidings to my two fellows and a horseman came hastily to me, and a man of Bano Aslam also came running and climbed the mountain and his voice was swifter than the horse. When he whose voice I had heard, came to me conveying the good tidings, I took off my garments and dressed him with them, and by Allah, I owned no other garments than them on that day. Then I borrowed two garments and wore them and went to Allah's Messenger ﷺ. The people started receiving me in groups, congratulating me on Allah's Acceptance of my repentance, saying: "We congratulate you on Allah's Acceptance of your repentance."'

Ka'ab further said" 'When I entered the mosque, I saw Allah's Messenger ﷺ sitting surrounded by the people. Talha ibn Obaydullah quickly came to me, shook hands with me and congratulated me. By Allah, none of the emigrants got up for me except him, and I will never forget Talha for this.' Ka'ab added: 'When I greeted Allah's Messenger ﷺ, whose face was beaming with joy, he said: "Be happy with the best day that you have had ever since your mother delivered you."' Ka'ab added: 'I said to the Prophet ﷺ: "Is this forgiveness from you or from Allah?" He said: "No, it is from Allah." Whenever Allah's Messenger ﷺ became happy, his face would shine as if it was a piece of the moon, and we all knew that characteristic of him.

When I sat before him, I said: "O Allah's Messenger! Because of the acceptance of my repentance I will give up all my wealth in charity for the sake of Allah and His Messenger ﷺ. Allah's Messenger ﷺ said: "Keep some of your wealth, as it will be better for you." I said" "So I will keep my share from Khaybar with me." and I added: "O Allah's Messenger! Allah has saved me for telling the truth, so it is a part of my repentance not to tell anything but the truth as long as I am alive." By Allah, I do not know anyone of the Muslims whom Allah has helped for telling the truth more than me. Since I confessed that to Allah's Messenger ﷺ I have never intended to tell a lie until today. I hope that Allah ﷻ will also save me (from telling lies) for the rest of my life. Allah had revealed to His Messenger ﷺ the Verses:

"Allah has forgiven the Prophet, the emigrants, and Al-Ansar who followed him during the time of distress (Tabuk expedition), after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is unto them full of Kindness, Most Merciful. * And (He did forgive also) the three (who did not join the Tabuk expedition) left (and whose cases were deferred) until for them the earth, vast as it is, was straitened and their own selves were straitened to them, and they perceived that there was no fleeing from Allah, and no refuge but in Him. Then, He accepted their repentance, that they might beg for His pardon. Verily, Allah is the One Who forgives and accepts repentance, Most Merciful. * O you who believe! Be afraid of Allah, and be with those who are true (in words and deeds). *" (9: 117-119)

Ka'ab said: 'By Allah, Allah has never bestowed upon me, apart from His guiding me to Islam, a greater blessing than the fact that I did not tell a lie to Allah's Messenger ﷺ, as that

would have caused me to perish as those who have lied perished. As Allah described those who lied with the worst description He ever attributed to anybody else. Allah ﷻ said about them:

"They will swear by Allah to you (the Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are impure (because of their evil deeds), and Hell is their dwelling place - a recompense for what they used to earn. * They (the hypocrites) will swear to you (the Muslims) that you may be pleased with them, but if you are pleased with them, certainly Allah is not pleased with the people who are rebellious. *"(9: 95-96)

Ka'ab added: 'We three differed altogether from those whose excuses were accepted by Allah's Messenger ﷺ when they swore to him. He took their Baya'a (pledge) and asked Allah to forgive them, but Allah's Messenger left our case pending until Allah ﷻ gave His Judgment about it. As for that Allah said:

"And (He did forgive also) the three (who did not join the Tabuk expedition whose case was deferred) until for them the earth, vast as it is, was straitened and their own selves were straitened to them, and they perceived that there was no fleeing from Allah, and no refuge but in Him. Then, He accepted their repentance that they might beg for His pardon. Verily, Allah is the One Who forgives and accepts repentance, Most Merciful. *" (9: 118)

What Allah said (in this Verse) does not refer to our failure to take part in the Battle of Tabuk, but it refers to the deferment by the Prophet ﷺ of making a decision about our case, in contrast to the cases of those who had taken an oath

before him and he excused them by accepting their excuses.' (Bukhari).

٢٣- حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ حَدَّثَنَا عَبْدُ الرَّزَّاقِ حَدَّثَنَا مَعْمَرٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي الْمُهَلَّبِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّ امْرَأَةً مِنْ جُهَيْنَةَ اعْتَرَفَتْ عِنْدَ النَّبِيِّ ﷺ بِالزِّنَا فَقَالَتْ إِنِّي حُبْلَى فَدَعَا النَّبِيُّ ﷺ وَلِيَّهَا فَقَالَ أَحْسِنْ إِلَيْهَا فَإِذَا وَضَعَتْ حَمْلَهَا فَأَخْبِرْنِي فَفَعَلَ فَأَمَرَ بِهَا فَشُدَّتْ عَلَيْهَا ثِيَابُهَا ثُمَّ أَمَرَ بِرَجْمِهَا فَرُجِمَتْ ثُمَّ صَلَّى عَلَيْهَا فَقَالَ لَهُ عُمَرُ بْنُ الْخَطَّابِ يَا رَسُولَ اللَّهِ رَجَمْتَهَا ثُمَّ تُصَلِّي عَلَيْهَا فَقَالَ لَقَدْ تَابَتْ تَوْبَةً لَوْ قُسِمَتْ بَيْنَ سَبْعِينَ مِنْ أَهْلِ الْمَدِينَةِ لَوَسِعَتْهُمْ وَهَلْ وَجَدْتَ شَيْئًا أَفْضَلَ مِنْ أَنْ جَادَتْ بِنَفْسِهَا لِلَّهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ * الترمذى.

23. Narrated Imran ibn Hosayn; 'A woman of Johayna tribe confessed adultery to the Prophet ﷺ and said that she was pregnant. The Prophet ﷺ summoned her guardian and said to him: "Treat her kindly. and when she delivers, inform me." The man did as directed. The Prophet ﷺ ordered that her clothes be tied and that she be stoned to death. He performed the Funeral Prayer for her. Omar ibn Al-Khattab said to him: "You have stoned her and performed the Funeral Prayer for her Messenger of Allah?" The Prophet ﷺ said: "She has repented to Allah a repentance that if it were distributed among seventy people of Madina, it would suffice them. Have you found anything more precious than giving her soul willingly to Allah?"'(At-Termizi).

٢٤- عَنِ ابْنِ عَبَّاسٍ، رَضِيَ اللهُ عَنْهُمَا، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (لَوْ كَانَ لِابْنِ آدَمَ وَادِيَانِ مِنْ مَالٍ لَابْتَغَى ثَالِثًا، وَلَا يَمْلَأُ جَوْفَ ابْنِ آدَمَ إِلَّا التُّرَابُ، وَيَتُوبُ اللهُ عَلَى مَنْ تَابَ). رواه البخاري.

24. Narrated Ibn Abbas: 'I heard the Prophet ﷺ saying: "If the son of Adam had two valleys full of money he would wish for a third, for nothing can fill the belly of Adam's son except dust, and Allah forgives him who (repents to Him) begs for His Forgiveness."' (Bukhari).

٢٥- عَـنْ أَبِـي هُرَيْـرَةَ ﷺ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: (يَضْحَكُ اللهُ إِلَى رَجُلَيْنِ، يَقْتُلُ أَحَدُهُما الآخَرَ، يَدْخُلاَنِ الجَنَّةَ: يُقَاتِلُ هذَا في سَبِيلِ اللهِ فَيُقْتَلُ، ثُمَّ يَتُوبُ اللهُ عَلَى الْقَاتِلِ فَيُسْتَشْهَدُ). رواه البخاري.

25. Narrated Abu-Huraira ﷺ: 'Allah's Messenger ﷺ said: "Allah welcomes two men with a smile; one of them killed the other and both of them entered Paradise. One fought in Allah's Cause and was killed. Later on Allah forgave the killer (as he embraced Islam) and he was martyred (in Allah's Cause)."' (Bukhari).

* * *

٣ ـ باب فى الصبر

Chapter (3)

About Patience

[Believing in preordainment is one of the pillars of faith. This entails that the believer should believe that what has befallen him was not going to miss him and what has missed him was not going to befall him. He should believe that it is impossible to avoid what has been foreordained. No one can escape what has been destined for him.

This entails absolute contentment with what befalls one, and this belief helps the believer to be pleased with whatever

befalls him, because he has a firm belief that what befell him is an act of God that no creature could evade.

Thus, believing in preordainment is a prerequisite for patience. The Prophets (peace be upon them) are the models in this matter and we are required to imitate them. The Noble Koran mentioned them with reverence for the noble characteristics that they had. Patience is one of these noble characteristics.

﴿ وَخُـــذْ بِيَدِكَ ضِغْثًا فَاضْرِب بِّهِ وَلاَ تَحْنَثْ إِنَّا وَجَدْنَاهُ صَابِرًا نِّعْمَ الْعَبْدُ إِنَّهُ أَوَّاب ﴾ (ص ٤٤)

"And (remember) Ismae'el (Ishmael), and Idrees (Enoch) and Zol-Kifl (Isaiah), all were from among the people who showed patience *" (38: 44)

﴿ وَاذْكُرْ عَبْدَنَا أَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ (٤١) ارْكُـــضْ بِرِجْلِكَ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ (٤٢) وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُم مَّعَهُـــمْ رَحْمَةً مِّنَّا وَذِكْرَى لِأُولِي الْأَلْبَابِ (٤٣) وَخُذْ بِيَدِكَ ضِغْثًا فَاضْرِب بِّهِ وَلَا تَحْنَثْ إِنَّا وَجَدْنَاهُ صَابِرًا نِّعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ (٤٤) ﴾ (ص ٤١- ٤٤)

"And remember Our servant Job, when he invoked his Lord (saying): "Verily Satan has touched me with distress (by ruining my health) and torment (by ruining my wealth). * (Allah said to him): "Strike the ground with your foot. This is (a spring of) water to wash in, cool and a (refreshing) drink" * And We gave him (back) his family, and along with them the like thereof, as a Mercy from Us, and a Reminder for those who understand. * "And take in your hand a bundle of thin grass and strike therewith (your wife), and break not your oath." Truly! We found him patient. How excellent (a)

servant! Verily, he was ever oft-returning in repentance (to Us)! *" (38" 41-44)

﴿ فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَى قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِنْ شَاءَ اللهُ مِنَ الصَّابِرِينَ ﴾ (الصافات ١٠٢)

"And, when he (his son, Ismae'el, (Ishmael)) was strong enough to strive with him (his father Abraham), he (Abraham) said: "O my son! I have seen in a dream that I am slaughtering you (offering you in sacrifice to Allah). So look what you think!" He said: "O my father! Do as what you are ordered, you shall find me one of those who show patience, Allah willing. *" (37: 102)

Allah ﷻ will be with the people who show patience, supporting them. The Noble Koran says:

﴿ يَـا أَيُّهَـا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلاَةِ إِنَّ اللهَ مَعَ الصَّابِرِينَ ﴾ (البقرة ١٥٣)

"O you who believe! Seek help in patience and in performing the prayer. Truly! Allah is with those who show patience. *" (2: 153) And

﴿ وَأَطِيعُوا اللهَ وَرَسُولَهُ وَلاَ تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا إِنَّ اللهَ مَعَ الصَّابِرِينَ ﴾ (الأنفال ٤٦)

"And obey Allah and His Messenger, and do not dispute (with one another) lest you should lose courage and your strength should depart you, and be patient. Surely, Allah is with those who show patience. *" (8: 46)

﴿ الآنَ خَفَّفَ اللهُ عَنكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِن يَكُن مِّنكُم مِّائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ وَإِن يَكُن مِّنكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللهِ وَاللهُ مَعَ الصَّابِرِينَ ﴾
(الأنفال ٦٦)

"Now Allah has lightened your (task), for He knows that there is weakness in you. So if there are of you a hundred steadfast people, they shall overcome two hundred, and if there are a thousand of you, they shall overcome two thousands after Allah's Leave. And Allah is with those who show patience. *" (8: 66)

People who show patience are rewarded abundantly and without limit. Allah ﷻ said:

﴿ قُلْ يَا عِبَادِ الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمْ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَأَرْضُ اللهِ وَاسِعَةٌ إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴾ (الزمر ١٠)

"But those who had been given (religious) knowledge said: "Woe to you! The Reward of Allah (in the Hereafter) is better for those who believe and do righteous good deeds, and this none shall attain except those who are Al-sâbirûn (the patient in following the truth)." (Zumar 10).And

"Say (O Muhammad! To My servants): "O My slaves who believe (in the Oneness of Allah - Islamic Monotheism), be afraid of your Lord (Allah) and keep your duty to Him. Good is (the reward) for those who do good in this world, and Allah's earth is spacious (so if you cannot wor ship Allah at a place, then emigrate to another)! Only those who are patient shall receive their rewards in full, without reckoning. *" (39: 10)

Now, let us proceed to know what Imam Al-Nawawi compiled in this topic.]

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللهَ لَعَلَّكُمْ تُفْلِحُونَ ﴾ (آل عمران ٢٠٠)

Allah ﷻ said:

"O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allah, so that you may be successful. *" (3: 200) And

﴿ وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الأَمْوَالِ وَالأَنفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ ﴾ (البقرة ١٥٥)

"And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to those who show steadfastness. *" (2: 155) And

﴿ قُلْ يَا عِبَادِ الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمْ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَأَرْضُ اللهِ وَاسِعَةٌ إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴾ (الزمر ١٠)

"Say (O Muhammad!) "O My slaves who believe (in the Oneness of Allah - Islamic Monotheism)! Be afraid of your Lord (Allah) and keep your duty to Him. Good is (the reward) for those who do good in this world, and Allah's earth is spacious (so if you cannot worship Allah at a place, then go to another)! Only those who are patient shall receive their rewards in full, without reckoning. *" (39: 10) And

﴿ وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الأُمُورِ ﴾ (الشوري ٤٣)

"And verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allah. *" (42: 43) And

﴿ يَـــا أَيُّهَـــا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلاَةِ إِنَّ اللهَ مَعَ الصَّابِرِينَ ﴾ (البقرة ١٥٣)

"O you who believe! Seek help in patience and the prayer. Truly! Allah is with those who show steadfastness. *" (2: 153) And

﴿ وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَنَبْلُوَ أَخْبَارَكُم ﴾(محمد٣١)

"And surely, We shall try you until We test those who strive hard (for the Cause of Allah) and those who show steadfastness and We shall test your facts (i.e. the one who is a liar, and the one who is truthful).*" (47: 31)

The verses are related to patience and its supremacy in the Noble Koran, are too many to enumerate.

٢٦- حَدَّثَنَا إِسْحَقُ بْنُ مَنْصُورٍ حَدَّثَنَا حَبَّانُ بْنُ هِلَالٍ حَدَّثَنَا أَبَانُ هُوَ ابْنُ يَزِيدَ الْعَطَّـــارُ حَدَّثَنَا يَحْيَى أَنَّ زَيْدَ بْنَ سَلَّامٍ حَدَّثَهُ أَنَّ أَبَا سَلَّامٍ حَدَّثَهُ عَنْ أَبِي مَالِكٍ الْأَشْـــعَرِيِّ قَـــالَ: قَالَ رَسُولُ اللَّهِ ﷺ الْوُضُوءُ شَطْرُ الْإِيمَانِ وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِـــيزَانَ وَسُـــبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ تَمْلَآنِ أَوْ تَمْلَأُ مَا بَيْنَ السَّمَوَاتِ وَالْأَرْضِ وَالصَّلَاةُ نُورٌ وَالصَّدَقَةُ بُرْهَانٌ وَالصَّبْرُ ضِيَاءٌ وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ كُلُّ الـــنَّاسِ يَغْدُو فَبَائِعٌ نَفْسَهُ فَمُعْتِقُهَا أَوْ مُوبِقُهَا قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ * الترمذى.

26. Narrated Abu-Malek Al-Asha'ari: 'The Messenger of Allah ﷺ said: "Al Wodoo' (the ablution) equals one half of faith. Praising Allah fills the pan on the scale. Glorifying and praising Allah fill what is between the heaven and the earth. The prayer is light. Giving in charity is a sign of belief. Showing patience is brightness. And the Koran is an argument for you or

against you. All people go out in the morning. Everybody sells himself: he either destroys it or saves it." (At-Termizi).

٢٧-عَـنْ أَبِـي سَـعِيدٍ الخُدْرِيِّ ﷺ: أَنَّ نَاسًا مِنَ الأَنْصَارِ، سَأَلُوا رَسُولَ الله ﷺ فَأَعْطَاهُمْ، ثُمَّ سَأَلُوهُ فَأَعْطَاهُمْ، ثُمَّ سَأَلُوهُ فَأَعْطَاهُمْ، حَتَّى نَفِدَ مَا عِنْدَهُ، فَقَالَ:(ما يَكُونُ عِـنْدِي مِـنْ خَيْرٍ فَلَنْ أَدَّخِرَهُ عَنْكُمْ، وَمَنْ يَسْتَعْفِفْ يُعِفَّهُ الله، وَمَنْ يَسْتَغْنِ يُغْنِهِ الله، وَمَـنْ يَتَصَـبَّرْ يُصَـبِّرْهُ الله، وَمَـا أُعْطِيَ أَحَدٌ عَطاءً خَيْرًا وَأَوْسَعَ مِنَ الصَّبْرِ). رواه البخاري.

27. Narrated Abu-Sa'eed Al-Khudri ﷺ: 'Some people of the Ansar asked for (something) from Allah's Messenger ﷺ and he gave it to them. They again asked him for (something) and he again gave it to them. And then again they asked him and he gave them again until all that he had was finished. And then he said: "If I had anything, I would not keep it away from you. (Remember) Whoever abstains from asking others, Allah will make him contented, and whoever tries to make himself self-sufficient, Allah will make him self-sufficient. And whoever shows patient, Allah will make him patient. Nobody can be given a blessing better and greater than patience." (Bukhari).

٢٨- عَـنْ أَنَسٍ ﷺ قَالَ: لَمَّا ثَقُلَ النَّبِيِّ ﷺ جَعَلَ يَتَغَشَّاهُ، فَقَالَتْ: فاطِمَةُ: وَاكَرْبَ أَبَاهُ، فَقَالَ لَهَا: (لَيْسَ عَلَى أَبِيكِ كَرْبٌ بَعْدَ هذا الْيَوْمِ). رواه البخاري.

28. Narrated Anas ﷺ: 'When the illness of the Prophet ﷺ was aggravated, he became unconscious, whereupon Fatima said: "Oh, how severely my father suffers!" He said: "Your father will have no more distress after today."' (Bukhari).

٢٩- عَـنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: أَرْسَلَتِ ابْنَةُ النَّبِيِّ ﷺ إِلَيْهِ: إِنَّ ابْنًا لِي قُبِضَ فَائْتِنَا، فَأَرْسَلَ يُقْرِئُ السَّلاَمَ، وَيَقُولُ: (إِنَّ للهِ مَا أَخَذَ وَلَهُ مَا

أعْطَى، وكُلُ شيٍ عِنْدَهُ بأجَلٍ مُسَمًى، فَلْتَصبِرْ ولْتَحْتَسِبْ). فَأرْسَلَتْ إلَيْهِ تُقْسِمُ عَلَيْهِ لَيَأْتِيَنَّهَا، فقَامَ ومَعَهُ: سَعْدُ بْنُ عُبَادَةَ، ومَعَاذُ بْنُ جَبَلٍ، وأُبَيّ بْنُ كَعْبٍ، وزَيْدُ بْنُ ثَابِتٍ، ورِجَالٌ، فَرُفِعَ إلَى رَسُولِ الله ﷺ الصَّبِيّ ونَفْسُهُ تَتَقَعْقَعُ، قَالَ: حَسِبْتُهُ أنَهُ قَالَ: كَأنّهَا شَنّ، فَفَاضَتْ عَيْنَاهُ، فقَالَ سَعْدٌ: يَا رَسُولَ الله، ما هذَا فَقَالَ: (هَذِهِ رَحْمَةٌ جَعَلَهَا اللهُ في قُلُوبِ عِبَادِهِ، وإنّمَا يَرْحَمُ اللهُ مِن عِبَادِهِ الرّحَمَاءَ). رواه البخاري.

29. Narrated Osama ibn Zayd (may Allah be pleased with them): 'The daughter of the Prophet ﷺ sent (a courier) to the Prophet ﷺ requesting him to come as her child was dying (or was gasping), but the Prophet ﷺ returned the messenger and told him to convey his greetings to her. He said: "Whatever Allah takes is for Him and whatever He gives is for Him, and everything with Him has a limited fixed term (in this world) and so she should be patient and hope for Allah's Reward." She again sent for him, insisting that he should come. The Prophet ﷺ got up and so did Sa'ad ibn Obada, Mo'az ibn Jabal, Obayy ibn Ka'ab, Zayd ibn Thabit, and some other men. The child was brought to Allah's Messenger ﷺ while he was out of breath (the sub-narrator thinks that Osama added: 'He was gasping as if it was a leather water-skin.") At that the eyes of the Prophet ﷺ started shedding tears. Sa'ad said: "O Allah's Messenger what is this?" He replied: "It is mercy which Allah has lodged in the heart of His slaves, and Allah is Merciful only to those of His servants who are merciful (to others).'" (Bukhari).

٣٠- عَنْ أَنَسِ بْنِ مالكٍ ﷺ قَالَ:مَرّ النّبِيّ ﷺ بِامْرَأةٍ تَبْكِي عِنْدَ قَبْرٍ، فَقَالَ: (اتّقِي اللهَ واصْبِرِي). قَالَتْ: إلَيْكَ عَنّي، فَإنّكَ لَمْ تُصَبْ بِمُصِيبَتِي، ولَمْ تَعْرِفْهُ،

فَقِـيلَ لَهَا: إنَهُ النَبِيّ ﷺ فَأتَتْ بَابَ النَبِيّ ﷺ، فَلَمْ تَجِدْ عِنْدَهُ بَوّابِينَ، فَقَالَتْ: لَمْ أعْرِفْكَ، فَقَالَ: (إنَمَا الصَبْرُ عِنْدَ الصَدْمَةِ الأوْلَى). رواه البخاري.

30. Narrated Anas ibn Malek ﷺ: 'The Prophet ﷺ passed by a woman who was weeping beside a grave. He told her to fear Allah and to be patient. She did not recognize him and said to him: "Go away, for you have not been afflicted with a calamity like mine.". When she was informed that he was the Prophet ﷺ, she went to his house and there she did not find any guard. She said to him: "I did not recognize you." He said: "Verily, patience should be shown at the first stroke of a calamity."' (Bukhari).

٣١- عَنْ أبِي هُرَيْرَةَ ﷺ: أنّ رَسُولَ اللهِ ﷺ قالَ: (يَقُولُ اللهُ تَعَالَى: ما لِعَبْدِي المُؤْمِنِ عِنْدِي جَزَاءٌ، إذَا قَبَضْتُ صَفِيّهُ مِنْ أهْلِ الدّنْيَا ثُمّ احْتَسَبَهُ، إلاّ الجَنّةُ). رواه البخاري.

31. Narrated Abu-Huraira ﷺ: 'Allah's Messenger ﷺ said: "Allah says, 'I have nothing to give but Paradise as a reward to my slave, a true believer of Islamic Monotheism who, if I cause his dear friend (or relative) to die, remains patient (and hopes for Allah's Reward).'" (Bukhari).

٣٢- عَـنْ عائشَةَ رَضِيَ اللهُ عَنْهَا، زَوْجِ النَبِيّ ﷺ قالَتْ: سَألْتُ رَسُولَ اللهِ ﷺ عَنِ الطّـاعُونِ، فَأخْبَرَنِـي أنّهُ: (عَذَابٌ يَبْعَثُهُ اللهُ عَلَى مَنْ يَشَاءُ، وأنّ اللهَ جَعَلَهُ رَحْمَةً لِلْمُؤْمِنِينَ، لَيْسَ مِنْ أحَدٍ يَقَعُ الطّاعُونُ، فَيَمْكُثُ في بَلَدِهِ صَابِرًا مُحْتَسِبًا، يَعْلَمُ أنّهُ لا يُصِيبُهُ إلاّ ما كَتَبَ اللهُ لَهُ، إلاّ كانَ لَهُ مِثْلُ أجْرِ شَهِيدٍ). رواه البخاري.

32. A'isha, the wife of the Prophet ﷺ said: 'I asked Allah's Messenger ﷺ about the plague. He told me that it was a punishment sent by Allah on whom he wished, and Allah had

made it a source of mercy for the believers. For if one, at the time of its spreading, stays in (the afflicted) country patiently hoping for Allah's Reward, and believing that nothing will befall him except what Allah has preordained for him, he will get a reward similar to that of a martyr."' (Bukhari).

٣٣- حَدِيثُ ابْنِ عَبَّاس. عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، قَالَ: قَالَ لِي ابْنُ عَبَّاسٍ: أَلاَ أُرِيكَ امْرَأَةً مِنْ أَهْلِ الجَنَّةِ؟ قُلْتُ: بَلَى. قَالَ: هَذِهِ المَرْأَةُ السَّوْدَاءُ، أَتَتِ النَّبِيَّ ﷺ فَقَالَتْ: إِنِّي أُصْرَعُ، وَإِنِّي أَتَكَشَّفُ، فَادْعُ اللهَ لِي. قَالَ: «إِنْ شِئْتِ، صَبَرْتِ وَلَكِ الجَنَّةُ. وَإِنْ شِئْتِ، دَعَوْتُ اللهَ أَنْ يُعَافِيكِ» فَقَالَتْ: أَصْبِرُ. فَقَالَتْ: إِنِّي أَتَكَشَّفُ: فَادْعُ اللهَ أَنْ لاَ أَتَكَشَّفَ. فَدَعَا لَهَا. *

33. Narrated Ata ibn Abi-Rabah ﷺ: 'Ibn Abbas (may Allah be pleased with them) said to me: "Shall I show you a woman of the people of paradise?" I said: "Yes." He said: "This black lady came to the Prophet ﷺ and said: 'I get attacks of epilepsy and my body becomes uncovered. Please invoke Allah for me.' The Prophet ﷺ said (to her): 'If you wish, be patient and you will have (enter) Paradise, but if you wish, I will invoke Allah to cure you.' She said: 'I will remain patient,' and she added: 'but I become uncovered, so please invoke Allah for me that I not be uncovered.' So he invoked Allah for her."' (Bukhari).

٣٤- عَنِ ابْنِ مَسْعُودٍ ﷺ قَالَ: كَأَنِّي أَنْظُرُ إِلَى النَّبِيِّ ﷺ يَحْكِي نَبِيًا مِنَ الأَنْبِيَاءِ، ضَرَبَهُ قَوْمُهُ فَأَدْمَوْهُ، وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ وَيَقُولُ: (اللَّهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لاَ يَعْلَمُونَ). رواه البخاري.

34. Narrated Ibn Mas'oud: 'It seems as if I am looking at the Prophet ﷺ talking about one of the prophets whose people had beaten him and caused him to bleed. While he was

cleaning the blood off his face he was saying: "O Allah! Forgive my people, for they have no knowledge."' (Bukhari).

٣٥- عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ، وَأَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: (مَـا يُصِيبُ المُسْلِمَ، مِنْ نَصَبٍ وَلاَ وَصَبٍ، وَلاَ هَمٍّ وَلاَ حَزَنٍ وَلاَ أَذًى وَلاَ غَمٍّ، حَتَّى الشَّوْكَةِ يُشَاكُهَا، إِلاَّ كَفَّرَ اللهُ بِهَا مِنْ خَطَايَاهُ). رواه البخاري.

35. Narrated Abu-Sa'eed Al-Khudri ﷺ and Abu-Huraira (may Allah be pleased with them): 'The Prophet ﷺ said: "No fatigue, no disease, no sorrow, no sadness, no hurt, no distress befalls a Muslim, even if it were the prick he receives from a thorn, but that Allah expiates some of his sins for it." (Bukhari).

٣٦- حَدِيـثُ عَـبْدِ اللهِ بْـنِ مَسْعُودٍ، قَالَ: دَخَلْتُ عَلَى رَسُولِ اللهِ ﷺ، وَهُوَ يُوعَكُ، فَقُلْتُ: يَا رَسُولَ اللهِ! إِنَّكَ تُوعَكُ وَعْكًا شَدِيداً. قَالَ: «أَجَلْ. إِنِّي أُوعَكُ كَمَا يُوعَكُ رَجُلاَنِ مِنْكُمْ» قُلْتُ: ذَلِكَ أَنَّ لَكَ أَجْرَيْنِ. قَالَ: «أَجَلْ. ذَلِكَ كَذَلِكَ. مَا مِنْ مُسْلِمٍ يُصِيبُهُ أَذًى، شَوْكَةٌ فَمَا فَوْقَهَا، إِلاَّ كَفَّرَ اللهُ بِهَا سَيِّئَاتِهِ، كَمَا تَحُطُّ الشَّجَرَةُ وَرَقَهَا».

36. Narrated Ibn Mas'oud: 'I visited Allah's Messenger ﷺ while he was suffering from a high fever. I said: "O Allah's Messenger! You have a high fever." He said: "Yes, I have as much fever as two men of you." I said: "Is it because you will have a double reward?" He said: "Yes, it is so. No Muslim is afflicted with any harm, even if it is the prick of a thorn, but that Allah expiates his sins because of it, as a tree sheds its leaves."' (Bukhari).

٣٧- وَعَـن أبي هريرة ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: (مَنْ يُرِدِ اللهُ بِهِ خَيْرًا يُصِبْ مِنْهُ). رواه البخاري.

37. Narrated Abu-Huraira ﷺ: 'Allah's Messenger ﷺ said: "If Allah wants to do good to somebody, He afflicts him with trials."' (Bukhari).

٣٨- عَــنْ أَنَــس بْنِ مَالِكٍ ﷺ قَالَ: قَالَ النَّبِيِّ ﷺ: (لاَ يَتَمَنَّيَنَّ أَحَدُكُمُ المَوْتَ لِضُرِّ أَصَابَهُ، فَإِنْ كَانَ لاَ بُدَّ فَاعِلًا، فَلْيَقُلْ: اللَّهُمَّ أَحْيِنِي ما كانَتِ الحَيَاةُ خَيْرًا لِي وَتَوَفَّنِي ما كانَتِ الْوَفَاةُ خَيْرًا لِي). رواه البخاري.

38. Narrated Anas ibn Malek ﷺ: 'The Prophet ﷺ said: "None of you should wish for death when a calamity befalls him. If he were to do so, let him say: 'O Allah! Keep me alive as long as life is better for me, and let me die if death is better for me.'"' (Bukhari).

٣٩- عَــنْ خَبَّابِ بْنِ الأَرَتِّ ﷺ قالَ: شَكَوْنَا إِلَى رَسُولِ اللهِ ﷺ وَهُوَ مُتَوَسِّدٌ بُرْدَةً لَهُ في ظِلِّ الْكَعْبَةِ، قُلْنَا لَهُ: أَلاَ تَسْتَنْصِرُ لَنَا، أَلاَ تَدْعُو اللهَ لَنَا قالَ: (كَانَ الرَّجُلُ فِيمَنْ قَبْلَكُمْ يُحْفَرُ لَهُ في الأَرْضِ، فَيُجْعَلُ فِيهِ، فَيُجَاءُ بِالْمِنْشَارِ فَيُوضَعُ عَلَــى رَأْسِهِ فَيُشَقُّ بِاثْنَتَيْنِ، وَمَا يَصُدُّهُ ذَلِكَ عَنْ دِينِهِ. وَيُمْشَطُ بِأَمْشَاطِ الحَدِيدِ ما دُونَ لَحْمِهِ مِنْ عَظْمٍ أَوْ عَصَبٍ، وَمَا يَصُدُّهُ ذَلِكَ عَنْ دِينِهِ، وَاللهِ لَيُتِمَّنَّ هذا الأَمْرَ، حَتَّى يَسِيرَ الرَّاكِبُ مِنْ صَنْعَاءَ إِلَى حَضْرَمَوْتَ، لاَ يَخَافُ إِلاَّ اللهَ، أَوِ الذِّئْبَ عَلَى غَنَمِهِ، وَلَكِنَّكُمْ تَسْتَعْجِلُونَ). رواه البخاري.

39. Narrated Khabbab ibn Al-Aratt ﷺ: 'We complained to Allah's Messenger ﷺ of the persecution (inflicted on us by the infidels) while he was sitting in the shade of the Ka'aba leaning over his Bord (i.e. covering sheet). We said to him: "Would you seek help from Allah ﷻ for us? Would you pray to Allah for us?" He said: "Of the nations before you a (believing) man would be put in a ditch that was dug for him, and a saw would be put over his head and he would be cut into

two pieces, and yet that (torture) would not make him give up his religion. His body would be combed with iron combs that would remove his flesh from the bones or nerves, yet that would not make him abandon his religion. By Allah, this religion (i.e. Islam) will prevail until a traveler from Sana'a (in Yemen) to Hadhramawt will fear none but Allah, or a wolf as regards his sheep, but you (people) are hasty.''' (Bukhari).

٤٠- عَـنْ عَبْدِ اللهِ ﷺ قَالَ:لَمَّا كَانَ يَوْمُ حُنَيْنٍ، آثَرَ النَّبِيُّ ﷺ أُنَاسًا فِي الْقِسْمَةِ، أَعْطَى الأَقْرَعَ بْنَ حَابِسٍ مِائَةً مِنَ الإِبِلِ، وَأَعْطَى عُيَيْنَةَ مِثْلَ ذَلِكَ، وَأَعْطَى أُنَاسًا مِنَ أَشْرَافِ الْعَرَبِ، فَآثَرَهُمْ يَوْمَئِذٍ فِي الْقِسْمَةِ، قَالَ رَجُلٌ: وَاللهِ إِنَّ هَذِهِ لَقِسْمَةٌ مَا عُـدِلَ فِـيهَا، أَوْ مَـا أُرِيدَ فِيهَا وَجْهُ اللهِ. فَقُلْتُ: وَاللهِ لأُخْبِرَنَّ النَّبِيَّ ﷺ، فَأَتَيْتُهُ فَأَخْبَرْتُهُ، فَقَالَ: (فَمَنْ يَعْدِلُ إِذَا لَمْ يَعْدِلِ اللهُ وَرَسُولُهُ، رَحِمَ اللهُ مُوسَى، قَدْ أُوذِيَ بِأَكْثَرَ مِنْ هَذَا فَصَبَرَ). رواه البخاري.

40. Narrated Abdullah: 'On the day (of the battle) of Honayn, Allah's Messenger ﷺ favored some people in the distribution of booty (to the exclusion of others). He gave Al-Aqra'a ibn Habis one hundred camels and he gave Oyayna the same number. He gave to some of the eminent Arabs, giving them preference in this regard. Then a person came and said: "By Allah, in this division justice has not been observed, nor has Allah's Pleasure been aimed at." I said (to him): "By Allah, I will inform (the Prophet ﷺ) of what you have said." I went and informed the Prophet ﷺ. The Prophet ﷺ said: "If Allah and His Messenger did not act justly, who else would act justly. May Allah be Merciful to Moses, for he was harmed with more than this, yet he kept patient.''' (Bukhari).

٤١- حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ سَعْدِ بْنِ سِنَانٍ عَنْ أَنَـسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ إِذَا أَرَادَ اللَّهُ بِعَبْدِهِ الْخَيْرَ عَجَّلَ لَهُ الْعُقُوبَةَ فِي

الدُّنْيَا وَإِذَا أَرَادَ اللَّهُ بِعَبْدِهِ الشَّرَّ أَمْسَكَ عَنْهُ بِذَنْبِهِ حَتَّى يُوَافِيَ بِهِ يَوْمَ الْقِيَامَةِ * الترمذي.

41. Narrated Anas: 'The Messenger of Allah ﷺ said: "If Allah willed good for His servant, He would punish him for his sins during the span of his life. And if He willed otherwise, He would withhold punishment until He afflicts it on him on the Day of Judgment." (At-Termizi).

٤٢- عَـنْ سُـلَيْمَانَ بْـنِ صُرَدٍ ﷺ قَالَ: كُنْتُ جَالِسًا مَعَ النَّبِيِّ ﷺ وَرَجُلَانِ يَسْتَبَّانِ، فَأَحَدُهُمَا احْمَرَّ وَجْهُهُ وَانْتَفَخَتْ أَوْدَاجُهُ، فَقَالَ النَّبِيُّ ﷺ: (إِنِّي لَأَعْلَمُ كَلِمَةً لَوْ قَالَهَا ذَهَبَ عَنْهُ مَا يَجِدُ، لَوْ قَالَ: أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ، ذَهَبَ عَنْهُ مَا يَجِدُ). فَقَالُوا لَهُ: إِنَّ النَّبِيَّ ﷺ قَالَ: تَعَوَّذْ بِاللهِ مِنَ الشَّيْطَانِ. فَقَالَ: وَهَلْ بِي جُنُونٌ. رواه البخاري.

42. Narrated Solayman ibn Sorad ﷺ : 'While I was sitting in the company of the Prophet ﷺ two men were insulting each other and the face of one of them became red with anger, and his jugular vein swelled (i.e. he became furious). At that the Prophet ﷺ said: "I know a word that if he said it, he would be relaxed. If he says A'uzu Billahi Minash-Shaitan (I seek refuge with Allah from Satan), his anger will be driven away." Somebody said to him: "The Prophet ﷺ has said that you should seek refuge with Allah from Satan."The angry man said: "Am I mad?"' (Bukhari)

٤٣- حَدَّثَـنَا عَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ وَغَيْرُ وَاحِدٍ قَالُوا حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَـزِيدَ الْمُقْرِئُ حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ حَدَّثَنِي أَبُو مَرْحُومٍ عَبْدُ الرَّحِيمِ بْنُ مَـيْمُونٍ عَـنْ سَهْلِ بْنِ مُعَاذِ بْنِ أَنَسٍ الْجُهَنِيِّ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ مَنْ

كَظَمَ غَيْظًا وَهُوَ يَسْتَطِيعُ أَنْ يُنَفِّذَهُ دَعَاهُ اللَّهُ يَوْمَ الْقِيَامَةِ عَلَى رُءُوسِ الْخَلَائِقِ حَتَّى يُخَيِّرَهُ فِي أَيِّ الْحُورِ شَاءَ قَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ * الترمذى.

43. Narrated Mo'az ibn Anas: 'The Prophet ﷺ said: "He who suppressed his anger while he is able to affect it, Allah ﷻ would call him before all creatures and let him choose whomever he would like of the damsels of Paradise."' (At-Termizi)

٤٤- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَا يَزَالُ الْبَلَاءُ بِالْمُؤْمِنِ وَالْمُؤْمِنَةِ فِي نَفْسِهِ وَوَلَدِهِ وَمَالِهِ حَتَّى يَلْقَى اللَّهَ وَمَا عَلَيْهِ خَطِيئَةٌ قَالَ أبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ * الترمذى.

44. Narrated Abu-Huraira: 'The Messenger of Allah ﷺ said: "Affliction still visits the believing man and woman in their sons and properties until they meet Allah ﷻ sinless."' (At-Termizi)

٤٥- حديث ابْنِ مَسْعُودٍ، عَنِ النَّبِيِّ ﷺ قَالَ: سَتَكُونُ أُثْرَةٌ وَأُمُورٌ تُنْكِرُونَهَا قَالُوا: يَا رَسُولَ الله فَمَا تَأْمُرُنَا قَالَ: تُؤَدُّونَ الْحَقَّ الَّذِي عَلَيْكُمْ وَتَسْأَلُونَ الله الَّذِي لَكُمْ أخرجه البخاري.

45. Narrated Ibn Mas'oud ﷺ: 'The Prophet ﷺ said: "Soon others will be preferred to you, and there will be things which you will not like." The companions of the Prophet ﷺ asked: "O Allah's Messenger! What do you order us to do (in this case)?" He said: "(I order you) to give the rights you are required to give and to ask Allah ﷻ for what is due to you."' (Bukhari)

٤٦- عَـنْ أُسَيْدِ بْنِ حُضَيْرٍ، ﷺ: أَنَّ رَجُلًا مِنَ الأَنْصَارِ قَالَ: يَا رَسُولَ اللهِ، أَلاَ تَسْـتَعْمِلُنِي كما استَعْمَلْتَ فُلاَنًا قالَ: (سَتَلْقَوْنَ بَعْدِي أَثَرَةً، فَاصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الحَوْضِ). رواه البخاري.

46. Narrated Osayd ibn Hodhayr: 'A man from Al-Ansar (the Supporters) said: "O Allah's Messenger! Will you appoint me as you have appointed so and so?" The Prophet ﷺ said: "After me you will see others given preference to you. So, be patient until you meet me at Al-Hawdh (the Fountain given to the Prophet ﷺ on the Day of Judgment i.e. Al-Kawthar)."' (Bukhari)

٤٧- عَـنْ عَـبْدِ اللهِ بْنِ أَبِي أَوْفَى رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَسُولَ اللهِ ﷺ في بَعْضِ أَيَّامِهِ، الَّتِي لَقِيَ فِيهَا، انْتَظَرَ حَتَّى مالَتِ الشَّمْسُ، ثُمَّ قامَ في النَّاسِ قالَ: (أَيُّهَا النَّاسُ، لاَ تَتَمَنَّوْا لِقَاءَ الْعَدُوِّ، وَسَلُوا اللهَ الْعَافِيَةَ، فَإِذَا لَقِيتُمُوهُمْ فَاصْبِرُوا، وَاعْلَمُـوا أَنَّ الجَنَّةَ تَحْتَ ظِلاَلِ السُّيُوفِ). ثُمَّ قالَ: (اللَّهُمَّ مُنْزِلَ الْكِتَابِ) وقَدْ تَقَدَّمَ باقي الدّعاء رواه البخاري.

47. Narrated Abdullah ibn Abu-Awfa (may Allah be pleased with them): 'Once Allah's Messenger ﷺ during some of his holy battles waited until the sun had declined and then he stood up among the people and said: "O people! Do not wish to face the enemy (in a battle) and ask Allah to save you from calamities, but if you should face the enemy and be patient and I let it be known to you that Paradise is under the shades of swords." He then said: "O Allah! The Revealer of the (Holy) Book, the Mover of the clouds, and Defeater of Al-

Ahzâb (i.e. the confederation of infidels), defeat them (the infidels) and bestow victory upon us."' (Bukhari)..

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٤ ـ باب الصدق

Chapter (4)

Truthfulness

[Imam Abu-Hamid Al-Ghazali talked in detail about this topic. Below is a quotation from what he said on this subject, taken from Ihya'a Ulum Al-Din, (Revival of the Religious Sciences)'.

Al-Ghazali said:

'Excellence of Truthfulness'

Allah ﷻ says:

﴿ مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللهَ عَلَيْهِ فَمِنْهُم مَّن قَضَى نَحْبَهُ وَمِنْهُم مَّن يَنتَظِرُ وَمَا بَدَّلُوا تَبْدِيلاً ﴾ (الأحزاب ٢٣)

"(Among the Believers are) men who have been true to their covenant with Allah…*" (33: 23)

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِاللَّهِ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يَكُونَ صِدِّيقًا وَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا * البخارى.

Narrated Abdullah: 'The Prophet ﷺ said: "Truthfulness leads to righteousness, and righteousness leads to Paradise. And a man keeps on telling the truth until he becomes a truthful person. Falsehood leads to wickedness, and wickedness leads to the Hellfire. And a man may keep on telling lies until he is written with Allah as a liar."

It is enough that the Prophets (peace be upon them) were described as truthful people. Allah ﷻ says:

﴿ وَاذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴾ (مريم ٤١)

"(Also) mention in the Book[8] (the story of) Abraham. He was a man of truth, a Prophet. *" (19: 41) And

﴿ وَاذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولاً نَبِيًّا ﴾ (مريم ٥٤)

"Also mention in the Book (the story of) Ismae'el. He was (strictly) true to what he promised, and he was a Messenger and a Prophet *" (19: 54) And

﴿ وَاذْكُرْ فِي الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴾ (مريم ٥٦)

"Also mention in the Book the case of Idrees. He was a man of truth (and sincerity), and a Prophet. *" (19: 56)

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[8] The Noble Koran.

Ibn Abbas said: 'Whoever has the following four qualities has attained prosperity: truthfulness, modesty, good character, and shows gratefulness.'

Bishr ibn Al-Hareth said: 'Whoever treats Allah truthfully feels rest from people.'

Abu Abdul-Ilmran Al-Ramli said: 'I saw Mansour Al-Dinouri in a dream and asked him: "How has Allah judged you?"He said: "He forgave me, He poured His mercy on me, and gave me what I had hoped for." I said: "What is the best deed a servant could offer?" He said: "Truthfulness and the ugliest thing is lying."'

Abu-Solayman said: 'Let truthfulness be your riding animal, truth be your sword, and Allah ﷻ be the dearest end.'

A man said to a wise man: 'I have never seen a truthful person.' He said: 'Had you been truthful, you would have known the truthful.'

Muhammad ibn Ali Al-Kinani said: 'We found the religion of Allah ﷻ built on three pillars: righteousness, truthfulness, and justice. Right is obligatory on the limbs. Truthfulness is obligatory on reason. Justice is obligatory on the hearts.'

﴿ وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللهِ وُجُوهُهُم مُّسْوَدَّةٌ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ ﴾ (الزمر ٦٠)

Commenting on the following statement, Al-Thawri said: 'Those who claimed love of Allah ﷻ while they were not truthful. The verse says: "On the Day of Judgment you will see those who told lies against Allah; their faces will be turned black...*" (39: 60)

It was said: 'Three qualities guarantee salvation and each one of them completes the other: pure Islam (i.e. that is the religion free of innovation and whims), truthfulness in doing deeds, and lawful earning.'

It was said to Sahl: 'What is the foundation of this matter of ours?' He said: 'Truthfulness, mercy, and bravery.' It was said to him: 'What else?' He said: 'Piety, modesty, and lawful earning.'

﴿ لِيَسْأَلَ الصَّادِقِينَ عَن صِدْقِهِمْ وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا أَلِيمًا ﴾ (الأحزاب ٨)

Commenting on the following statement, Al-Jonayd said: 'Those who are truthful with their own souls will be asked about their truthfulness with their Lord. And this is dangerous.' The verse says: "That (Allah) may reckon the custodians of truth concerning the truth they (were charged with)…*" (33: 8)

Nature, Meaning, and Degrees of Truthfulness

Kindly, be informed that truthfulness is used to express six meanings: truthfulness in utterance, truthfulness in intention and will, truthfulness in determination, truthfulness in fulfillment of covenants, truthfulness in work, and truthfulness in fulfillment of religious affairs. Whoever behaves in a truthful manner regarding these six affairs is truthful. They have various ranks. He that has one type of truthfulness that we have mentioned, he is truthful, in addition to what he has of truthfulness besides these six types.

The First Type of Truthfulness:

The first type of truthfulness comprises truthfulness in utterance, i.e. what is related to information. Such type is related either to the past or the future. This type comprises

fulfilling or not fulfilling promises. It is incumbent on every servant to preserve his tongue by speaking only the truth. This is the most apparent type of truthfulness. Thus, he that kept his tongue from telling what contradicts reality is truthful.

The Second Type of Truthfulness:

The second type of truthfulness comprises truthfulness in intention and will. This is attributed to sincerity, i.e. to have no objective for activity and inactivity except for Allah's sake. If part of the soul interpolates the intention, this renders truthfulness null and void. He who does this is called a liar, as we explained when discussing the virtue of sincerity. When the knowledgeable one will be asked about what he has done with what he has learnt. He will answer: 'I have done such and such.' It will be said to him: "You have told lies. You have done this in order that people would say: 'So and so is knowledgeable." Such a person is described as a liar in his intention and will. It was said: 'Truthfulness is to have pure intention.' Allah ﷻ says:

﴿ إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللهِ وَاللهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ ﴾ (المنافقون ١)

"...and Allah bears witness that the hypocrites are indeed liars. *" (63: 1)

In the above verse, Allah ﷻ divulges what the hypocrites conceal in their hearts. Thus, we infer that one of the meanings of truthfulness is sincerity of intention. Thus every truthful person should be sincere.

The Third Type of Truthfulness:

The third type of truthfulness comprises truthfulness in determination, because determination usually precedes

actions. An example of this is one's saying: 'If Allah ﷻ provides me with wealth, I will give it in charity. If I meet an enemy of Allah ﷻ I will fight him, caring for nothing even if I would be killed. If Allah ﷻ gives me authority, I will establish justice in earth and I will not deal unjustly with anyone. Such a determination would be created in his heart or there would be some deviation or weakness contradicting truthfulness in intention. Truthfulness in this case means perfection and strength. As it is said: such and such sick person has a lying lust if his lust was weak or has no strong cause.' Thus, truthfulness, in some cases, refers to this meaning. The truthful person is he whose intention in doing goodness has such perfect strength that it has neither weakness nor hesitation.

His soul determines to do goodness earnestly all the time. An example of this is Omar's saying: 'It is better for me to proceed and my neck gets smitten, than to be an leader of a people who has Abu-Bakr amongst them.' In this saying, we see that Omar has determined earnestly and truthfully not to be the leader of a people among whom Abu-Bakr ﷺ was. He confirmed what he has said by mentioning that it would be better for him to be killed.

The Fourth Type of Truthfulness:

The fourth type of truthfulness comprises truthfulness in fulfilling intentions, because the soul gives promises easily without any hardship, but when incidents take place and the emotions are stirred, determination retreats, and the result is not attained. This contradicts truthfulness. Allah ﷻ says:

﴿ مِــنَ الْمُؤْمِنِيــنَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللهَ عَلَيْهِ فَمِنْهُم مَّن قَضَى نَحْبَهُ وَمِنْهُم مَّن يَنتَظِرُ وَمَا بَدَّلُوا تَبْدِيلاً ﴾ (الأحزاب٢٣)

"(Among the believers are) men who have been true to their covenant with Allah…*" (33: 23)

حَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدٍ الْخُزَاعِيُّ حَدَّثَنَا عَبْدُ الأَعْلَى عَنْ حُمَيْدٍ قَالَ سَأَلْتُ أَنَسًا قَالَ ح وحَدَّثَنَا عَمْرُو بْنُ زُرَارَةَ حَدَّثَنَا زِيَادٌ قَالَ حَدَّثَنِي حُمَيْدٌ الطَّوِيلُ عَنْ أَنَسٍ ﷺ قَالَ غَابَ عَمِّي أَنَسُ بْنُ النَّضْرِ عَنْ قِتَالِ بَدْرٍ فَقَالَ يَا رَسُولَ اللَّهِ غِبْتُ عَنْ أَوَّلِ قِتَالٍ قَاتَلْتَ الْمُشْرِكِينَ لَئِنِ اللَّهُ أَشْهَدَنِي قِتَالَ الْمُشْرِكِينَ لَيَرَيَنَّ اللَّهُ مَا أَصْنَعُ فَلَمَّا كَانَ يَوْمُ أُحُدٍ وَانْكَشَفَ الْمُسْلِمُونَ قَالَ اللَّهُمَّ إِنِّي أَعْتَذِرُ إِلَيْكَ مِمَّا صَنَعَ هَؤُلاءِ يَعْنِي أَصْحَابَهُ وَأَبْرَأُ إِلَيْكَ مِمَّا صَنَعَ هَؤُلاءِ يَعْنِي الْمُشْرِكِينَ ثُمَّ تَقَدَّمَ فَاسْتَقْبَلَهُ سَعْدُ بْنُ مُعَاذٍ فَقَالَ يَا سَعْدُ بْنَ مُعَاذٍ الْجَنَّةَ وَرَبِّ النَّضْرِ إِنِّي أَجِدُ رِيحَهَا مِنْ دُونِ أُحُدٍ قَالَ سَعْدٌ فَمَا اسْتَطَعْتُ يَا رَسُولَ اللَّهِ مَا صَنَعَ قَالَ أَنَسٌ فَوَجَدْنَا بِهِ بِضْعًا وَثَمَانِينَ ضَرْبَةً بِالسَّيْفِ أَوْ طَعْنَةً بِرُمْحٍ أَوْ رَمْيَةً بِسَهْمٍ وَوَجَدْنَاهُ قَدْ قُتِلَ وَقَدْ مَثَّلَ بِهِ الْمُشْرِكُونَ فَمَا عَرَفَهُ أَحَدٌ إِلا أُخْتُهُ بِبَنَانِهِ قَالَ أَنَسٌ كُنَّا نُرَى أَوْ نَظُنُّ أَنَّ هَذِهِ الآيَةَ نَزَلَتْ فِيهِ وَفِي أَشْبَاهِهِ ﴿ مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُم مَّن قَضَى نَحْبَهُ وَمِنْهُم مَّن يَنتَظِرُ وَمَا بَدَّلُوا تَبْدِيلاً (٢٣)﴾ (الأحزاب ٢٣) إِلَى آخِرِ الآيَةِ وَقَالَ إِنَّ أُخْتَهُ وَهِيَ تُسَمَّى الرُّبَيِّعَ كَسَرَتْ ثَنِيَّةَ امْرَأَةٍ فَأَمَرَ رَسُولُ اللَّهِ ﷺ بِالْقِصَاصِ فَقَالَ أَنَسٌ يَا رَسُولَ اللَّهِ وَالَّذِي بَعَثَكَ بِالْحَقِّ لا تُكْسَرُ ثَنِيَّتُهَا فَرَضُوا بِالأَرْشِ وَتَرَكُوا الْقِصَاصَ فَقَالَ رَسُولُ اللَّهِ ﷺ إِنَّ مِنْ عِبَادِ اللَّهِ مَنْ لَوْ أَقْسَمَ عَلَى اللَّهِ لأَبَرَّهُ *

Narrated Anas ibn Malek : 'My uncle Anas ibn Al-Nadhr was absent from the battle of Badr. He said: "O Messenger of Allah! I was absent from the first battle you fought against the polytheists. By Allah, if Allah gives me a chance to fight the polytheists, no doubt, Allah will see how (bravely) I will fight." On the day of Uhud when the Muslims

turned their backs and fled, he (the Messenger of Allah ﷺ) said: "O Allah! I apologize to You for what these (i.e. his companions) have done, and I denounce what these (the polytheists) have done." Then he advanced and Sa'ad ibn Mo'az met him. He said: "O Sa'ad ibn Mo'az! By the Lord of Al-Nadhr, Paradise! I smell its aroma coming from before (the mountain of) Uhud." Later on Sa'ad said: "O Messenger of Allah! I cannot achieve or do what he (i.e. Anas ibn Al-Nadhr) did. We found more than eighty wounds from swords and arrows in his body. We found him dead and his body was mutilated so badly that none except his sister could recognize him by his fingers. We used to think that the following Verse was revealed concerning him and other men of his sort: "(Among the believers are) men who have been true to their covenant with Allah…*" (33: 23)

The Messenger of Allah ﷺ stood before Mosa'ab ibn Omair when he was martyred on the day of Uhud and said: "Among the believers are men who have been true to their covenants with Allah. Of them some have completed their vow (to the extreme), and some (still) wait…*" (33: 23) Mosa'ab was a commander with a banner."

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا ابْنُ لَهِيعَةَ عَنْ عَطَاءِ بْنِ دِينَارٍ عَنْ أَبِي يَزِيدَ الْخَوْلانِيِّ أَنَّهُ سَمِعَ فَضَالَةَ بْنَ عُبَيْدٍ يَقُولُ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ الشُّهَدَاءُ أَرْبَعَةٌ رَجُلٌ مُؤْمِنٌ جَيِّدُ الإِيمَانِ لَقِيَ الْعَدُوَّ فَصَدَقَ اللَّهَ حَتَّى قُتِلَ فَذَلِكَ الَّذِي يَرْفَعُ النَّاسُ إِلَيْهِ أَعْيُنَهُمْ يَوْمَ الْقِيَامَةِ هَكَذَا وَرَفَعَ رَأْسَهُ حَتَّى وَقَعَتْ قَلَنْسُوَتُهُ قَالَ فَمَا أَدْرِي أَقَلَنْسُوَةَ عُمَرَ أَرَادَ أَمْ قَلَنْسُوَةَ النَّبِيِّ ﷺ قَالَ وَرَجُلٌ مُؤْمِنٌ جَيِّدُ الإِيمَانِ لَقِيَ الْعَدُوَّ فَكَأَنَّمَا ضُرِبَ جِلْدُهُ بِشَوْكِ طَلْحٍ مِنَ الْجُبْنِ أَتَاهُ سَهْمٌ غَرْبٌ فَقَتَلَهُ فَهُوَ فِي الدَّرَجَةِ الثَّانِيَةِ وَرَجُلٌ مُؤْمِنٌ خَلَطَ عَمَلا

صَـــالِحًا وَآخَرَ سَيِّئًا لَقِيَ الْعَدُوَّ فَصَدَقَ اللَّهَ حَتَّى قُتِلَ فَذَلِكَ فِي الدَّرَجَةِ الثَّالِثَةِ وَرَجُـــلٌ مُؤْمِـــنٌ أَسْرَفَ عَلَى نَفْسِهِ لَقِيَ الْعَدُوَّ فَصَدَقَ اللَّهَ حَتَّى قُتِلَ فَذَلِكَ فِي الدَّرَجَةِ الرَّابِعَةِ. * الترمذى.

Narrated Fodhala ibn Obaid: 'I heard Omar ibn Al-Khattab saying: "There are four martyrs: a believer who has a perfect faith who, when confronted the enemy, showed truthfulness to Allah and was killed. This is the man at whom people will raise their eyes like this for on the Day of Judgment. (The narrator said: 'He raised his eyes until his helmet fell.' He was not sure whether the helmet of Omar ﷺ or of the helmet of the Prophet ﷺ fell). And a believer who has a perfect faith confronted the enemy in a cowardly manner until an aimless arrow hit him and killed him. He is in the second level. And a believer who has mixed a good deed with an evil one and then confronted the enemy and showed truthfulness to Allah and was killed. He is in the third level. And a believer who transgressed the limits and confronted the enemy and he showed truthfulness to Allah and was killed. He is in the fourth level."

Commenting on the following statement, Mojahid said: 'Two men came out to some people while they were sitting and said: 'If Allah ﷻ provided us with wealth, we would give it in charity, but they did not do. So, Allah ﷻ revealed the following verse:

﴿ وَمِـــنْهُم مَّنْ عَاهَدَ اللهَ لَئِنْ آتَانَا مِن فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ (٧٥) فَلَمَّا آتَاهُم مِّن فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوْا وَهُم مُّعْرِضُونَ (٧٦) فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ (٧٧)﴾
(التوبة ٧٥ : ٧٧)

"Amongst them are men who made a covenant with Allah, that if He bestowed on them of His bounty, they would give (largely) in charity, and be truly amongst those who are righteous. * But when He did bestow of His bounty, they became covetous, and turned back (from their covenant), averse (to fulfilling it). * So He put, as a consequence, hypocrisy into their hearts, (to last) until the Day whereon they shall meet Him, because they broke their covenant with Allah, and because they lied (again and again). *" (9: 75-77)

Thus, the Noble Koran considers a mere intention as a covenant. It considers the fulfillment of it as truthfulness and the non fulfillment of it as lying. This type of truthfulness is harder than the third one. For, people may intend to do something, but they fail to fulfill it because their emotions overcome them or fulfillment becomes hard for them. For this reason when Omar said: 'It is better for me to proceed and my neck be smitten than to be a leader of people among whom is Abu-Bakr .' Then Omar made an exception and said; 'Except if my soul incites me to another thing that I do not find now, and hence fulfillment becomes hard for me,' referring to the difficulty of fulfillment of the intention.

The Fifth Type of Truthfulness:

The fifth type of truthfulness comprises truthfulness in deeds. This means that a man spares no effort to show the truthfulness of his inner feelings, by compelling the inner feelings to be in harmony with the physical actions, and not through abandonment of deeds. This contradicts what we have mentioned about abandonment of showing off, because he who dissembles is he who so intends.

How many worshippers standing in humility in the prayer, not intending to show off, but his heart is heedless of his

prayer. Physically, he is standing before the hands of Allah ﷻ while he is wandering in the market or in his personal desires. These deeds show a difference from the inner feelings. Another example is that one may walk in tranquility while he is not feeling this inside. This person is untruthful in his deeds, even if he does not pay attention to people's responses or is intending to show off. One is not rescued from this except through purity of intention and physical deeds. In other words his inner feelings should be better than his physical deeds.

Thus, when the physical deeds contradict the inner feelings, this is called showing off, and this removes sincerity. If a contradiction was not intended, it removes truthfulness.

Yazeed ibn Al-Hareth said: 'If the inner feelings and the physical deeds of the servant are equal, this is justice. If the inner feelings are better, this is virtuous. And if the physical deeds are better than the inner feelings, this is injustice.'

Mu'aweya ibn Qorra said: 'Who can show me someone weeping profusely by night who is smiling by day?'

Abdul-Wahed ibn Zayd said: 'Whenever Al-Hasan ordered anything, he was the one who did it persistently. And when he prohibited anything, he was the farthest one from it. I could not see any one whose physical deeds and inner feelings were equal, except him.'

Abu- Abdul-Rahman Al-Zahed said: 'My God! I used to treat with people honestly and I used to treat You dishonestly.' He used to weep profusely.

Abu-Ya'aqoub said: 'Truthfulness is harmony with the truth publicly and privately.'

Thus, equality between inner feelings and physical deeds is a type of truthfulness.

The Sixth Type of Truthfulness:

The sixth type of truthfulness is the highest degree of truthfulness. It comprises truthfulness in religious affairs, like truthfulness in fear, hope, glorification, asceticism, contentment, putting one's trust in Allah, love, and other matters. These matters have evident effects, ends, and natures. He that attained their natures has prospered. If one shows truthfulness in some affair, he is called truthful, as it said: 'So and so is truthful in fighting,' or 'This is a truthful fear,' or This is a truthful emotion.' Allah ﷻ says:

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ ﴾ (الحجرات ١٥)

"Only those are believers who have believed in Allah and His Messenger, and have never since doubted, but have striven with their belongings and their persons in the cause of Allah. Such are the sincere ones.*" (49: 15) And

﴿ لَيْسَ الْبِرَّ أَن تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الآخِرِ وَالْمَلائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلاَةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴾ (البقرة ١٧٧)

"It is not righteousness that you turn your faces towards East or West, but it is righteousness to believe in Allah, and the Last Day, and the Angels, and the Books, and the Messengers; to spend of your substance, out of love for Him,

on your kin, on the orphans, on the needy, on the wayfarer, on those who ask, and on the ransom of slaves; to be steadfast in prayer; and practice regular charity,; to fulfill the contracts that you have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the God-fearing. *" (2: 177)

The degrees of truthfulness' are limitless and a servant may be truthful in some affairs and untruthful in others. If he is truthful in all affairs, he is called Siddeeq (an extremely truthful one). Sa'ad ibn Mo'az said: 'I am strong in three affairs and weak in the rest. I have never performed a prayer inadvertently since I reverted to Islam. I have not escort a funeral except that I preoccupied my soul in anything except what it would say or except what would be said to it until its burial was completed. And I have never heard any utterance of the Prophet ﷺ except that I believed that it was true.' Sa'eed ibn Al-Mosayyib said: 'We have not heard that anyone but the Prophet ﷺ possessed this combination of qualities.'

Now, let us consider what Imam An0Nawawi said about this subject.]

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴾ (التوبة ١١٩)

Allah ﷻ said:

"O you who believe! Be afraid of Allah, and be with those who are true (in words and deeds). *" (9: 119) And

﴿ إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ

وَالْحَافِظَـاتِ وَالذَّاكِرِينَ اللهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللهُ لَهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا﴾
(الأحزاب ٣٥)

"Verily, the Muslims (those who submit to Allah in Islam) men and women, the believing men and women (who believe in Islamic Monotheism), the men and the women who are obedient (to Allah), the men and women who are truthful (in their speech and deeds), the men and the women who are patient (in performing all the duties that Allah has ordered and in abstaining from what Allah has forbidden), the men and the women who are humble (before their Lord - Allah), the men and the women who give zakat, the men and the women who observe fasting (the obligatory fasting during the month of Ramadhan, and the optional fasting), the men and the women who guard their chastity (from illegal sexual acts), and the men and the women who remember Allah much with their hearts and tongues, Allah has prepared for them forgiveness and a great reward (Paradise). *" (33: 35) And

﴿ طَاعَةٌ وَقَوْلٌ مَّعْرُوفٌ فَإِذَا عَزَمَ الأَمْرُ فَلَوْ صَدَقُواْ اللَّهَ لَكَانَ خَيْراً لَّهُمْ ﴾
(محمد ٢١)

"Obedience (to Allah) and good words (were better for them). And when the matter (preparation for Jihad) is resolved upon, if they had been true to Allah then, it would have been better for them. *" (47: 21)

٤٨- عَـنْ عَبْدِ اللهِ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: (إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْـبِرَّ يَهْدِي إِلَى الجَنَّةِ، وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يَكُونَ صِدِّيقًا. وَإِنَّ الْكَذِبَ يَهْـدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَإِنَّ الرَّجُلَ لَيَكْذِبُ، حَتَّى يُكْتَبَ عِنْدَ اللهِ كَذَّابًا). رواه البخاري.

As to the Hadiths:

48. Narrated Abdullah ﷺ: 'The Prophet ﷺ said: "Truthfulness leads to righteousness. Righteousness leads to Paradise. And a man keeps on telling the truth until he becomes an extremely truthful person. FalseHud leads to wickedness. Wickedness leads to the Hellfire, and a man may keep on telling lies until he is written before Allah as a liar." (Bukhari)

٤٩- : أنَّ أبَا سُفْيانَ بْنَ حَرْبٍ، أخْبَرَه (أن رسول الله ﷺ قال: "...اعْبُدُوا اللهَ وَحْـدَهُ وَلاَ تُشْرِكُوا بِهِ شَيْئًا، وَاتْرُكُوا مَا كَانَ يَعْبُدُ آبَاؤُكُمْ، وَيَأْمُرُنَا بِالصَّلاَةِ وَالصِّدْقِ وَالْعَفَافِ وَالصِّلَةِ..."

49. Heracles said: 'What does he order you to do?' I (Abu-Sofyan) said: 'He tells us to worship Allah Alone, and not to worship anything along with Him, and to renounce all that our ancestors had said. He orders us to pray, to speak the truth, to be chaste and to keep good relations with our kith and kin[9]...'

٥٠- عَـنْ أَبِي هُرَيْرَةَ ﷺ قالَ: قالَ رَسُولُ اللهِ ﷺ: (غَزَا نَبِيّ مِنَ الأَنْبِيَاءِ، فَقَـالَ لِقَوْمِهِ: لاَ يَتْبَعْنِي رَجُلٌ مَلَكَ بُضْعَ امْرَأَةٍ، وَهُوَ يُرِيدُ أَنْ يَبْنِيَ بِهَا وَلَمَّا يَبْـنِ بِهَـا، وَلاَ أَحَدٌ بَنَى بُيُوتًا وَلَمْ يَرْفَعْ سُقُوفَهَا، وَلاَ آخَرُ اشْتَرَى غَنَمًا أَوْ خَلِفَـاتٍ، وَهُوَ يَنْتَظِرُ وِلاَدَهَا، فَغَزَا، فَدَنَا مِنَ الْقَرْيَةِ صَلاَةَ الْعَصْرِ، أَوْ قَرِيبًا مِنْ ذَلِكَ، فَقَالَ لِلشَّمْسِ: إِنَّكِ مَأْمُورَةٌ وَأَنَا مَأْمُورٌ، اللَّهُمَّ احْبِسْهَا عَلَيْنَا، فَحُبِسَتْ حَـتَّى فَتَحَ اللهُ عَلَيْهِ، فَجَمَعَ الْغَنَائِمَ فَجَاءَتْ يَعْنِي النَّارَ لِتَأْكُلَهَا فَلَمْ تَطْعَمْهَا،

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[9] This is a part of a very long Hadith about the questions of Heracles to Abu-Sofyan, before his reversion to Islam.

فَقَالَ: إِنَّ فِيكُمْ غُلُولًا، فَلْيُبَايِعْنِي مِنْ كُلِّ قَبِيلَةٍ رَجُلٌ، فَلَزِقَتْ يَدُ رَجُلٍ بِيَدِهِ، فَقَالَ: فِيكُمُ الغُلُولُ، فَلْتُبَايِعْنِي قَبِيلَتُكَ فَلَزِقَتْ يَدُ رَجُلَيْنِ أَوْ ثَلَاثَةٍ بِيَدِهِ فَقَالَ: فِيكم الغُلُولُ فَجَاؤُوا بِرَأْسٍ مِثْلِ رَأْسِ بَقَرَةٍ مِنَ الذَّهَبِ، فَوَضَعُوهَا، فَجَاءَتِ النَّارُ فَأَكَلَتْهَا، ثُمَّ أَحَلَّ اللهُ لَنَا الْغَنَائِمَ، رَأَى ضَعْفَنَا وَعَجْزَنَا، فَأَحَلَّهَا لَنَا). رواه البخاري.

50. Narrated Abu-Huraira ﵁: 'The Prophet ﷺ said: "A prophet amongst the prophets carried out a holy military expedition, so he said to his followers: 'Anyone who has married a woman and wants to consummate the marriage, and has not done so yet, should not accompany me; nor should a man who has built a house but has not completed its roof; nor a man who has sheep or camels and is waiting for the birth of their young ones.' So the prophet went out on the expedition and when he reached the town at the time, or nearly at the time, of Al-asr Prayer, he said to the sun: "O sun! You are under Allah's Order and I am under Allah's Order. O Allah! Stop it (i.e. the sun) from setting.' It was stopped until Allah made him victorious. Then he collected the booty and lit a fire to burn it, but it did not burn it. He said (to his men): 'Some of you have stolen something from the booty; so one man from every tribe should give me a vow by shaking hands with me.' (They so did and (the hand of a man) got stuck in the hand of their prophet. Then that prophet said (to the man): "The theft has been committed by your people; so all the people of your tribe should give me a vow by shaking hands with me.' The hands of two or three men got stuck in the hand of their prophet and he said: 'You have committed the theft.'" Then they brought a head of gold, like the head of a cow, and put it there, and the fire came and consumed the booty." The Prophet ﷺ (Muhammad) added: "Then Allah saw our

weakness and disability, so He made booty legal for us." (Bukhari)

٥١- حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الأَعْلَى حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ الْبَيِّعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا أَوْ يَخْتَارَا قَالَ فَكَانَ ابْنُ عُمَرَ إِذَا ابْتَاعَ بَيْعًا وَهُوَ قَاعِدٌ قَامَ لِيَجِبَ لَهُ الْبَيْعُ قَالَ أبو عِيسَى وَفِي الْبَاب عَنْ أَبِي بَرْزَةَ وَحَكِيمِ بْنِ حِزَامٍ وَعَبْدِ اللَّهِ بْنِ عَبَّاسٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَسَمُرَةَ وَأَبِي هُرَيْرَةَ قَالَ أبو عِيسَى حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَقَ وَقَالُوا الْفُرْقَةُ بِالأَبْدَانِ لا بِالْكَلامِ وَقَدْ قَالَ بَعْضُ أَهْلِ الْعِلْمِ مَعْنَى قَوْلِ النَّبِيِّ ﷺ مَا لَمْ يَتَفَرَّقَا يَعْنِي الْفُرْقَةَ بِالْكَلامِ وَالْقَوْلُ الأَوَّلُ أَصَحُّ لأَنَّ ابْنَ عُمَرَ هُوَ رَوَى عَنِ النَّبِيِّ ﷺ وَهُوَ أَعْلَمُ بِمَعْنَى مَا رَوَى وَرُوِيَ عَنْهُ أَنَّهُ كَانَ إِذَا أَرَادَ أَنْ يُوجِبَ الْبَيْعَ مَشَى لِيَجِبَ لَهُ وَهَكَذَا رُوِيَ عَنْ أَبِي بَرْزَةَ الأَسْلَمِيِّ * الترمذى.

51. Narrated Ibn Omar; 'I heard the Messenger of Allah ﷺ saying: "Both the seller and the buyer have the free choice either to terminate or abrogate the deal, as long as they did not part or resolutely choose[10]." (At-Termizi)

The narrator said; 'Whenever Ibn Omar has finalized a deal while he is sitting on a chair, he used to stand up then so as to indicate that he effected it.

Abu-Issa said: 'The Hadith of Abu-Sae'ed is Hasan Saheeh, and some people of knowledge of the Prophet's

[10] If a seller said to a buyer: 'I have sold such and such to you," he has the free choice to withdraw his offer as long as the buyer has not accepted. The same applies to the buyer.

companions and others act on it. This is the opinion of Al-Shafe'e, Ahmed, and Ishaq. They considered the physical parting not the verbal one. Some others interpreted the words مَا لَمْ يَتَفَرَّقَا (as long as they did not part) as referring to the verbal parting. But, the first opinion is sounder, because Ibn Omar who narrated the Hadith and the most knowledgeable of its meaning used to stand up or go out, i.e. make a physical parting.

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٥ ـ باب المراقبة

Chapter (5)

Al-Moraqaba (Momentary Self-Accountability)

﴿ الَّذِي يَرَاكَ حِينَ تَقُومُ (٢١٨) وَتَقَلُّبَكَ فِي السَّاجِدِينَ (٢١٩) ﴾(الشعراء٢١٨-٢١٩)

Allah ﷻ said:

"(Allah ﷻ is He) Who sees you (O Muhammad) when you stand up (alone at night for Tahajjod prayers) * And your movements among those who fall prostrate (to Allah in the five compulsory congregational prayers). *" (26: 218-219) And

﴿ هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِجُ فِي الأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴾ (الحديد ٤)

"(It is Allah ﷻ) Who created the heavens and the earth in six days and then He rose over the Throne (in a manner that suits His Majesty). He knows what goes into the earth and what comes forth from it, and what descends from the heaven

and what ascends thereto. And He is with you (by His Knowledge) wherever you may be. And Allah is the All-Seer of what you do. *" (57: 4) And

﴿ يَعْلَمُ خَائِنَةَ الأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ ﴾ (غافر ١٩)

"Allah knows the fraud of the eyes, and all that the hearts conceal. *" (40: 19)

٥٢- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ مَيْمُونِ بْنِ أَبِي شَبِيبٍ عَنْ أَبِي ذَرٍّ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ اتَّقِ اللَّهِ حَيْثُمَا كُنْتَ وَأَتْبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمْحُهَا وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ قَالَ وَفِي الْبَاب عَنْ أَبِي هُرَيْرَةَ قَالَ أبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ حَدَّثَنَا أَبُو أَحْمَدَ وَأَبُو نُعَيْمٍ عَنْ سُفْيَانَ عَنْ حَبِيبٍ بِهَذَا الإِسْنَادِ نَحْوَهُ قَالَ مَحْمُودٌ حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ مَيْمُونِ بْنِ أَبِي شَبِيبٍ عَنْ مُعَاذِ بْنِ جَبَلٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ قَالَ مَحْمُودٌ وَالصَّحِيحُ حَدِيثُ أَبِي ذَرٍّ *

As to the Hadiths:

52. Narrated Abu-Zarr: 'The Messenger of Allah ﷺ said to me: "Fear Allah wherever you are. Follow an evil deed with a good one to abolish it. And treat people kindly."'

٥٣- عَنِ ابْنِ عَبَّاسٍ قَالَ كُنْتُ خَلْفَ رَسُولِ اللَّهِ ﷺ يَوْمًا فَقَالَ يَا غُلامُ إِنِّي أُعَلِّمُكَ كَلِمَاتٍ احْفَظِ اللَّهَ يَحْفَظْكَ احْفَظِ اللَّهَ تَجِدْهُ تُجَاهَكَ إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ وَاعْلَمْ أَنَّ الأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ وَلَوِ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ رُفِعَتِ الأَقْلامُ وَجَفَّتِ الصُّحُفُ . * الترمذي.

53. Narrated Ibn Abbas: 'One day I was riding behind the Messenger ﷺ and he said: "O boy! If you ask, ask Allah. If you seek help, seek it from Allah. And be informed that had the whole Umma (creation) gathered together to benefit you in anything, they will not benefit you in anything except that which Allah had preordained for you. And if they had gathered together to harm you in anything, they will not harm you in anything except that which Allah has preordained for you. The pen has been raised and the records have been folded."' (At-Termizi).

٥٤- عَـنْ أَبِي هُرَيْرَةَ ﷺ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: (إِنَّ اللهَ يَغَارُ، وَغَيْرَةُ اللهِ أَنْ يَأْتِيَ المُؤْمِنُ ما حَرَّمَ اللهُ). رواه البخاري.

54. Narrated Abu-Huraira ﷺ: 'The Prophet ﷺ said: "Allah has a sense of jealousy, and Allah's sense of jealousy is provoked when a believer does something which Allah has prohibited.' (Bukhari).

٥٥- عَـنْ أَبِـي هُرَيْـرَةَ ﷺ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: (إِنَّ ثَلاثَةً مِنْ بَنِي إِسْرَائِيلَ: أَبْرَصَ وَأَقْرَعَ وَأَعْمى، بَدَا للهِ تعالى أَنْ يَبْتَلِيَهُمْ، فَبَعَثَ إِلَيْهِمْ مَلَكًا، فَـأَتَى الأَبْرَصَ فَقَالَ: أَيَّ شَيْءٍ أَحَبَّ إِلَيْكَ قالَ: لَوْنٌ حَسَنٌ، وَجِلْدٌ حَسَنٌ، قَدْ قَذِرَنِـي النَّـاسُ، قالَ: فَمَسَحَهُ فَذَهَبَ عَنْهُ فَأُعْطِيَ لَوْنًا حَسَنًا، وَجِلْدًا حَسَنًا، فَقَالَ: أَيَّ المَالِ أَحَبَّ إِلَيْكَ قالَ: الإِبِلُ فَأُعْطِيَ نَاقَةً عُشَرَاءَ، فَقَالَ: يُبَارَكُ لَكَ فِيهَا. وَأَتَى الأَقْرَعَ فَقَالَ: أَيَّ شَيْءٍ أَحَبَّ إِلَيْكَ قالَ: شَعَرٌ حَسَنٌ، وَيَذْهَبُ عَنِّي هـذَا، قَدْ قَذِرَنِي النَّاسُ، قالَ: فَمَسَحَهُ فَذَهَبَ، وَأُعْطِيَ شَعَرًا حَسَنًا، قالَ: فَأَيَّ المَالِ أَحَبَّ إِلَيْكَ قالَ: الْبَقَرُ، قالَ: فَأَعْطَاهُ بَقَرَةً حامِلًا، وَقالَ: يُبَارَكُ لَكَ فِيهَا. وَأَتَى الأَعْمى فَقَالَ: أَيَّ شَيْءٍ أَحَبَّ إِلَيْكَ قالَ يَرُدُّ اللهُ إِلَيَّ بَصَرِي، فَأُبْصِرُ بِهِ النَّـاسَ، قَـالَ: فَمَسَحَهُ فَرَدَّ اللهُ إِلَيْهِ بَصَرَهُ، قالَ: فَأَيَّ المَالِ أَحَبَّ إِلَيْكَ قالَ:

الغَنَمُ، فَأَعْطَاهُ شَاةً وَالِدًا، فَأُنْتِجَ هذَانِ وَوَلَّدَ هذَا، فَكَانَ لِهذَا وَادٍ مِنْ إِبِلٍ، وَلِهذَا وَادٍ مِـنْ بَقَرٍ، وَلِهذَا وَادٍ مِنَ الْغَنَمِ، ثُمَّ إِنَّهُ أَتَى الأَبْرَصَ فِي صُورَتِهِ وَهَيْئَتِهِ، فَقَالَ: رَجُلٌ مِسْكِينٌ، تَقَطَّعَتْ بِيَ الْحِبَالُ فِي سَفَرِي، فَلاَ بَلاَغَ الْيَوْمَ إِلاَّ بِاللهِ ثُمَّ بِـكَ، أَسْـأَلُكَ بِالَّذِي أَعْطَاكَ اللَّوْنَ الْحَسَنَ وَالْجِلْدَ الْحَسَنَ وَالْمَالَ، بَعِيرًا أَتَبَلَّغُ عَلَيْهِ فِي سَفَرِي. فَقَالَ لَهُ: إِنَّ الْحُقُوقَ كَثِيرَةٌ، فَقَالَ لَهُ: كَأَنِّي أَعْرِفُكَ، أَلَمْ تَكُنْ أَبْـرَصَ يَقْـذَرُكَ النَّاسُ فَقِيرًا فَأَعْطَاكَ اللهُ فَقَالَ: لَقَدْ وَرِثْتُ لِكَابِرٍ عَنْ كَابِرٍ، فَقَـالَ: إِنْ كُنْـتَ كَاذِبًا فَصَيَّرَكَ اللهُ إِلَى مَا كُنْتَ. وَأَتَى الأَقْرَعَ فِي صُورَتِهِ وَهَيْئَـتِهِ، فَقَالَ لَهُ مِثْلَ مَا قَالَ لِهذَا، فَرَدَّ عَلَيْهِ مِثْلَ مَا رَدَّ عَلَيْهِ هذَا، فَقَالَ: إِنْ كُنْتَ كَاذِبًا فَصَيَّرَكَ اللهُ إِلَى مَا كُنْتَ. وَأَتَى الأَعْمَى فِي صُورَتِهِ، فَقَالَ: رَجُلٌ مِسْـكِينٌ وَابْنُ سَبِيلٍ، وَتَقَطَّعَتْ بِيَ الْحِبَالُ فِي سَفَرِي، فَلاَ بَلاَغَ الْيَوْمَ إِلاَّ بِاللهِ ثُـمَّ بِـكَ، أَسْأَلُكَ بِالَّذِي رَدَّ عَلَيْكَ بَصَرَكَ شَاةً أَتَبَلَّغُ بِهَا فِي سَفَرِي، فَقَالَ: قَدْ كُنْـتُ أَعْمَـى فَرَدَّ اللهُ بَصَرِي، وَفَقِيرًا فَقَدْ أَغْنَانِي، فَخُذْ مَا شِئْتَ، فَوَاللهِ لاَ أَجْهَدُكَ الْيَوْمَ بِشَيْءٍ أَخَذْتَهُ للهِ، فَقَالَ: أَمْسِكْ مَالَكَ، فَإِنَّمَا ابْتُلِيتُمْ، فَقَدْ رَضِيَ اللهُ عَنْكَ، وَسَخِطَ عَلَى صَاحِبَيْكَ). رواه البخاري.

55. Abu-Huraira said that he heard Allah's Messenger ﷺ saying: "Allah wanted to test three men from the Israelites, the were a leper, a blind man and a bald headed man. So, he sent them an angel who came to the leper and said: "What is it that you like most?' He replied: "Good color and good skin, for the people have a strong aversion to me." The angel touched him and his illness was cured, and he was given a good color and beautiful skin. The angel asked him: "What possessions do you like best?" He replied: "Camels." So he was given a pregnant camel, and the angel said (to him): "May Allah bless you in it."

The angel then went to the baldheaded man and said: "What is it that you like most?" He said: "I like good hair and wish to be cured of this disease, for the people feel repulsion for me." The angel touched him and his illness was cured, and he was given good hair. The angel asked (him): "What types of possessions do you like best?" He replied: "Cows." The angel gave him a pregnant cow and said: "May Allah bless you in it."

The angel went to the blind man and asked: "What is it that you like best?" He said: "(I like) that Allah may restore my eyesight to me so that I may see people." The angel touched his eyes and Allah gave him back his eyesight. The angel asked him: "What possessions do you like best?" He replied: "Sheep." The angel gave him a pregnant ewe.

Afterwards, all the three pregnant animals gave birth to young ones, and multiplied and brought forth so many that one of the men had a herd of camels filling a valley, one had a herd of cows filling a valley, and one had a flock of sheep filling a valley.

Then the angel, disguised in the shape and appearance of a leper, went to the leper and said: "I am a poor man, who has lost all means of livelihood while on a journey. So none will satisfy my needs except Allah and then you. In the Name of Him Who has given you such a nice color and beautiful skin, and so much property, I ask you to give me a camel so that I may reach my destination." The man replied: "I have many obligations (so I cannot give you)." The angel said: "I think I know you. Were you not a leper to whom the people had a strong aversion? Weren't you a poor man, and then Allah gave you (all this property)?" He replied:'"(That is all wrong), I got this property through inheritance from my fore-fathers." The angel said: "If you are telling a lie, then let Allah make

you as you were before." Then the angel, disguised in the shape and appearance of a bald man, went to the bald man and said to him the same as he told the first one. The man too answered the same as the first one had. The angel said: "If you are telling a lie, then let Allah make you as you were before."

The angel, disguised in the shape of a blind man, went to the blind man and said: "I am a poor man and a traveler, whose means of livelihood have been exhausted while on the journey. I have nobody to help me except Allah, and after Him, you. I ask you in the Name of Him Who gave you back your eyesight to give me a ewe, so that with its help, I may complete my journey." The man said: "It is true, I was blind and Allah gave me back my eyesight; I was poor and Allah made me rich; so take anything you wish from my property. By Allah, I will not stop you taking anything (you need) from my property that you may take for Allah's sake." The angel replied: "Keep your property with you. You have been tested and Allah is pleased with you and is angry with your two companions." (Bukhari).

٥٦- عَــنْ أَبِيْ هُرَيْرَةَ ﷺ قَالَ: قَالَ رَسُولُ اللهِﷺ: مِنْ حُسْنِ إِسْلاَمِ المَرْءِ تَرْكُهُ مَا لاَ يَعْنِيهِ * رَوَاهُ التِّرْمِذِي.

56. Narrated Abu-Huraira: 'Allah's Messenger ﷺ said: "It is a part of a man's good observance of Islam is that he leaves the things that do not concern him."' (At-Tirmizi).

٦ ــ باب فى التقوى

Chapter (6)

About Piety or Spirituality

[Imam Abu-Hamed Al-Ghazali talked in detail about this topic. Below is a quotation from what he said on this topic taken from 'Ihya'a Ulum Al-Din (Revival of the Religious Sciences)'.

The four Ranks of Devoutness and their Signs

As to the First Rank, this is the devoutness of the just people. It means refraining from doing forbidden deeds that are categorized as absolutely unlawful. A person who commits any of these acts is called rebellious or disobedient.

The Second Rank comprises doubtful matters whose shunning is desirable, but not obligatory. For, the acts it is obligatory to shun are categorized as unlawful prohibitions. As to refraining from the doubtful matters whose shunning is disliked, this is the devoutness of the punctilious. An example of this is refraining from hunting incase the game had escaped from another hunter. This is a form of suspicion. As to the doubtful matters whose shunning is desirable but not obligatory, they include what the Messenger of Allah ﷺ referred to in his Hadith:

Narrated Hassan ibn Abu-Sinan: 'The Messenger of Allah ﷺ said: "refrain from doing any action about which you have doubts and do only the things you have no doubts about." We consider this forbiddance as a recommended prohibition.

It is narrated that Ibn Sireen left four thousand Dirhams to a partner because deep within he felt uneasy about them. However, scholars think that there is no harm in such matters. Thus, every affair that casts doubts in the heart of the Muslim, is judged according to this ruling.

As to the Third Rank, this is the devoutness of the pious people. This is confirmed by the following Hadith of the Messenger of Allah ﷺ: "The servant does not attain the rank of the pious until he gives up a plainly lawful affair lest he should commit a doubtful affair."

Omar ؓ said: 'We used to leave nine tenths of the lawful affairs lest we should do an unlawful affair.'

When Al-Hasan was a child he took a date from the dates that had been given in charity, the Prophet ﷺ said to him: "Leave it.! Leave it!"

Someone who was attending a righteous person at the time of his death rattle said that the man asked the attendants to turn the lantern off because the fuel had become the property of his heirs.

Refraining from adorning oneself through fear that it should arouse pride in oneself is categorized as leaving a plainly lawful affair lest it should lead to a doubtful affair, as adorning oneself is lawful. It is known that most of the permissible affairs are liable to lead to forbidden ones. An example of this is filling one's stomach (especially that of a bachelor) with lawful food and drink, because this stirs sexual desire. Lust leads to thinking, thinking leads to gazing, and gazing leads to evil behavior. Another example is looking at the rich people's decorated houses. This is permissible, but it stirs in man covetousness to own the like of them. Such a desire may lead to earning money unlawfully.

The same applies to the permissible affairs if one does not behave moderately act cautiously, avoiding their harms, because this conduct is not risk-free.

This applies, a fortiori, to any thing done lustfully. For this reason, the righteous predecessors disliked wearing thin clothes. They said that he whose clothes are thin, his religion is "thin." They did so [i.e. avoided wearing thin clothes] out of fear lest the permissible affair should lead to an unlawful one.

The human soul desires both the permissible and the impermissible in the same degree. If it becomes accustomed to [following its] lusts it becomes covetous. Thus devoutness entails leaving all of this. Thus, a Muslim is permitted to enjoy any lawful affair that does not comprise any actions that have been warned against. This is the third type of lawful affair.

As to the Fourth Rank, it is the devoutness of the truthful. The lawful to them is anything that does not comprise an act of disobedience, leads to an act of disobedience, or something that one is not driven to by an imminent or future purpose. One enjoys it for Allah's sake alone, to strengthen oneself to perform acts of worship, and to have good health to be able to do what pleases Allah ﷻ.

This is the rank of the monotheists who have discarded the desires of their own basic selves. They are the ones who do their deeds solely for Allah's sake. This is why As-Seddeeq ؓ purposefully vomited milk (that was earned unlawfully by his slave), although he had drunken it without knowing that it was earned unlawfully, lest it he should gain strength from it. It was not obligatory on As-Seddeeq ؓ to vomit it, but removing illegally earned food from one's stomach is the devoutness of the truthful.

In brief, devoutness has a starting point i.e. refraining from what is forbidden by verdicts and this is the devoutness of the just people. Its end is the devoutness of the truthful i.e. refraining from whatever is not done just for the sake of Allah ﷻ, that was taken lustfully, through disliked means, or what was related to a disliked affair. There are in-between degrees. The more sternly one reckons his soul, the lighter his load will be on the Day of Judgment, the more quickly his passing on as-Sirat will be, and the more probable that the pan of his good deeds will outweigh the one with his evil deeds.

The degrees in the Hereafter will differ proportionally to the degrees of devoutness, as the degrees in Hellfire will differ proportionally to the degrees of unlawful deeds that one committed.

Knowing the reality about this, you have the choice. You have to be on guard as much as you possibly can, to be on the safest side. And peace be upon you.'

Well, is time now to see what Imam Al-Nawawi compiled on this subject.]

﴿ يَـــا أَيُّهَـــا الَّذِينَ آمَنُوا اتَّقُوا اللهَ حَقَّ تُقَاتِهِ وَلاَ تَمُوتُنَّ إِلاَّ وَأَنْتُم مُّسْلِمُونَ ﴾
(آل عمران ١٠٢)

Allah ﷻ said:

"O you who believe! Fear Allah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. (Obey Him, be thankful to Him, and remember Him always), and die not except in a state of Islam. *" (3: 102) And

﴿ فَاتَّقُوا اللهَ مَا اسْتَطَعْتُمْ وَاسْمَعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لأَنْفُسِكُمْ وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴾ (التغابن ١٦)

"So keep your duty to Allah and fear Him as much as you can. Listen and obey, and spend in charity, for this is better for yourselves. And whosoever is saved from his own covetousness then they are the successful ones. *" (64: 16) And

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللهَ وَقُولُوا قَوْلاً سَدِيدًا ﴾ (الأحزاب ٧٠)

"O you who believe! Keep your duty to Allah and fear Him, and (always) speak the truth. *" (33: 70) And

﴿ فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَيْ عَدْلٍ مِنْكُمْ وَأَقِيمُوا الشَّهَادَةَ للهِ ذَلِكُمْ يُوعَظُ بِهِ مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ وَمَنْ يَتَّقِ اللهَ يَجْعَل لَهُ مَخْرَجًا (٢) وَيَرْزُقْهُ مِنْ حَيْثُ لاَ يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللهِ فَهُوَ حَسْبُهُ إِنَّ اللهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللهُ لِكُلِّ شَيْءٍ قَدْرًا (٣) ﴾
(الطلاق ٢- ٣)

"Then when they (the wives you have irrevocably divorced) are about to attain their appointed term, either take them back in a good manner or part with them in a good manner. And take as witness two just persons from among you (Muslims) and establish the testimony for Allah. That will be an admonition given to him who believes in Allah and the Last Day. And whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out (from every difficulty), * And He will provide him from (sources) that he could never imagine. And whosoever puts his trust in Allah, then Allah will suffice him. Verily, Allah will accomplish his

purpose. Indeed Allah has set a measure for all things. *" (65: 2-3) And

﴿ يَــا أَيُّهَــا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللهَ يَجْعَل لَّكُمْ فُرْقَانًا وَيُكَفِّرْ عَنكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللهُ ذُو الْفَضْلِ الْعَظِيمِ ﴾ (الأنفال ٢٩)

"O you who believe! If you obey and fear Allah, He will grant you a criterion (to judge between right and wrong), or a way for you to get out from every difficulty), and will expiate for you your sins, and forgive you. And Allah is the Owner of the Great Bounty. *" (8: 29)

The verses ordering the believers to cling onto and adhere to piety are too many to count. As to the Hadiths:

٥٧- عَــنْ أَبِــي هريرةُ رَضِيَ اللهُ عَنْهُ قالَ: قِيلَ يَا رَسُولَ اللهِ ﷺ مَنْ أَكْرَمُ الــنَّاسِ قالَ: (أَتْقَاهُمْ). فَقَالُوا: لَيْسَ عَنْ هذَا نَسْأَلُكَ، قالَ: (فَيُوسُفُ نَبِيّ اللهِ، ابْــنُ نَبِيّ اللهِ، ابْنِ نَبِيّ اللهِ، ابْنِ خَلِيلِ اللهِ). قَالُوا: لَيْسَ عَنْ هذَا نَسْــأَلُكَ، قالَ: (فَعَنْ مَعَادِنِ الْعَرَبِ تَسْأَلُونَ خِيَارُهُمْ في الجَاهِلِيَّةِ خِيَارُهُمْ في الإِسْلاَمِ، إِذَا فَقُهُوا). رواه البخاري.

57. Narrated Abu-Huraira ﷺ: 'The people said: "O Allah's Messenger! Who is the most honorable amongst the people (with Allah)?" He said: "The most righteous amongst them." They said: "We do not ask you about this." He said: "Then, Joseph, Allah's Prophet ﷺ, the son of Allah's Prophet ﷺ, the son of Allah's Khaleel (Abraham))." They said: "We do not want to ask about this.": He said: "Then, you want to ask about the descent of the Arabs? Those who were the best in the pre-Islamic period of ignorance will be the best in Islam, provided they comprehend the religious knowledge." (Bukhari)

٥٨- عَنْ أَبِي مُوسى ﷺ قالَ: أَتَيْنَا النَّبِيَّ ﷺ نَفَرٌ مِنَ الأَشْعَرِيِّينَ فَاسْتَحْمَلْنَاهُ، فَأَبَى أَنْ يَحْمِلَنَا، فَاسْتَحْمَلْنَاهُ فَحَلَفَ أَنْ لاَ يَحْمِلَنَا، ثُمَّ لَمْ يَلْبَثِ النَّبِيُّ ﷺ أَنْ أُتِيَ بِنَهْبِ إِبِلٍ، فَأَمَرَ لَنَا بِخَمْسِ ذَوْدٍ، فَلَمَّا قَبَضْنَاهَا قُلْنَا: تَغَفَّلْنَا النَّبِيَّ ﷺ يَمِينَهُ، لاَ نُفْلِحُ بَعْدَهَا أَبَدًا، فَأَتَيْتُهُ فَقُلْتُ: يَا رَسُولَ الله، إِنَّكَ حَلَفْتَ أَنْ لاَ تَحْمِلَنَا وَقَدْ حَمَلْتَنَا قالَ: (أَجَلْ، وَلَكِنْ لاَ أَحْلِفُ عَلَى يَمِينٍ، فَأَرَى غَيْرَهَا خَيْرًا مِنْهَا، إِلاَّ أَتَيْتُ الَّذِي هُوَ خَيْرٌ مِنْهَا وَتَحَلَّلْتُهَا). رواه البخاري.

58. Narrated Abu-Musa ﷺ: 'We were a group of Al-Asha'ari people who went to the Prophet ﷺ and asked him to give us something to ride on, but the Prophet ﷺ declined to do so. Then we asked him for a second time to give us something to ride on, but the Prophet ﷺ took an oath that he would not give us anything to ride on. After a while, some camels from the spoils of war were brought to the Prophet ﷺ and he ordered that five camels be given to us. When we took those camels, we said: "We have made the Prophet ﷺ forget his oath, so we can never be successful after this." So I went to the Prophet ﷺ and said: "O Allah's Messenger! You took an oath that you would not give us anything to ride, but you have given us these." The Prophet ﷺ said: "Yes, for if I take an oath and later I see a better solution, then I act on the latter (and give the expiation for the oath).'" In another quotation it is said that the Prophet ﷺ expiated that oath. (Bukhari).

٥٩- حَدَّثَنَا مُوسَى بْنُ عَبْدِ الرَّحْمَنِ الْكِنْدِيُّ الْكُوفِيُّ حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ أَخْبَرَنَا مُعَاوِيَةُ بْنُ صَالِحٍ حَدَّثَنِي سُلَيْمُ ابْنُ عَامِرٍ قَال سَمِعْتُ أَبَا أُمَامَةَ يَقُولُ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَخْطُبُ فِي حَجَّةِ الْوَدَاعِ فَقَالَ اتَّقُوا اللَّهَ رَبَّكُمْ وَصَلُّوا خَمْسَكُمْ وَصُومُوا شَهْرَكُمْ وَأَدُّوا زَكَاةَ أَمْوَالِكُمْ وَأَطِيعُوا ذَا أَمْرِكُمْ تَدْخُلُوا جَنَّةَ رَبِّكُمْ قَالَ

فَقُلْتُ لأَبِي أُمَامَةَ مُنْذُ كَمْ سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ هَذَا الْحَدِيثِ قَالَ سَمِعْتُهُ وَأَنَا ابْنُ ثَلاثِينَ سَنَةً قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ * الترمذى .

59. Narrated Abu-Omama: 'I heard the Messenger of Allah ﷺ delivering the Khutba in Hajjatol Wada'a (the Farewell Pilgrimage). He said: "Fear Allah your Lord. Perform your five (obligatory) prayers, fast in the month of Ramadhan, pay zakat due on your properties, and obey Allah who is responsible for your affairs, and you will enter His Paradise." (At-Termizi). The narrator asked Abu-Omama: 'How old were you when you heard this statement?' He said: 'I was thirty years old.'

٧ ـ باب فى اليقين والتوكل

Chapter (7)

About Certitude and Reliance[1]

[Imam Abu-Hamid Al-Ghazali talked in detail about this topic. Below is a quotation from what he said on this topic taken from 'Ihya'a Ulum Al-Din (Revival of the Religious Sciences)'.

Al-Tawakkol (putting one's trust in Allah ﷻ) consists of knowledge, adoption, and practice. Knowledge is its source and practice is its fruit. The scholars differ over its definition. Each one of them summarized his experience concerning it, so it is better not to quote what they have said, but let us explain the subject.

Al-Tawakkol (putting one's trust in Allah ﷻ) is derived from a proxy. When someone authorizes another to work on his behalf, this is called Tawkeel. At-Tawakkol is putting one's trust in الوكيل، the authorized one, in whom one has no fear that he has any disabilities or flaws, so he puts his trust in him.

Let us coin a similitude of one authorized to resolve a dispute. If one is falsely accused of having committed an act and authorized another person to confute that accusation, the authorizer should have complete conviction that the authorized person meets the following four conditions: he has extreme guidance, extreme power, extreme eloquence, and extreme tenderness.

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[1] Certitude and reliance mean that the believer should have an unshakable conviction that no one except Allah ﷻ sustains all that exists and no action takes place except by His Will.

As to extreme guidance, this is essential because it enables the authorized one to detect any trick or loophole.

As to extreme power, this prompts him to declare the truth publicly without shyness, cowardice, or fear. For, he may uncover a fault but shyness, cowardice, or fear prevent him from declaring it.

As to extreme eloquence, this enables him to translate what the heart has inferred and deduced without any shyness, cowardice, or fear. For not every one is able to declare the dilemma of fraud.

As to extreme tenderness, this enables him to exert the due effort in this concern. For, more ability does not mean more effort if one does not care about the subject. If the authorizer doubts the presence of these four conditions or just one of them, he will not feel calm or tranquil about the authorized one, rather he will remain restless and disheartened searching for any means to compensate for the authorized one's deficit to overcome his accuser's argument. Confidence in the abilities of the authorized one proportionally matches the authorizer's conviction about him.

The conviction and thoughts of people vary limitlessly. Hence, there is no wonder that confidence varies between weakness and strength until it reaches the highest degree as in the case of a son and his father as the authorizer and the authorized one respectively. In this case one quality becomes unquestioned and the same applies to other three conditions.

If you followed that similitude, apply the analogy to putting one's trust in Allah ﷻ. If you had utter conviction in Allah's Omnipotence, Omniscience, perfect tenderness, and that there is no one more Merciful than Him, your heart will

put its complete trust in Him. It will forsake any idea of your own power, knowledge, or ability.

If you do not find that state in your heart, this can be attributed to two matters: weakness of conviction over one of these four elements or weakness of the heart due to erroneous impressions and cowardice overpowering it.

Thus, putting one's trust in Allah ﷻ does not occur except where there is of strength of the heart and conviction combined. These two elements combined lead to tranquility and calmness of the heart. Thus, tranquility and conviction of the heart are two different things. How many situations are there where conviction exists without tranquility?

Thus, you have understood the meaning of At-Tawakkol, now we will explain to you that Al-Tawakkol has three degrees of weakness and strength.

The First Degree:

This degree comprises that we have mentioned, i.e. that the authorizer has absolute confidence in Allah ﷻ like the confidence an authorizer has in the authorized one.

The Second Degree:

This degree is stronger than the previous one. In this degree, the authorizer has confidence in Allah ﷻ like that of a child in his mother. He knows none but her. He resorts to none besides her. If he sees her, he is attached to her. If any trouble visits him, the first thing he utters is: "Mother!" She is his sole resort as he has put all his trust in her, in her guardianship, and in her tenderness.

He whose trust and reliance is in Allah ﷻ is the similitude of the child's relationship with his mother. The child puts trust in his mother. His reliance on his mother differs from the

Tawakkol, in that the child does not understand Al-Tawakkol. His only care is for the one upon whom he relies his mother. There is no place in his heart for other than his mother. The other has put his trust in Allah ﷻ but in the meantime he is obsessed by things other than the relied-upon One.

Thus, he is liable to be distracted from Him. Sahl referred to this degree when he was asked about Al-Tawakkol: 'What is its lowest degree?' He said: 'The giving up of vain hopes.' It was said: 'What is its moderate degree?' He said: 'The giving up choice.' This refers to the second degree. When he was asked about its highest degree, he mentioned nothing, but he said: 'None knows it except he that has known its moderate degree.'

The Third Degree:

The third degree is the highest one. Whenever one is before Allah ﷻ he becomes like a dead body in the hands of the person who washes it. There is no difference between them except that the living one in our simile is convinced that he is a dead body that is being moved by the Eternal Power as one washing the dead body does. It is this person who has realized that he is a result of Allah's Ability, Will, Knowledge, and other Attributes.

There is another difference in the simile of the child. While the child resorts to his mother, attaches to her, and walks behind her, he that puts his trust in Allah ﷻ knows well that even if he does not call, he is responded to and if he does not ask for milk, he is given it abundantly.

If you say: 'Can this be?' We say 'You have to be sure that this is impossible but it occurs rarely. The second and the third cases are rarer, and the first is the most probable. The second and the third cases are so rare. The third case lasts for a very short while, and resembles the yellowness of the skin

resulting from fear. For, the heart is created to be confident in one's power and resources, while disdaining them is accidental. Fear is caused due to a constriction of the blood that causes a temporary yellowness of the complexion. This constriction of the blood is incidental, while its infusion is natural. The same applies to the heart and its shrinking from reliance on one's strength that is temporary too.

As to the second status, this is like yellowness of a person in fever. It lasts for two or three days, while the first is like yellowness of a serious disease that lasts for a long or a short time. It is liable to last and liable to cease.

He that does not know or believe in the meaning of: "None has the right to be worshipped except Allah," and the meaning of: "There is neither movement nor ability except with Allah," does not know the meaning of Al-Tawakkol. Consequently, he is not able to practice Al-Tawakkol.'

So, now, let us ponder over what Imam Al-Nawawi compiled concerning this topic.]

Allah ﷻ said:

﴿ وَلَمَّا رَأَى الْمُؤْمِنُونَ الأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللهُ وَرَسُولُهُ وَصَدَقَ اللهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلاَّ إِيمَانًا وَتَسْلِيمًا ﴾ (الأحزاب ٢٢)

"And when the believers saw Al-Ahzab (the Confederates), they said: 'This is what Allah and His Messenger had promised us and Allah and His Messenger had spoken the truth. And it only added to their faith and to their submissiveness (to Allah). *" (33: 22) And

﴿ الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللهُ وَنِعْمَ الْوَكِيلُ (١٧٣) فَانْقَلَبُوا بِنِعْمَةٍ مِّنَ اللهِ وَفَضْلٍ لَّمْ يَمْسَسْهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللهِ وَاللهُ ذُو فَضْلٍ عَظِيمٍ (١٧٤) ﴾ (آل عمران ١٧٣-١٧٤)

"Those (i.e. believers) to whom the people (the hypocrites) said: 'Verily, the people (the pagans) have mobilized against you (a great army), therefore, fear them. But it (only) increased them in faith, and they said: 'Allah (Alone) is Sufficient for us, and He is the Best Disposer of all affairs.' * So, they returned with Grace and Bounty from Allah. No harm touched them, and they followed the good Pleasure of Allah. And Allah is the Owner of Great Bounty. *" (3 173-174) And

﴿ وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لاَ يَمُوتُ وَسَبِّحْ بِحَمْدِهِ وَكَفَى بِهِ بِذُنُوبِ عِبَادِهِ خَبِيرًا ﴾ (الفرقان ٥٨)

"And put your trust (O Muhammad!) in the Ever Living One Who dies not, and glorify His Praises, and Sufficient is He as the All-Knower of the sins of His servants. *" (25: 58) And

﴿ فَبِمَا رَحْمَةٍ مِّنَ اللهِ لِنتَ لَهُمْ وَلَوْ كُنتَ فَظًّا غَلِيظَ الْقَلْبِ لاَنفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللهِ إِنَّ اللهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴾ (آل عمران ١٥٩)

"And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allah's) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him)." And

"And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allah then He will suffice him. Verily, Allah will accomplish his purpose. Indeed Allah has set a measure for all things." And

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴾ (الأنفال ٢)

"The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His Verses (this Koran) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone). *" (8: 2)

The verses related to showing patience and its supremacy in the Noble Koran are too many to enumerate.

As to the Hadiths:

٦٠- عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ ﷺ: (عُرِضَتْ عَلَيَّ الأُمَمُ، فَجَعَلَ النَّبِيَّ وَالنَّبِيَّانِ يَمُرُّونَ مَعَهُمُ الرَّهْطُ، وَالنَّبِيَّ لَيْسَ مَعَهُ أَحَدٌ، حَتَّى رُفِعَ لِي سَوَادٌ عَظِيمٌ، قُلْتُ: ما هذَا أُمَّتِي هذه قِيلَ: هذَا مُوسى وَقَوْمُهُ، قِيلَ: انظُرْ إِلَى الأُفُقِ، فَإِذَا سَوَادٌ يَمْلأُ الأُفُقَ، ثُمَّ قِيلَ لِي: انْظُرْ هَا هُنَا وَهَا هُنَا فِي آفَاقِ السَّمَاءِ، فَإِذَا سَوَادٌ قَدْ مَلأَ الأُفُقَ، قِيلَ: هذه أُمَّتُكَ، وَيَدْخُلُ الْجَنَّةَ مِنْ هؤُلاَءِ سَبْعُونَ أَلْفًا بِغَيْرِ حِسَابٍ). ثُمَّ دَخَلَ وَلَمْ يُبَيِّنْ لَهُمْ، فَأَفَاضَ الْقَوْمُ، وَقَالُوا: نَحْنُ الَّذِينَ آمَنَّا بِاللهِ وَاتَّبَعْنَا رَسُولَهُ، فَنَحْنُ هُمْ، أَوْ أَوْلاَدُنَا الَّذِينَ وُلِدُوا فِي الإِسْلاَمِ، فَإِنَّا وُلِدْنَا فِي الْجَاهِلِيَّةِ، فَبَلَغَ النَّبِيَّ ﷺ فَخَرَجَ، فَقَالَ: (هُمُ الَّذِينَ لاَ يَسْتَرْقُونَ، وَلاَ يَتَطَيَّرُونَ، وَلاَ يَكْتَوُونَ، وَعَلَى رَبِهِمْ يَتَوَكَّلُونَ). فَقَالَ عُكَاشَةُ بْنُ مِحْصَنٍ: أَمِنْهُمْ أَنَا يَا رَسُولَ اللهِ قَالَ: (نَعَمْ). فَقَامَ آخَرُ فَقَالَ: أَمِنْهُمْ أَنَا قَالَ: (سَبَقَكَ بِهَا عُكَّاشَةُ). رواه البخاري.

60. Narrated Ibn Abbas (may Allah be pleased with them): ‘Allah's Messenger ﷺ said: “Nations were displayed before me, one or two Prophets would pass by, along with few followers. Another Prophet would pass by accompanied by nobody. Then a big crowd of people passed in front of me and I asked: 'Who are they? Are they my followers?' It was said: 'No. It is Moses and his followers.' It was said to me: 'Look at the horizon.' Behold! There was a multitude of people filling the horizon. Then it was said to me: 'Look there and there along the horizon!' Behold! There was a multitude filling the horizon. It was said to me: 'This is your nation, out of whom seventy thousand shall enter Paradise without reckoning.' Then the Prophet ﷺ entered his house without telling his companions who they (the 70,000 people who will enter Paradise without reckoning) were. So the people started talking about the issue and said: "We are the ones who have believed in Allah and followed His Messenger, those people are either us or our children who are born during the Islamic revelation, because we were born in the time of Ignorance." When the Prophet ﷺ heard what they said he came out and said: “Those people are the ones who do not treat themselves with Roqya, nor do they believe in bad or good omens (from birds…etc.), and those who do not get themselves branded (cauterized), but they put their trust (only) in their Lord. At that Okasha ibn Mihsan said: "Am I one of them, O Allah's Messenger?" The Prophet ﷺ said: “Yes.” Then another person got up and said: "Am I one of them?“ The Prophet ﷺ said: “Okasha has preceded you in that.”’ (Bukhari)

٦١- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: (أَعُوذُ بِعِزَّتِكَ، الَّذِي لاَ إِلَهَ إِلاَّ أَنْتَ الَّذِي لاَ يَمُوتُ، وَالْجِنَّ وَالإِنْسُ يَمُوتُونَ). رواه البخاري.

61. Narrated Ibn Abbas (may Allah be pleased with them): 'The Prophet ﷺ used to pray: "I seek refuge (with You) by Your Izza (Honor, Power, Dignity, or Glory) La ilah illa Ant, (None has the right to be worshipped but You), Who does not die while the jinn and the human beings die."' (Bukhari)

٦٢- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: (حَسْبُنَا اللهُ وَنِعْمَ الْوَكِيلُ). قَالَهَا إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ حِينَ أُلْقِيَ فِي النَّارِ، وَقَالَهَا مُحَمَّدٌ ﷺ حِينَ قَالُوا: (إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللهُ وَنِعْمَ الْوَكِيلُ). رواه البخاري.

62. Narrated Ibn Abbas (may Allah be pleased with them): '"Allah (Alone) is sufficient for us, and He is the Best Disposer of all affairs," was said by Abraham ﷺ when he was thrown into fire, and it was said by Muhammad ﷺ when they (the hypocrites) said: "Verily, the people (pagans) have mobilized against you (a great army) therefore, fear them." But it (only) increased them in faith and they said: "Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)."' (Bukhari)

٦٣- عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا: أَنَّهُ غَزَا مَعَ رَسُولِ اللهِ ﷺ قِبَلَ نَجْدٍ، فَلَمَّا قَفَلَ رَسُولُ اللهِ ﷺ قَفَلَ مَعَهُ، فَأَدْرَكَتْهُمُ الْقَائِلَةُ فِي وَادٍ كَثِيرِ الْعِضَاهِ، فَنَزَلَ رَسُولُ اللهِ ﷺ وَتَفَرَّقَ النَّاسُ فِي الْعِضَاهِ يَسْتَظِلُّونَ بِالشَّجَرِ، وَنَزَلَ رَسُولُ اللهِ ﷺ تَحْتَ سَمُرَةٍ فَعَلَّقَ بِهَا سَيْفَهُ. قَالَ جَابِرٌ: فَنِمْنَا نَوْمَةً، فَإِذَا رَسُولُ اللهِ ﷺ يَدْعُونَا فَجِئْنَاهُ، فَإِذَا عِنْدَهُ أَعْرَابِيٌّ جَالِسٌ، فَقَالَ رَسُولُ اللهِ ﷺ:(إِنَّ هَذَا اخْتَرَطَ سَيْفِي وَأَنَا نَائِمٌ، فَاسْتَيْقَظْتُ وَهُوَ فِي يَدِهِ صَلْتًا، فَقَالَ لِي:مَنْ يَمْنَعُكَ مِنِّي قُلْتُ:اللهُ، فَهَا هُوَ ذَا جَالِسٌ). ثُمَّ لَمْ يُعَاقِبْهُ رَسُولُ اللهِ ﷺ.رواه البخاري.

63. Jaber ibn Abdullah (may Allah be pleased with them) narrated that he fought in a Battle to Najd (the central region of the Arabian Peninsula) along with Allah's Messenger ﷺ

and when Allah's Messenger ﷺ returned he too returned along with him. The time of the afternoon sleep came to them while they were in a valley full of thorny trees. Allah's Messenger ﷺ dismounted and the people dispersed amongst the thorny trees, seeking the shade. Allah's Messenger ﷺ took shelter under a Samoura (pine) tree and hung his sword on it. We had only slept for a while when Allah's Messenger ﷺ suddenly called us, and we went to him finding a nomad sitting with him. Allah's Messenger ﷺ said: "This (nomad) took my sword out of its sheath while I was asleep. When I woke up, the naked sword was in his hand and he said to me: 'Who can save you from me?' I replied: 'Allah.' And I repeated this thrice, and now, here he is sitting." Allah's Messenger ﷺ did not punish him (for that).' (Bukhari)

٦٤- حَدَّثَنَا عَلِيُّ بْنُ سَعِيدٍ الْكِنْدِيُّ حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ حَيْوَةَ بْنِ شُرَيْحٍ عَنْ بَكْرِ بْنِ عَمْرٍو عَنْ عَبْدِ اللَّهِ بْنِ هُبَيْرَةَ عَنْ أَبِي تَمِيمٍ الْجَيْشَانِيِّ عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لَوْ أَنَّكُمْ كُنْتُمْ تَوَكَّلُونَ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ لَرُزِقْتُمْ كَمَا يُرْزَقُ الطَّيْرُ تَغْدُو خِمَاصًا وَتَرُوحُ بِطَانًا قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ لا نَعْرِفُهُ إِلا مِنْ هَذَا الْوَجْهِ وَأَبُو تَمِيمٍ الْجَيْشَانِيُّ اسْمُهُ عَبْدُ اللَّهِ بْنُ مَالِكٍ *

64. Narrated Omar ibn Al-Khattab: 'The Messenger of Allah ﷺ said: "If you relied on Allah as you should, you would be provided for in the same way as the birds are provided for. They leave early in the morning hungry and return filled before sunset[2]."

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[2] This Hadith tells us that Allah ﷻ is the Sustainer of all creatures. It guides us to adopt the material means to attain our aims in the same way as the birds exert their efforts to earn their food, we are

٦٥- حديث أَبِي بَكْرٍ رضي الله عنه، قَالَ: قُلْتُ لِلنَّبِيِّ ﷺ، وَأَنَا فِي الْغَارِ، لَوْ أَنَّ أَحَدَهُمْ نَظَرَ تَحْتَ قَدَمَيْهِ لأَبْصَرَنَا فَقَالَ: مَا ظَنُّكَ، يَا أَبَا بَكْرٍ بِاثْنَيْنِ اللهُ ثَالِثُهُمَا أخرجه البخاري.

65. Narrated Abu-Bakr (may Allah be pleased with him): 'I said to the Prophet ﷺ while I was in the Cave: "If anyone of them looked around under his feet, he would see us." The Prophet ﷺ said: "O Abu-Bakr ! What do you think of two (persons) the third of whom is Allah?" (Bukhari)

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٨ ـ باب فى الاستقامة

Chapter (8)

About Uprightness

Allah ﷻ said:

﴿ فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَن تَابَ مَعَكَ وَلاَ تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴾ (هود ١١٢)

"So stand (ask Allah to make) you (Muhammad ﷺ) (firm and straight on the religion of Islamic Monotheism) as you are commanded and those (your companions) who turn in repentance (unto Allah) with you, and transgress not (Allah's Legal Limits). Verily, He is the All-Seer of what you do. *" (11: 112) And

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required to exert our efforts to earn our living. A proverb says: "Allah ﷻ has pledged to provide the bird with its sustenance, but He did not make it in its nest." Thus, exerting personal effort does not contradict reliance on Allah ﷻ.

﴿ إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلاَّ تَخَافُوا وَلاَ تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ (٣٠) نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ (٣١) نُزُلاً مِّنْ غَفُورٍ رَّحِيمٍ (٣٢) ﴾ (فصلت ٣٠-٣٢)

"Verily, those who say:; 'Our Lord is Allah (Alone), and then they adhered to uprightness, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise that you have been promised! * We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your inner selves desire, and therein you shall have (all) that you ask for. * (this is) mercy from (Allah), the Oft-Forgiving, Most Merciful. *" (41: 30-32) And

﴿ إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللهُ ثُمَّ اسْتَقَامُوا فَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ(١٣) أُولَـئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ (١٤) ﴾ (الأحقاف ١٣-١٤)

"Verily, those who say: 'Our Lord is (only) Allah,' and thereafter they adhered to uprightness (i.e. stood firm and straight on the Islamic Faith of Monotheism by abstaining from all kinds of sins and evil deeds which Allah has forbidden and by performing all kinds of good deeds which He has ordained), on them shall be no fear, nor shall they grieve. * Such shall be the dwellers of Paradise, abiding therein (forever) a reward for what they used to do. *" (46: 1314)

٦٦- حديث عَائِشَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: سَدِّدُوا وَقَارِبُوا وَأَبْشِرُوا، فَإِنَّهُ لاَ يُدْخِلُ أَحَدًا الْجَنَّةَ عَمَلُهُ قَالُوا: وَلاَ أَنْتَ يَا رَسُولَ اللهِ قَالَ: وَلاَ أَنَا إِلاَّ أَنْ يَتَغَمَّدَنِي اللهُ بِمَغْفِرَةٍ وَرَحْمَةٍ أخرجه البخاري.

66. Narrated A'isha (may Allah be pleased with her): 'The Prophet ﷺ said: "Do good deeds properly, sincerely, and moderately, and receive good news, because one's good deeds alone will not make him enter Paradise." They asked: "Even you Allah's Messenger"! He said: "Even myself, unless Allah ﷻ would grant me His Pardon and His Mercy."' (Bukhari)

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٩ ــ باب فى التفكر فى عظيم مخلوقات الله ﷻ وتهذيب النفس

Chapter (9)

Reflecting the Perfect Creatures of Allah ﷻ and Disciplining the Soul

[Imam Abu-Hamid Al-Ghazali talked in detail about this topic. Below is a quotation from what he said on this topic taken from 'Ihya'a Ulum Al-Din (Revival of the Religious Sciences)'.

Kindly be informed that all that exists besides Allah ﷻ is the creation and work of Allah ﷻ. Even each atom contains countless numbers of wonders showing Allah's Wisdom, Ability, Majesty, and Greatness. Enumerating these is impossible for, had the oceans been the ink for Allah's Words, it would have been exhausted even if there were other oceans to replenish it.

The Noble Koran orders contemplation of the creation as signs of Allah's Wisdom, Ability, Majesty, and Greatness. Allah ﷻ says:

﴿ إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالأَرْضِ وَاخْتِلاَفِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لأُولِي الأَلْبَابِ ﴾ (آل عمران ١٩٠)

"Behold! In the creation of the heavens and the earth, and the alternation of night and day, there are indeed signs for men of understanding. *" (3: 190)

The words "among His Signs is…" are often repeated in the Noble Koran, so let us consider some of these signs.

Among His signs is the creation of man from a drop of coagulated blood. The closest thing to you is your soul. There are countless signs in your creation and one's life could pass without you being able to count even one tenth of them. You who are heedless and ignorant of yourself, how would you be heedful of others. Allah ﷻ has ordered you to ponder over your soul. He ﷻ says:

﴿ وَفِي أَنفُسِكُمْ أَفَلاَ تُبْصِرُونَ ﴾ (الزاريات ٢١)

"…as also in your own selves, will you not then see? *" (51: 21)

He reminds you of your origin, i.e. that is was water of no value, by His statement:

﴿ قُتِلَ الإِنسَانُ مَا أَكْفَرَه (١٧) مِنْ أَيِّ شَيْءٍ خَلَقَهُ (١٨) مِن نُّطْفَةٍ خَلَقَهُ فَقَدَّرَهُ (١٩) ثُـمَّ السَّبِيلَ يَسَّرَه (٢٠) ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ (٢١) ثُمَّ إِذَا شَاءَ أَنشَرَهُ (٢٢) ﴾ (عبس ١٧ : ٢٢)

"Woe to man! What has made him reject Allah? * From what has He created him? * From a drop of sperm He created him, then He proportioned him * Then He made the path smooth for him * Then He caused him to die, and be buried * Then, when it is His Will, He will raise him up (again). *" (80: 17-22) And

﴿ وَمِنْ آيَاتِهِ أَنْ خَلَقَكُم مِّن تُرَابٍ ثُمَّ إِذَا أَنتُمْ بَشَرٌ تَنتَشِرُونَ ﴾ (الروم ٢٠)

"Among His Signs is that He has created you from dust, and then behold you are men scattered (far and wide)! *" (30: 20) And

﴿ أَلَـمْ يَـكُ نُطْفَةً مِّن مَّنِيٍّ يُمْنَى (٣٧) ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّى (٣٨) ﴾
(القيامة ٣٧ : ٣٨)

"Was he not a drop of sperm emitted (in lowly form)? * Then he became a clinging clot. Then Allah created and fashioned (him) in due proportion. *" (75: 37-38) And

﴿ أَلَمْ نَخْلُقكُّم مِّن مَّاءٍ مَّهِينٍ (٢٠) فَجَعَلْنَاهُ فِي قَرَارٍ مَّكِينٍ (٢١) إِلَى قَدَرٍ مَّعْلُومٍ (٢٢) ﴾ (المرسلات ٢٠ : ٢٢)

"Have We not created you from a fluid (held) despicable? * Then We placed it in a place of rest, firmly fixed * For a period (of gestation), determined (according to need)? *" (77: 20-22) And

﴿ أَوَ لَمْ يَرَ الإِنسَانُ أَنَّا خَلَقْنَاهُ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴾ (يس٧٧)

"Has not man seen that it is We Who created him from sperm? Yet behold! He (stands forth) as an open adversary! *" (36: 77) And

﴿ إِنَّا خَلَقْنَا الإِنسَانَ مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ﴾ (الانسان٢)

"Verily, We have created man from a drop of mingled sperm..." (76: 2)

Then Allah ﷻ mentions that the clot is changed into a clinging object, then into a morsel of flesh. He ﷻ says:

﴿ وَلَقَـدْ خَلَقْـنَا الإِنسَانَ مِن سُلالَةٍ مِّن طِينٍ (١٢) ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِيـنٍ(١٣) ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا

فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللهُ أَحْسَنُ الْخَالِقِينَ (١٤) ﴾
(المؤمنون ١٢ : ١٤)

"We have created man from a quintessence (of clay) * Then We have placed him as (a drop of) sperm in a place of rest, firmly fixed * Then We have made the sperm into a clot of congealed blood; then of that clot We have made a (fetus) lump; then We have made out of that lump bones and clothed the bones with flesh; then We have developed out of it another creature. So blessed is Allah, the Best to create. *" (23: 12-14)

The intention for repeating the word annotfah "a drop of congealed blood" in the Mighty Book is not only for recitation. The reader and the listener should ponder over it. So ponder over that clot created from a drop of water of no value. If this fluid is left for a very short time outside the womb, it spoils and goes bad. See how the Lord of lords mixed the two liquids, how He gathered together the male and the female and cast love and passion between them, and then see how He drove them through love and lust to sexual intercourse, and then how the male's semen is ejaculated and how the spawn comes out within veins. Then see how the fetus is fed in the womb until it grows and how He changes the white clot into a red clinging object. Then consider how that morsel of flesh is transferred into bones, tissue, veins, and flesh and how the inner organs, like the heart, the stomach, the liver, the spleen, the lungs, the womb, the urethra, and the intestines are created and function. Each organ has its specific shape, size, and function.

Then, ponder over each organ separately. Look, for example at the eye, how is it created in various layers, each layer of a certain shape and thickness. If one layer of it is lost,

one loses his sight. In brief, had we studied one half of every organ, it would have taken us a very long time.

Ponder over the bones, these solid substances that form the skeletal system, how are they created with a thin jelly-like substance, and how they have different shapes and statures; some are hollow, some are circular, some are wide, and some are delicate.

As man needs to move in various directions, Allah ﷻ did not create him as one solid mass, He made the joints and knuckles so that man could move easily and without effort. Each joint and knuckle has its own shape that suits its own movement and is precisely fitted inside its cavity. But for such joints and knuckles, man would have not been able to move his limbs.

Then contemplate the skull, how it was created from 55 bones of various shapes and sizes in order that the heads takes its well known shape; 14 bones for the cranium, 14 bones for the upper jaw, 14 for the lower jaw, and the rest form the teeth. The teeth also have their own different shapes and forms; some are wide to grind the food and some are sharp to cut it, these are the front teeth, the molars, and the incisors.

Another organ that should be pondered over is the neck that connects the head to the body; and how this is created from seven bones fitted precisely to meet the various functions of man needs. There are 248 bones, apart from the small bones in man's body, so contemplate how these bones were created from that jelly-like substance.

In brief, the whole body is a wonder and a sign of the creativity and wisdom of the Creator.

We did not intend to inform you of the number the bones by mentioning this, this is a known thing to the physicians

and anatomists, we only intended to attract your attention to their Creator, and how He created them in the most accurate form to enable man to perform any function. It is a perfect creation with no excess or deficiency. Had there been an increased or decreased number, man would have faced great pain. The physician examines them to seek remedies, while people of insight ponder over them to deepen their belief. How great is the difference between these two inclinations.

Then see how Allah ﷻ created the muscles to transmit movement to the bones. Man has 529 muscles of various shapes and sizes to suit their functions. There are 24 muscles to control the pupil of the eye and the eyelids. Had they increased or decreased man would have not have been able to see. Each organ has its own muscles of definite number and definite size. The muscles, veins, and arteries with their various shapes and sizes are more wonderful than this, and the wonders that are not perceived by the senses even are more wonderful.

So, ponder over the external and the internal aspects of man. Ponder over the human body and its characteristics to see its countless wonders. All this has been created from that ejaculated drop of liquid of no value. Such wonders are the outcome of a drop of liquid of no value. What about the kingdom of the heavens with their planets, and stars, their numbers, sizes, orbits, etc.? And do not think that an atom in this kingdom is void of its wisdom. No, it is also perfectly created and has its own countless numbers of wonders as there is no comparison between anything on earth and the kingdom of heavens. For this reason Allah ﷻ says:

﴿ أَأَنتُمْ أَشَدُّ خَلْقًا أَمِ السَّمَاءُ بَنَاهَا (٢٧) رَفَعَ سَمْكَهَا فَسَوَّاهَا (٢٨) وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا (٢٩) ﴾ (النازعات ٢٧ : ٢٩)

"What! Are you more difficult to create or the heaven (above)? (Allah) has constructed it * He has lifted its canopy high, and He has given it order and perfection. * He has endowed its night with darkness, and He has brought out its glow. *" (79: 27-29)

If we return to the clot and its origin and consider how it was changed, then ponder over the fact that had the jinn and humans gathered together to give it hearing, sight, reason, a soul, a heart, etc. or to create in it a muscle, bone, skin, hair, etc., they would have not been able to do so.

Moreover had they gathered together to understand the nature of these organs, even after creating them, they would have not been able to comprehend them. One wonders about man's shallow thinking. If he saw a portrait of a man that seemed identical to the man, he wonders at the portrait painter and praises his experience, ability, and wisdom despite the fact that the painter had used only pens, dyes, colors, and his hand, knowledge, and will. He did not produce the tools, they were made or created by a person other than him or by the Creator. His only action was to use the tools made by other than him.

But when he sees that a drop of a no-value liquid that was issued from between the loins and breasts-bones has been formed into the best shape and in the best proportion, he is detracted from it.

Allah ﷻ is the One Who has proportioned its organs and parts. He has distributed the bones in the perfect manner. He beautified it internally and externally, creating its veins and its muscles to be tubes for its food and drink to guarantee their sustenance.

He is the One Who has endowed it with hearing, and sight, and the other senses. He made the back a foundation for

the body, the belly as a container for its small and large intestines, and the head as a container for its senses.

He endowed it with eyes, with its various layers and parts in beautiful colors, and protected it with eyelids and lashes, for man to see with. The pupil of the eye, which is the size of a lentil, can see the heavens that are so incredibly spacious.

He has endowed it with hearing (ear) with a bitter liquid to keep its hearing and to prevent the insects from reaching it. He has provided it with a cochlea, helix, an anvil, a hammer, etc. to enable it to perform its function in the best and most accurate manner.

The inner organs were also created to perform their own specific functions. He ﷻ provided the body with a stomach, liver, gallbladder, and kidneys, each organ with its specific function.

The hands were created to the most suitable length to enable them to perform their functions perfectly. He ﷻ provided them with wide palms and fingers, each finger with three joints. The thumb was separated from the other four fingers, which are all of various lengths, so that the thumb can touch them. Had the first and the last people gathered to find another way to arrange the fingers, they would have not have been able to. With this arrangement, the hand became suited to give and to take and if man stretches his hand out, it becomes as a plate. He ﷻ has created the nails to beautify and protect the fingers, had man lost his nails, that are the most insignificant part of the body, he would not have been able to scratch his body. How is the hand guided to the place to be scratched whether one is asleep or awake. If he were to ask the help of another person to scratch him, the latter could not find the right place to scratch, except with effort.

All this has been created from that clot inside the womb in the three layers of darkness. Had man be able to penetrate through these layers, he would have seen the precise planning, without seeing the One Who plans or seeing the way He has created this creation. So, Glory be to Him How Great He is and how plain is His Evidence.

Besides His perfect Ability, ponder over His perfect Mercy. When the womb becomes narrow for the fetus, Allah ﷻ guides it to move and come out the womb, as any sane person would do. Then, look how the baby was guided to suck at the breast and have milk that suits his digestive system so perfectly. Then, look how the delicious milk comes out from between the blood veins and how the breasts were created to store the milk, with nipples suitable for the baby.

Then, ponder over the ducts from which the appropriate quantity of milk is sucked gradually by the baby, and then contemplate how the baby was guided to suck milk in greater quantities when it gets more hungry.

Then, ponder over His kindness and mercy how the teeth are created after the two years when the baby is breast-fed. When the baby gets older he needs more solid food that requires grinding and digesting, hence the teeth are created. Glory be to Him. How He created these solid teeth from those soft gums.

Ponder earnestly over the love of the parents who care for the child when he was unable to support himself. Had not Allah ﷻ cast this love in the parents' hearts, the baby would not have been able to support himself.

You also have to consider how Allah ﷻ provided that helpless creature with discretion, the ability to behave well, and guidance. How he passes through the various stages of

childhood, boyhood, manhood, and old age. And we should ponder over his character, whether he is grateful or ungrateful, obedient or disobedient, a believer or an unbeliever, as the Noble Koran states:

﴿ هَــلْ أَتَى عَلَى الإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا (١) إِنَّا خَلَقْنَا الإِنْسَـــانَ مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا (٢) إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا (٣) ﴾ (الإنسان ١: ٣)

"There had passed a period of time when man was a thing of no mention. * Verily, We have created man from a drop of mingled sperm, in order to try him, so We gave him (the gifts), of Hearing and Sight. * We showed him the way, whether he be grateful or ungrateful (rests on his will). *" (76: 1-3)

So, then ponder over His Benevolence, His Ability, His Wisdom, and His Generosity so that His Majesty overwhelms you.

If one considers all this, he then wonders at him who, when he sees a perfectly painted portrait he praises its painter effusively, wondering at the way he painted it; and then he becomes heedless considering the countless wonders that Allah ﷻ has created within him.

This is a mere glimpse at some of the wonders lying in your own body; they are too numerous to count. But it is the most evident proof of your Creator's Greatness, yet you are heedless of it. You know nothing about yourself, except that when you get hungry you eat and when you are full you sleep; when you are sexually exited, you have sexual intercourse; and when you get angry, you fight. Consider also that the animals have these very same characteristics and senses .

The only characteristic that distinguishes man is his ability to know his Lord through contemplation of the Kingdom of the heavens, the horizons, and oneself. Only through this means, man can be enrolled among the drawn near angels and gathered with the truthful and the Prophets in presence of Allah ﷻ, the Lord of all that exists.

Such a status is not to be given to the animals, or a man who is pleased with the worldly life and who feels at ease with it. In this case, he becomes worse than the animals, because the animals are deprived of such ability.

As to man, he was endowed with this ability, but he neglected it and rejected Allah's favors for him. Such are more erroneous than animals.

Below are some quotations from a book called: "The Dictionary of How the Human Body Works," that I see being of great value in explaining this subject:

The Skeletal System[3]

The skeleton is the framework for the human anatomy, supporting the body and protecting its internal organs. The skeleton comprises 206 bones, about half of which are in the hands and feet. Most of the bones are connected to other bones by flexible joints, which lend to the framework a high degree of flexibility. There is only one bone, the hyoid, is not directly connected to any other bone in such an articulation. It anchors the tongue and is attached to the styloid processes of the

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[3] Imam Al-Ghazali mentioned the knowledge that was prevailing in his time. Since such knowledge does not correspond with the modern one after the electronic devices and instruments have been discovered, we saw it would be more accurate to quote the modern one as contained in (The Dictionary of How the Human Body Works).

skull by ligaments. The skeletons of the male and female bodies are essentially the same, with the only noteworthy exceptions being that the female bones are usually lighter and thinner than the male bones, and the female pelvis is shallower and wider than the male's. This latter difference makes childbirth easier.

The Digestive System

The digestive system is responsible for processing food, breaking it down into usable proteins, carbohydrates, minerals, fats, and other substances, and introducing these into the bloodstream in order that such substance could be assimilated by the body. The digestive or alimentary tract begins at the mouth, where the teeth and tongue begin the breakdown of food, aided by the saliva secreted by the salivary glands. The chewed food, combined with the saliva, is swallowed, carrying it in peristaltic (contractile) waves down the esophagus to the stomach. In the stomach, the food combines with hydrochloric acid that further assists in breaking it down. When the food is thoroughly digested, the remaining fluid, called chyme, is passed through the pylorus sphincter to the small intestines and large intestines. Within the long, convoluted intestinal canals, the nutrients are absorbed from the chyme into the bloodstream, leaving the unusable residue.

This residue passes through the cobn (where most of the water is absorbed into the bloodstream) into the rectum where it is stored prior to excretion. This solid waste, called feces, is compacted and upon excretion passes through the anal canal and the anus. Along the way through the digestive tract, the pancreas, spleen, liver, and gallbladder secrete enzymes that aid in the digestive process.'

The Muscular System

The human body contains more than 650 individual muscles anchored to the skeleton, which provide the pulling

power so it can move around. These muscles constitute about 40% of your total body weight. The muscle's points of attachment to bones or other muscles are designated as origins or insertions. The point of origin is the point of attachment to the bone to which the muscle is anchored. The point of insertion is the point of attachment to the bone that the muscle moves. Generally, the muscles are attached by tough fibrous structures called tendons. These attachments bridge one or more joints and the result of muscle contraction is movement of these joints. The body is moved primarily by groups of muscles, not by individual muscles. These groups of muscles power all the body's actions ranging from the threading of a needle to the lifting of heavy weights.'

Now, it is the suitable time to read what Imam Al-Nawawi compiled about this question.]

﴿ قُلْ إِنَّمَا أَعِظُكُمْ بِوَاحِدَةٍ أَن تَقُومُوا لِلَّهِ مَثْنَى وَفُرَادَى ثُمَّ تَتَفَكَّرُوا مَا بِصَاحِبِكُم مِّن جِنَّةٍ إِنْ هُوَ إِلاَّ نَذِيرٌ لَّكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ ﴾ (سبأ٤٦) .

Allah ﷻ said:

"Say (to them O Muhammad!): "I exhort you on one (thing) only. (It is that) you stand up for Allah's sake in pairs and singly, and reflect (within yourselves the life history of the Prophet ﷺ). There is no madness in your companion (Muhammad), he is only a warner to you in face of a severe torment. *" (34: 46) And

﴿ إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالأَرْضِ وَاخْتِلاَفِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الأَلْبَابِ (١٩٠) الَّذِينَ يَذْكُرُونَ اللهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلاً سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ (١٩١) ﴾ (آل عمران ١٩٠-١٩١)

"Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. * Those who remember Allah (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted be You above all that they associate with You as partners). Give us salvation from the torment of the Fire" *" (3: 190-191) And

﴿ أَفَــلاَ يَنظُرُونَ إِلَى الإِبِلِ كَيْفَ خُلِقَتْ (١٧) وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ (١٨) وَإِلَــى الْجِبَالِ كَيْفَ نُصِبَتْ (١٩) وَإِلَى الأَرْضِ كَيْفَ سُطِحَتْ (٢٠) فَذَكِّرْ إِنَّمَا أَنتَ مُذَكِّرٌ (٢١) ﴾ (الغاشية ١٧-٢١)

"Do not they look at the camels, how they are created? * And at the heaven, how it is raised? * And at the mountains, how they are rooted (and fixed firm)? * And at the earth, how it is outspread? * So remind them (O Muhammad!) as you are only one who reminds. *" *(88: 17-21) And

﴿ أَفَلَمْ يَسِيرُوا فِي الأَرْضِ فَيَنظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ دَمَّرَ اللهُ عَلَيْهِمْ وَلِلْكَافِرِينَ أَمْثَالُهَا ﴾ (محمد ١٠)

"Have they not traveled through the earth and seen what was the end of those before them? All ah destroyed them completely, and a similar (fate waits) the disbelievers. *" (47: 10)

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١٠ ــ باب في المبادرة إلى الخيرات

Chapter (10)

About Competing in Doing Good Deeds

[Out of Allah's Mercy, He has hidden from the son of Adam some important information about life, that no one besides Allah ﷻ knows. Had man known this, he would have died through fear, terror, sadness. Allah ﷻ said:

﴿ إِنَّ اللهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللهَ عَلِيمٌ خَبِيرٌ ﴾ (لقمان ٣٤) .

"Verily Allah, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows what is in the wombs. No one knows what he will earn tomorrow, and no one knows in which land he will die. Verily, Allah is All-Knower, All-Aware (of things). *" (31: 34)

Thus, man has no knowledge about the time of his death nor does he know the time of the Hour. Death does not differentiate between a baby, a child, a young man, or an old man. It overshadows all and falls in conformity with Allah's Will.

A healthy one could die while he is in good health; a chronically ill person or a paralyzed person could live for decades; or death could overcome a bridegroom or bride while they are in their wedding party.

What is the meaning of this? The answer is that son of Adam should count himself as one of the dwellers of the graves. No one can deny that a traveling person should carry suitable and sufficient provision for the journey with him. He that does not carry such essential provisions is a fool. It is

known that man's life span is so short if compared with the life in the Hereafter, thus a Muslim should carry with him suitable and sufficient provisions for that long trip.

The provision required for the Hereafter is not food or drink; it is a totally different provision. It is only good deeds; this is the only currency fit for the Hereafter. Therefore, one should compete with others in acquiring that provision, knowing that he may be summoned for that trip at any moment. This entails that man should be on his guard and he should get ready for action.

Allah ﷻ says:

﴿ أَفَأَمِنَ أَهْلُ الْقُرَى أَن يَأْتِيَهُمْ بَأْسُنَا بَيَاتًا وَهُمْ نَائِمُونَ (٩٧) أَوَ أَمِنَ أَهْلُ الْقُرَى أَن يَأْتِيَهُمْ بَأْسُنَا ضُحًى وَهُمْ يَلْعَبُونَ (٩٨) أَفَأَمِنُوا مَكْرَ اللهِ فَلاَ يَأْمَنُ مَكْرَ اللهِ إِلاَّ الْقَوْمُ الْخَاسِرُونَ (٩٩) ﴾ (الأعراف ٩٧-٩٩)

"Did the people of the towns then feel secure against the coming of Our Punishment by night while they were asleep? Or, did the people of the towns then feel secure against the coming of Our Punishment in the forenoon while they were playing? Did they then feel secure against the Plan of Allah? None feels secure from the Plan of Allah except the ones who are the losers." *(7:97-99)

حَدَّثَنَا أَبُو مُصْعَبٍ عَنْ مُحْرِزِ بْنِ هَارُونَ عَنْ عَبْدِ الرَّحْمَنِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ بَادِرُوا بِالأَعْمَالِ سَبْعًا هَلْ تَنْتَظِرُونَ إِلا فَقْرًا مُنْسِيًا أَوْ غِنًى مُطْغِيًا أَوْ مَرَضًا مُفْسِدًا أَوْ هَرَمًا مُفَنِّدًا أَوْ مَوْتًا مُجْهِزًا أَوِ الدَّجَّالَ فَشَرُّ غَائِبٍ يُنْتَظَرُ أَوِ السَّاعَةَ فَالسَّاعَةُ أَدْهَى وَأَمَرُّ قَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لا نَعْرِفُهُ مِنْ حَدِيثِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ إِلا مِنْ حَدِيثِ مُحْرِزِ بْنِ هَارُونَ وَقَدْ

رَوَى بِشْرُ بْنُ عُمَرَ وَغَيْرُهُ عَنْ مُحْرِزِ بْنِ هَارُونَ هَذَا وَقَدْ رَوَى مَعْمَرٌ هَذَا الْحَدِيثَ عَمَّنْ سَمِعَ سَعِيدًا الْمَقْبُرِيَّ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ وَقَالَ تَنْتَظِرُونَ *

The Messenger of Allah ﷺ said:

Narrated Abu-Huraira: 'The Messenger of Allah ﷺ said: "Initiate (good) deeds before seven things visit you. Do you wait for nothing but detracting poverty; tyrannical richness; spoiling disease; weakening senility; surprising death; Al-Dajjal, the worst one that one waits for; or the Hour that is the most grievous and the most bitter."' And

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو أَحْمَدَ حَدَّثَنَا سُفْيَانُ عَنْ لَيْثٍ عَنْ مُجَاهِدٍ عَنِ ابْنِ عُمَرَ قَالَ أَخَذَ رَسُولُ اللَّهِ ﷺ بِبَعْضِ جَسَدِي فَقَالَ كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ وَعُدَّ نَفْسَكَ فِي أَهْلِ الْقُبُورِ فَقَالَ لِي ابْنُ عُمَرَ إِذَا أَصْبَحْتَ فَلَا تُحَدِّثْ نَفْسَكَ بِالْمَسَاءِ وَإِذَا أَمْسَيْتَ فَلَا تُحَدِّثْ نَفْسَكَ بِالصَّبَاحِ وَخُذْ مِنْ صِحَّتِكَ قَبْلَ سَقَمِكَ وَمِنْ حَيَاتِكَ قَبْلَ مَوْتِكَ فَإِنَّكَ لَا تَدْرِي يَا عَبْدَ اللَّهِ مَا اسْمُكَ غَدًا قَالَ أَبُو عِيسَى وَقَدْ رَوَى هَذَا الْحَدِيثَ الْأَعْمَشُ عَنْ مُجَاهِدٍ عَنِ ابْنِ عُمَرَ نَحْوَهُ حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ الْبَصْرِيُّ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ لَيْثٍ عَنْ مُجَاهِدٍ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ *

Narrated Ibn Omar: 'The Messenger of Allah ﷺ held my shoulder and said: "Be in this world as if you were a stranger or a traveling person and count yourself among the dwellers of the graves." Mujahed, one of the sub-narrators, said: "Ibn Omar said to me: 'If you entered in the morning, do not wait for the evening. And if you entered in the evening, do not wait for the morning, and take advantage of being healthy to compensate for what you miss of good deeds when you fall ill and take an advantage of being alive before you die. For you do not know what would be your name tomorrow (i.e. you do not know whether you will be alive or dead).'"

This requires that a Muslim should hurry to do good deeds. He should consider that the people beside him are competitors with him for any good deed.

This urges us to read what Imam Al-Nawawi compiled from the Noble Koran and the authentic Sunna on this topic. Therefore let us consider what he compiled.]

Allah ﷻ said:

﴿ وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَمَا تَكُونُوا يَأْتِ بِكُمُ اللهُ جَمِيعًا إِنَّ اللهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴾ (البقرة ١٤٨)

"For every nation there is a direction towards which they turn their faces (in their prayers). So hasten towards all that is good. Wherever you may be, Allah will bring you together (on the Day of Resurrection). Truly, Allah is Able to do all things. *" (2: 148) And

﴿ وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴾ (آل عمران ١٣٣)

"And hasten in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth that was prepared for the pious. *" (3: 133)

٦٧- عَنْ عُقْبَةَ ﷺ قَالَ: صَلَّيْتُ وَرَاءَ النَّبِيِّ ﷺ بِالمَدِينَةِ الْعَصْرَ، فَسَلَّمَ ثُمَّ قَامَ مُسْــرِعًا، يَـــتَخَطَّى رِقَابَ النَّاسِ، إِلَى بَعْضِ حُجَرِ نِسَائِهِ، فَفَزِعَ النَّاسُ مِنْ سُــرْعَتِهِ، فَخَرَجَ عَلَيْهِمْ، فَرَأَى أَنَّهُمْ عَجِبُوا مِنْ سُرْعَتِهِ، فَقَالَ: (ذَكَرْتُ شَيْئًا مِنْ تِبْرٍ عِنْدَنَا، فَكَرِهْتُ أَنْ يَحْبِسَنِي، فَأَمَرْتُ بِقِسْمَتِهِ). رواه البخاري.

As to the Hadiths:

67. Narrated Oqba ﷺ: 'I offered Al-asr Prayer behind the Prophet ﷺ in Madina. When he had finished the prayer

reciting At-Tasleem, he got up hurriedly and went out, crossing the rows of the people to one of the dwellings of his wives. The people were scared by his speed. The Prophet ﷺ came back and found the people surprised at his haste. He said to them: "I remembered some gold lying in my house and I did not like it to divert my attention from Allah's worship, so I have ordered it to be distributed (in charity)."' (Bukhari)

٦٨- عَــنْ جابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قالَ: قالَ رَجُلٌ لِلنَّبِيِّ ﷺ يَوْمَ أُحُــدٍ: أَرَأَيْتَ إِنْ قُتِلْتُ، فَأَيْنَ أَنَا قالَ: (في الجَنَّةِ). فَأَلْقَى تَمَرَاتٍ في يَدِهِ، ثُمَّ قاتَلَ حَتَّى قُتِلَ. رواه البخاري.

68. Narrated Jaber ibn Abdullah ﷺ: 'On the day of battle of Uhud, a man came to the Prophet ﷺ and said: "Can you tell me where I will go if I am martyred?" The Prophet ﷺ replied: "In Paradise." The man threw away some dates he was carrying in his hand, and fought until he was martyred.' (Bukhari)

٦٩- عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ: جاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللهِ، أَيِّ الصَّــدَقَةِ أَعْظَمُ أَجْرًا قَالَ: (أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ شَحِيحٌ، تَخْشَى الْفَقْرَ وَتَأْمُلُ الْغِنَى، وَلاَ تُمْهِلُ حَتَّى إِذَا بَلَغْتِ الحُلْقُومَ، قُلْتَ: لِفُلاَنٍ كَذَا، وَلِفُلاَنٍ كَذَا، وَقَدْ كانَ لِفُلاَنٍ). رواه البخاري.

69. Narrated Abu-Huraira ﷺ: 'A man came to the Prophet ﷺ and asked: "O Allah's Messenger which act of charity is the most superior in reward?" He replied: "The charity that you give while you are healthy, niggardly, and afraid of poverty, and wishing to become wealthy. Do not delay it to the time of approaching death and then say: 'Give

so much to so and so, and so much to so and so.' (And it already belongs to such and such (his heirs).''' (Bukhari)

٧٠- عَنِ أَنَسَ بْنَ مالِكٍ ﷺ وقَدْ شُكِيَ إِلَيْهِ ما لَقِيَ النَّاسُ مِنَ الحَجّاجِ، فَقَالَ: اصْبِرُوا، فَإِنَّهُ لاَ يَأْتِي عَلَيْكُمْ زَمَانٌ إلاَّ والَّذِي بَعْدَهُ شَرٌّ مِنْهُ، حَتَّى تَلْقَوْا رَبَّكُمْ، سَمِعْتُهُ مِنْ نَبِيِّكُمْ ﷺ. رواه البخاري.

70. Narrated (Al-Zobayr ibn Uday): 'We went to Anas ibn Malek and complained about the oppression that the people were suffering at the hand of Al-Hajjaj. Anas ibn Malek said: "Be patient until you meet your Lord, for no time will come upon you but that the time following it will be worse than it. I heard that from your Prophet ﷺ.'''

٧١- عَـنْ سَهْلِ بْنِ سَعْدٍ ﷺ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ يَوْمَ خَيْبَرَ: (لأُعْطِيَنَّ الـرَّايَةَ رَجُلًـا يَفْتَحُ اللهُ عَلَى يَدَيْهِ). فَقَامُوا يَرْجُونَ لذلكَ أَيُّهُمْ يُعْطَى، فَغَدَوْا وكُلُّهمْ يَرْجُو أَنْ يُعْطَى، فَقَالَ: (أَيْنَ عَلِيٌّ). فَقِيلَ: يَشْتَكِي عَيْنَيْه، فَأَمَرَ فَدُعِيَ لَـهُ، فَبَصَقَ في عَيْنَيْه، فَبَرَأَ مَكانَهُ حَتَّى كَأَنَّهُ لَمْ يَكُنْ بِه شَيْءٌ، فَقَالَ: نُقَاتِلُهُمْ حَـتَّى يَكُونُـوا مِثْلَنَا فَقَالَ: (عَلَى رِسْلِكَ، حَتَّى تَنْزِلَ بِسَاحَتِهِمْ، ثُمَّ ادْعُهُمْ إِلَى الإِسْلاَمِ، وَأَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ، فَوَاللهِ لأَنْ يُهْدَى بِكَ رَجُلٌ وَاحِدٌ خَيْرٌ لَكَ مِنْ حُمْرِ النَّعَمِ). رواه البخاري.

71. Sahl ibn Sa'ad ﷺ Narrated that he heard the Prophet ﷺ on the day (of the battle) of Khaybar saying: "I will give the flag to a person at whose hands Allah will grant victory." So, the companions of the Prophet ﷺ got up, wishing eagerly to see to whom the flag will be given, and each one of them wished to be given the flag. But the Prophet ﷺ asked for Ali . Someone informed him that he was suffering from eye trouble. So, he ordered them to bring Ali to him. Then the

Prophet ﷺ spat in his eyes and his eyes were immediately cured as if he had never had any eye trouble. Ali said: "We will fight against them until they become like us (Muslims)." The Prophet ﷺ said: "Be patient, until you face them and invite them to Islam and inform them of what Allah has enjoined upon them. By Allah! If a single person reverted to Islam at your hands (i.e. through you), that will be better for you than the red camels."' (Bukhari)

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١١ ـ باب فى المجاهدة

Chapter(11)

About Al-Mujahada (Struggling against the Soul)

[Imam Abu-Hamid Al-Ghazali talked in detail about this topic. Below is a quotation from what he said on this topic taken from 'Ihya'a Ulum Al-Din (Revival of the Religious Sciences)'.

This rank entails that if one has taken his soul to account and has found it has committed a wrong, he should punish it retroactively.

If he found that it had slackened in doing the recommended deeds, he should punish it by burdening it in order to compensate for what it has missed, this is the way that the people of understanding used to behave.

Omar ibn Al-Khattab punished his soul by making an endowment of a garden worth two hundred thousand Dirhams when he missed a congregational Afternoon Prayer. When Ibn Omar missed a congregational prayer , he used to stand the whole night in prayer; when he delayed the Sunset Prayer

until two stars had risen, he freed two slaves. This was their way to discipline their soul to gain salvation.

If you say: 'If my soul does not obey me in what I want to oblige it to do, what should I do?' I advise you that you should emulate the way of the struggling people. Another means of assistance in this regard is by accompanying those who spare no effort is performing the acts of worship.

One scholar said: 'When I slacken in my worship, I used to look at Muhammad ibn Wase'e performing the acts of worship. Having done this, I would emulate him for a week.'

Abu Al-Darda'a said: 'But for three things, I would not like life for even a day. Feeling thirsty at noon times for Allah's sake, prostrating in the depth of the night for Allah's sake, and sitting with the people who are as keen to speak good as the people are keen to sort out the fine dates.'

The daughter of Al-Rabe'e ibn Khaytham said to him: 'Father! Why do I see you not sleeping while the people sleep?' He said: 'Your father fears that he would be taken by surprise.' When his mother saw him in a state of weeping and crying, she said to him: 'O son! It looks as if you have killed a man!' He said: 'Yes.' She said: 'Tell us who is it that we would ask his relatives' pardon. By Allah, had they seen you in this state, they would have pardoned you.' He said to her: 'It is myself, mother!'

A man said: 'I came to Ibraheem ibn Adham as he completed the Evening Prayer, so I watched him. He wrapped himself in a cloak and slept and he did not move until the dawn. The caller to prayer delivered azan and Ibraheem did not perform ablution. I felt doubt in the heart and said to him: 'May Allah shower of His mercy on you. You have slept the night reclining then you stand for the prayer without

performing the ablution!' He said: 'I have passed the night wandering in Paradise's valleys and in the Fire's. Do you think that such a person can sleep?'

A man from the contemporaries of Ali ibn Abu-Talib said: 'I performed the Dawn Prayer behind Ali . When he completed the prayer, he turned to his right side with gloom covering his face. He stayed until sunrise, turned down his hand and said: 'By Allah, I have seen the companions of Muhammad ﷺ. I have never seen the like of them. They used to spend the night standing and prostrating, reciting the Noble Book, and come in the morning yellow-faced and unkempt. They would weep profusely until their clothes became moistened. They would wave like the trees on a windy day, yet they would feel that they could not fulfill their obligation.'

This shows us the way that the righteous predecessors used to cling to in disciplining their souls. So, whenever your soul rebels against you and refuses to do righteous deeds punctually, remember the biographies of such people, because they do not exist any more.

If you are able to observe the like, it would be better and more effective. If you can not do this, try to listen to their stories. Then choose to be one of them or to emulate them, because they were the wise ones and the people with insight of the religion. Leave aside emulation of the ignorant ones from among your contemporaries. Do not let your soul emulate the foolish and unwise people.

The stories of the struggling people are too difficult to enumerate. If you need more information, read the book titled" "Hilyatol Awliya'a" that contains the biographies of the companions and those who followed them. In this way, you will come to understand how far you are from the ranks of the religious people.

If your soul suggests to you to emulate your contemporaries saying: 'Those people have attained such ranks, because there were many people helping them in their good aims. But, if you behave differently from them now, your contemporaries will accuse you of madness and mock you. So, behave as they behave, for a misfortune that is inflicted on all is an acceptable one.' Beware lest you would be deluded by s uch temptations. Refute this allegation saying: 'If you see a mighty flood that is about to strike a village and its inhabitants remain standing in their places not knowing of the grave end they are about to face, while you are able to escape in a ship; do you then feel that the overwhelming disaster tastes good? Or would you disapprove and condemn their behavior, and be cautious of it?

So, if you (one's soul) should escape from this flood whose torture lasts for a very short time, why do you not escape from the eternal torture in the Hereafter? And how can a impending disaster taste good if each one will be called into account individually? You should remind it that the cause of the destruction of the disbelievers was their emulation of their contemporaries. Allah ﷻ says:

﴿ وَكَذَلِكَ مَا أَرْسَلْنَا مِن قَبْلِكَ فِي قَرْيَةٍ مِّن نَّذِيرٍ إِلاَّ قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَى أُمَّةٍ وَإِنَّا عَلَى آثَارِهِم مُّقْتَدُونَ ﴾ (الزخرف ٢٣)

"Just in the same way, whenever We sent a Warner before you to any people, the haughty ones among them said: 'We found our fathers following a certain religion, and we will certainly follow in their footsteps.' *" (43: 23)

Consequently, if you start blaming your soul and compel it to be committed to diligent work and it refuses, do not abandon the effort as it might cease it from committing tyranny.'

Now, let us read what Imam Al-Nawawi compiled regarding this subject.]

Allah ﷻ said:

﴿ وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ ﴾ (الحجر ٩٩)

"And worship your Lord until there comes unto you the certainty (death). *"(15: 99). And

﴿ وَاذْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلاً ﴾ (المزمل ٨)

"And remember the Name of your Lord and devote yourself to Him with complete devotion. *" (73:8)

﴿ فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴾ (الزلزلة ٧)

"So whosoever does good equal to the weight of an atom (or a small ant) shall see it. *" (99: 7)

﴿ إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَى مِن ثُلُثَيِ اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ وَاللهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ عَلِمَ أَن لَّن تُحْصُوهُ فَتَابَ عَلَيْكُمْ فَاقْرَؤُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ عَلِمَ أَن سَيَكُونُ مِنكُم مَّرْضَى وَآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِن فَضْلِ اللهِ وَآخَرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللهِ فَاقْرَؤُوا مَا تَيَسَّرَ مِنْهُ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَقْرِضُوا اللهَ قَرْضًا حَسَنًا وَمَا تُقَدِّمُوا لِأَنفُسِكُم مِّنْ خَيْرٍ تَجِدُوهُ عِندَ اللهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا وَاسْتَغْفِرُوا اللهَ إِنَّ اللهَ غَفُورٌ رَّحِيمٌ ﴾ (المزمل ٢٠)

"Verily, your Lord knows that you do stand (to pray) a little less than two thirds of the night, half of the night, or a third of the night, along a party of those with you, and Allah measures the night and the day. He knows that you are unable to pray the whole night, so He has turned to you (in mercy). So, recite you of the Koran as much as may be easy for you.

He knows that there will be some among you who are sick, others traveling through the land seeking of Allah's Bounty, and yet others fighting in Allah's Cause. So recite as much of the Koran as may be easy (for you), perform the prayer, give zakat, lend to Allah a goodly loan, and whatever good you send before you for yourselves, (the optional acts of worship) you will certainly find it with Allah a better and greater reward. And seek the Forgiveness of Allah. Verily, Allah is Oft-Forgiving, Most Merciful." (73: 20) And

﴿ لِلْفُقَرَاءِ الَّذِينَ أُحصِرُوا فِي سَبِيلِ اللهِ لاَ يَسْتَطِيعُونَ ضَرْبًا فِي الأَرْضِ يَحْسَبُهُمُ الْجَـــاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُم بِسِيمَاهُمْ لاَ يَسْأَلُونَ النَّاسَ إِلْحَافًا وَمَا تُنفِقُوا مِنْ خَيْرٍ فَإِنَّ اللهَ بِهِ عَلِيمٌ ﴾ (البقرة ٢٧٣)

"(Charity is to be given to) the poor, who, in Allah's Cause are restricted (from travel), and cannot move about in the land (for trade or work). The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark, they do not beg of people at all. And whatever you spend in good, surely Allah knows it well. *" (2: 273)

The verses related to this chapter are numerous and well known. As to the Hadiths, they are numerous. Below are examples of them, so let us go through them.

٧٢– عَـــنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: (إِنَّ اللهَ تَبَارَكَ وَتَعَالَى قَالَ: مَنْ عَادَى لِي وَلِيًا فَقَدْ آذَنْتُهُ بِالحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَـــبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ، فَـــإِذَا أَحْبَبْــتُهُ: كُنْــتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَــبْطِشُ بِهَـــا، وَرِجْلَـــهُ الَّتِـــي يَمْشِي بِهَا، وَإِنْ سَأَلَنِي لأُعْطِيَنَّهُ، وَلَئِنِ اسْتَعَاذَنِي لأُعِيذَنَّهُ، وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ تَرَدُّدِي عَنْ نَفْسِ الْمُؤْمِنِ، يَكْرَهُ الْمَوْتَ وَأَنَا أَكْرَهُ مَسَاءَتَهُ). رواه البخاري.

72. Narrated Abu-Huraira ﷺ: 'Allah's Messenger ﷺ said: "Allah said: 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My slave draws nearer to Me, is through what I have enjoined upon him. And My slave keeps on drawing nearer to Me through performing nawafil (praying or doing optional extra deeds besides what is obligatory) until I love him. When I love him I become the sense of hearing with which he hears, the sense of sight with which he sees, the hand with which he grips, and the leg on which he walks. And if he asks Me, I will give him, and if he asks My Protection (Refuge), I will protect him; (i.e., give him My Refuge) and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him.'''' (Bukhari)

٧٣- حديـــث أبـــي هُرَيْرَةَ ﷺ قَالَ: قَالَ النَّبِيّ ﷺ: يَقُولُ اللهُ تَعَالَى: أَنَا عِنْدَ ظَـــنِّ عَبْدِي بِي، وَأَنَا مَعَهُ إِذَا ذَكَرَنِي فَإِنْ ذَكَرَنِي فِي نَفْسِهِ، ذَكَرْتُهُ فِي نَفْسِي وَإِنْ ذَكَرَنِي فِي مَلَإٍ، ذَكَرْتُهُ فِي مَلَإٍ خَيْرٍ مِنْهُمْ وَإِنْ تَقَرَّبَ إِلَيَّ بِشِبْرٍ، تَقَرَّبْتُ إِلَـــيْهِ ذِرَاعًا وَإِنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا، تَقَرَّبْتُ إِلَيْهِ بَاعًا وَإِنْ أَتَانِي يَمْشِي، أَتَيْتُهُ هَرْوَلَةً * أخرجه البخاري.

73. Narrated Abu-Huraira ﷺ: 'The Prophet ﷺ said: "Allah ﷻ says: 'I am just as My slave thinks of Me. I am, (i.e. I am able to do for him what he thinks, I can do for him) and I am with him if he remembers Me. If he remembers Me in himself, I too remember him in Myself; and if he remembers Me in a group of people, I remember him in a group that is better than them; and if he comes one span nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him runnin g." (Bukhari)

٧٤- عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قالَ: إنّ رَسولَ اللهِ ﷺ قالَ: (نِعْمَتَانِ مَغْبُونٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ: الصِّحَّةُ وَالْفَرَاغُ) رواه البخاري.

74. Narrated Ibn Abbas (may Allah be pleased with them): 'Allah's Messenger ﷺ said: "There are two blessings which many people do not estimate. (They are) health and free time for doing good."' (Bukhari)

٧٥- حديث الْمُغِيرَةِ ﷺ قَالَ: إِنْ كَانَ النَّبِيّﷺ لَيَقُومُ لِيُصَلِّيَ حَتَّى تَرِمُ قَدَمَاهُ، أَوْ سَاقَاهُ فَيُقَالُ لَهُ فَيَقُولُ: أَفَلاَ أَكُونُ عَبْدًا شَكُورًا * أخرجه البخاري.

75. Narrated Al-Mogheera ﷺ: 'The Prophet ﷺ used to stand (in the prayer) or pray until his feet (or legs) swelled. He was asked about this and he said: "Should I not be a thankful servant."' (Bukhari)

٧٦- عَـنْ أَبِي هُرَيْرَةَ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: الْمُؤْمِنُ الْقَوِيّ خَيْرٌ وَأَحَبّ إِلَـى اللهِ مِنَ الْمُؤْمِنِ الضّعِيفِ، وَفِي كُلّ خَيْرٌ، احْرِصْ عَلَى مَا يَنْفَعُكَ، وَاسْتَعِنْ بِـاللهِ، وَلاَ تَعْجِزْ، وَإِنْ أَصَابَكَ شَيْءٌ فَلاَ تَقُلْ: لَوْ أَنّي فَعَلْتُ كَذَا كَان كَذَا وَكَذَا، وَلَكِنْ قُلْ: قَدَرَ اللّهُ، وَمَا شَاءَ فَعَلَ، فَإِنّ لَوْ تَفْتَحُ عَمَلَ الشّيْطَانِ * مُسْلِمٌ.

76. Narrated Abu-Huraira ﷺ: 'Allah's Messenger ﷺ said: "The strong believer is better and dearer to Allah than the weak believer, and all of them have goodness. Be keen on what benefits you and seek help in Allah, and do not give up. If anything afflicts you do not say: "If I had done such and such thing, such and such would have happened," but say: "Allah decrees, and what Allah wills comes to pass." For, (the utterance) "If I had done such and such,' provides an opening for Satan to creep stealthily." (Muslim)

٧٧- عَـنْ أَبِي هُرَيْرَةَ ﷺ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: (حُجِبَتِ النَّارُ بِالشَّهَوَاتِ، وَحُجِبَتِ الجَنَّةُ بِالمكاره). رواه البخاري.

77. Narrated Abu-Huraira ﷺ: ' Allah's Messenger ﷺ said: "Hellfire is surrounded by all kinds of desires and passions, while Paradise is surrounded by all kinds of disliked undesirable things." (Bukhari)

٧٨- حديث أَنَسِ بن مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: يَتْبَعُ الْمَيِّتَ ثَلاثَةٌ فَيَرْجِعُ اثْـنَانِ وَيَبْقَى مَعَهُ وَاحِدٌ يَتْبَعُهُ أَهْلُهُ وَمَالُهُ وَعَمَلُهُ فَيَرْجِعُ أَهْلُهُ وَمَالُهُ، وَيَبْقَى عَمَلُهُ أخرجه البخاري.

78. Narrated Anas ibn Malek ﷺ: 'Allah's Messenger ﷺ said: "When carried to his grave, a dead person is followed by three things, two of which return (after his burial) and one remains with him. His relatives, his property, and his deeds follow him. His relatives and property return back while his deeds remain with him."' (Bukhari)

٧٩- عَـنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (الجَنَّةُ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ شِرَاكِ نَعْلِهِ، وَالنَّارُ مِثْلُ ذَلِكَ). رواه البخاري.

79. Narrated Abdullah ﷺ: 'The Prophet ﷺ said: "Paradise is nearer to anyone of you than the leather strip of his shoe, and so is the (Hell) Fire."' (Bukhari)

٨٠- عَنْ رَبِيْعَةَ بْنِ كَعْبِ الأَسْلَمِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ لِيَ النَّبِيَّ ﷺ : سَلْ ، فَقُلْتُ: أَسْأَلُكَ مُرَافَقَتَكَ فِي الجَنَّةِ، فَقَالَ: أَوَ غَيْرَ ذَلِكَ فَقُلْتُ: هُوَ ذَاكَ، قَالَ: فَأَعِنِّي عَلَى نَفْسِكَ بِكَثْرَةِ السُّجُودِ رَوَاهُ مُسْلِمٌ.

80. Narrated Rabee'a ibn Ka'ab Al-Aslami ﷺ: 'The Prophet ﷺ said to me: "Ask me." I said: "I ask your company

in Paradise." He replied: "Anything else?" I said: "That is all." He said: "Then help me to achieve this for you by devoting yourself often to prostration." (Muslim)

٨١- عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ قَالَ. غَابَ عَمِّي أَنَسُ بْنُ النَّضْرِ ﷺ عَنْ قِتَالِ بَدْرٍ، فَقَالَ: يَا رَسُولَ اللهِ، غِبْتُ عَنْ أَوَّلِ قِتَالٍ قَاتَلْتَ الْمُشْرِكِينَ، لَئِنِ اللهُ أَشْهَدَنِي قِتَالَ الْمُشْرِكِينَ لَيَرَيَنَّ اللهُ مَا أَصْنَعُ. فَلَمَّا كَانَ يَوْمَ أُحُدٍ، وَانْكَشَفَ الْمُسْلِمُونَ، قَالَ: اللَّهُمَّ إِنِّي أَعْتَذِرُ إِلَيْكَ مِمَّا صَنَعَ هَؤُلاَءِ، يَعْنِي أَصْحَابَهُ، وَأَبْرَأُ إِلَيْكَ مِمَّا صَنَعَ هَؤُلَاءِ، يَعْنِي الْمُشْرِكِينَ ثُمَّ تَقَدَّمَ فَاسْتَقْبَلَهُ سَعْدُ بْنُ مُعَاذٍ، فَقَالَ: يَا سَعْدُ بْنُ مُعَاذٍ الْجَنَّةَ وَرَبِّ النَّضْرِ، إِنِّي أَجِدُ رِيحَهَا مِنْ دُونِ أُحُدٍ، قَالَ سَعْدٌ: فَمَا اسْتَطَعْتُ يَا رَسُولَ اللهِ مَا صَنَعَ. قَالَ أَنَسٌ: فَوَجَدْنَا بِهِ بِضْعًا وَثَمَانِينَ: ضَرْبَةً بِالسَّيْفِ أَوْ طَعْنَةً بِرُمْحٍ أَوْ رَمْيَةً بِسَهْمٍ، وَوَجَدْنَاهُ قَدْ قُتِلَ وَقَدْ مَثَّلَ بِهِ الْمُشْرِكُونَ، فَمَا عَرَفَهُ أَحَدٌ إِلاَّ أُخْتُهُ بِبَنَانِهِ. قَالَ أَنَسٌ: كُنَّا نَرَى، أَوْ نَظُنُّ: أَنَّ هَذِهِ الآيَةَ نَزَلَتْ فِيهِ وَفِي أَشْبَاهِهِ: ﴿ مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ ﴾ وَقَالَ: إِنَّ أُخْتَهُ، وَهِيَ الَّتِي تُسَمَّى الرُّبَيِّعَ، كَسَرَتْ ثَنِيَّةَ امْرَأَةٍ، فَأَمَرَ رَسُولُ اللهِ ﷺ بِالْقِصَاصِ، فَقَالَ أَنَسٌ: يَا رَسُولَ اللهِ، وَالَّذِي بَعَثَكَ بِالْحَقِّ، لاَ تُكْسَرُ ثَنِيَّتُهَا، فَرَضُوا بِالأَرْشِ وَتَرَكُوا الْقِصَاصَ، فَقَالَ رَسُولُ اللهِ ﷺ: (إِنَّ مِنْ عِبَادِ اللهِ مَنْ لَوْ أَقْسَمَ عَلَى اللهِ لأَبَرَّهُ). رواه البخاري.

81. Narrated Anas ibn Malek ﷺ: 'My paternal uncle Anas ibn Al-Nadhr ﷺ was absent from the battle of Badr. He said: "O Allah's Messenger! I was absent from the first battle you fought against the polytheists. (By Allah) if Allah gives me a chance to fight them, no doubt, Allah will see how (bravely) I would fight." On the day of Uhud when the Muslims turned their backs and fled, he (the Prophet ﷺ) said: "O Allah! I apologize to You for what these (i.e. his companions) have done, and I denounce what these (i.e. the polytheists) have done." Then he advanced and Sa'ad ibn Mo'az met him. He said: "O Sa'ad ibn Mo'az! By

the Lord of Al-Nadhr, Paradise! I smell its aroma coming from before (the mountain of) Uhud." Later on Sa'ad said: "O Allah's Messenger! I cannot achieve or do what he (i.e. Anas ibn Al-Nadhr) did. We found more than eighty wounds from swords and arrows in his body. We found him dead and his body was mutilated so badly that none except his sister could recognize him by his fingers. We used to think that the following Verse was revealed concerning him and other men of his sort:

"Among the believers are men who have been true to their covenant with Allah (i.e. they have gone out for Jihad (fighting for Allah's sake), (and they did not turn on their heels) of them are some who have fulfilled their obligations. Some of them have been martyred and some others are still waiting, but they have never changed (i.e. they never proved treacherous to their covenant which they concluded with Allah) in the least. "(33: 23)

And he (Anas) said: "His sister, Al-Rubayyi broke the incisor of a woman and Allah's Messenger ﷺ ordered retaliation. At that Anas (ibn Al-Nadhr) said: "O Allah's Messenger! By Him Who has sent you with the Truth, my sister's tooth shall not be broken." Then the opponents of Anas' sister accepted the compensation and gave up the claim of retaliation. So Allah's Messenger ﷺ said: "There are some people amongst Allah's slaves whose oaths are fulfilled by Allah when they take them." (Bukhari)

٨٢- حديث أَبِي مَسْعُودٍ قَالَ: لَمَّا أُمِرْنَا بِالصَّدَقَةِ كُنَّا نَتَحَامَلُ فَجَاءَ أَبُو عَقِيلٍ بِنِصْفِ صَاعٍ، وَجَاءَ إِنْسَانٌ بِأَكْثَرَ مِنْهُ[1] فَقَالَ الْمُنَافِقُونَ: إِنَّ اللهَ لَغَنِيٌّ عَنْ صَدَقَةِ هذَا، وَمَا فَعَلَ هذَا الآخَرُ إِلاَّ رِئَاءً فَنَزَلَتْ ﴿ الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لاَ يَجِدُونَ إِلاَّ جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴾ (التوبة ٧٩) .

82. Narrated Abu-Mas'oud ﷺ: 'When we were ordered to give in charity, we used to start to work as porters (to earn something we could give in charity). Abu-Oqayl came with one half of a sa'a (a special measure for food grain) and another person brought more than he did. So they (the hypocrites) said: "Allah ﷻ is not in need of the charity of this (i.e. Oqayl); and the other person did not give charity but to show off." Then, Allah ﷻ revealed:

"Those who defame such of the believers who give charity (for Allah's Cause) voluntarily, and such who could not find to give charity (for Allah's Cause) except what is available to them, and they mock at them (believers), Allah will throw back their mockery to them, and they shall have a painful torment .*" (9: 79)' (Bukhari)

٨٣- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ بَهْرَامَ الدَّارِمِيُّ حَدَّثَنَا مَرْوَانُ يَعْنِي ابْنَ مُحَمَّدٍ الدِّمَشْقِيَّ حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ عَنْ رَبِيعَةَ بْنِ يَزِيدَ عَنْ أَبِي إِدْرِيسَ الْخَوْلانِيِّ عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ فِيمَا رَوَى عَنِ اللَّهِ تَبَارَكَ وَتَعَالَى أَنَّهُ قَالَ يَا عِبَادِي إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلا تَظَالَمُوا يَا عِبَادِي كُلُّكُمْ ضَالٌّ إِلا مَنْ هَدَيْتُهُ فَاسْتَهْدُونِي أَهْدِكُمْ يَا عِبَادِي كُلُّكُمْ جَائِعٌ إِلا مَنْ أَطْعَمْتُهُ فَاسْتَطْعِمُونِي أُطْعِمْكُمْ يَا عِبَادِي كُلُّكُمْ عَارٍ إِلا مَنْ كَسَوْتُهُ فَاسْتَكْسُونِي أَكْسُكُمْ يَا عِبَادِي إِنَّكُمْ تُخْطِئُونَ بِاللَّيْلِ وَالنَّهَارِ وَأَنَا أَغْفِرُ الذُّنُوبَ جَمِيعًا فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ يَا عِبَادِي إِنَّكُمْ لَنْ تَبْلُغُوا ضَرِّي فَتَضُرُّونِي وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَتْقَى قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ

قَامُوا فِي صَعِيدٍ وَاحِدٍ فَسَأَلُونِي فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ مَا نَقَصَ ذَلِكَ مِمَّا عِنْدِي إِلا كَمَا يَنْقُصُ الْمِخْيَطُ إِذَا أُدْخِلَ الْبَحْرَ يَا عِبَادِي إِنَّمَا هِيَ أَعْمَالُكُمْ أُحْصِيهَا لَكُمْ ثُمَّ أُوَفِّيكُمْ إِيَّاهَا فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللَّهَ وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلا يَلُومَنَّ إِلا نَفْسَهُ * مسلم.

83. The Messenger of Allah ﷺ said: "Allah said: "O My servants! I did forbid injustice to Myself, and made it forbidden among you, so, do not do wrong to one another. O My servants! All of you are misguided except whom I guide, so ask Me guidance that I would guide you. O My servants! All of you are hungry except whom I fed, so ask Me to feed you that I would feed you. O My servants! All of you are naked except whom I clothed, so ask Me to clothe you, that I would clothe you. O My servants! You have sinned by night and day and I forgive all sins, so ask Me to forgive your sins that I would forgive you. O My servants! You shall never reach harming Me and you will never harm Me and you shall never reach benefiting Me and you will never benefit Me. O My servant! If the first of you and the last of you, the humans of you and the jinn of you, were having the most pious heart of one of you, this shall never increase aught in My Kingdom. O My servant! If the first of you and the last of you, the humans of you and the jinn of you, were having the most evil heart of one of you, this shall never decrease aught in My Kingdom. O My servant! If the first of you and the last of you, the humans of you and the jinn of you, were to gather on one plain and each one asked Me his request and I gave each one of you what he has asked, this does not decrease My Kingdom except what the needle takes if it was inserted in the sea." (Muslim)

١٢ ــ باب الحث على الازدياد من الخير فى أواخر العمر

Chapter (12)

Doing Good Deeds Increasingly in Old Age

[As previously stated man's span of life is too short. He passes through childhood, youth, manhood, old age, and senility. Days, months, and years slip away like a lavish wealthy man who spends his fortune gradually and then, awakes too late to find that his wealth came to an end.

﴿ هُوَ الَّذِي خَلَقَكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلاً ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ ثُمَّ لِتَكُونُوا شُيُوخًا وَمِنكُم مَّن يُتَوَفَّى مِن قَبْلُ وَلِتَبْلُغُوا أَجَلاً مُّسَمًّى وَلَعَلَّكُمْ تَعْقِلُونَ ﴾ (غافر ٦٧)

"It is He, Who has created you (Adam) from dust, then from a notfa (mixed semen drops of male and female sexual discharge) then from a clot (a piece of coagulated blood), then brings you forth as an infant, then (makes you grow) to reach the age of full strength, and afterwards to be old (men and women) though some among you die before and you reach an appointed term in order that you may understand. *" (40": 67)

It is well known that the extravagant wealthy man spends lavishly as long as he possesses much money, but when he runs short of money, he starts counting it and keeping what remains with him. Similarly does man as regards his appointed term of life. He should use this valuable resource economically and according to strict rules. Every new day must be considered as a prize given from Allah ﷻ thus, one should benefit from it to the maximum degree.

As regards the rules of Islam the final deeds of man decide his destination whether it be to Paradise or Hellfire, May Allah ﷻ forbid. The Messenger of Allah ﷺ clarified this by his Hadith that says:

عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنَا رَسُولُ اللهِ ﷺ وَهُوَ الصَّادِقُ المَصْدُوقُ، قالَ: (إنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يَبْعَثُ اللهُ مَلَكًا فَيُؤْمَرُ بِأَرْبَعِ كَلِمَاتٍ، وَيُقَالُ لَهُ: اكْتُبْ عَمَلَهُ، وَرِزْقَهُ، وَأَجَلَهُ، وَشَقِيٌّ أَوْ سَعِيدٌ، ثُمَّ يُنْفَخُ فِيهِ الرُّوحُ، فَإِنَّ الرَّجُلَ مِنْكُمْ لَيَعْمَلُ حَتَّى ما يَكُونُ بَيْنَهُ وَبَيْنَ الجَنَّةِ إلاَّ ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ كِتَابُهُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ. وَيَعْمَلُ حَتَّى ما يَكُونُ بَيْنَهُ وَبَيْنَ النَّارِ إلاَّ ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ الجَنَّةِ) . رواه البخاري.

Narrated Abdullah (ibn Mas'oud) ﵁: 'Allah's Messenger, the true and truly inspired ﷺ said: "(The matter of the creation of) a human being is put together in the womb of the mother in forty days, and then he becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period. Then Allah sends an angel who is ordered to write four things. He is ordered to write down his (i.e. the new creature's) deeds, his livelihood, his (date of) death, and whether he will be blessed or wretched (in the Hereafter). Then the soul is breathed into him. So, a man amongst you may do (good) deeds until there is only a cubit between him and Paradise and then what has been written for him decides his behavior and he starts doing the (evil) deeds of the people of the (Hell) Fire[4]. And

[4] Some scholars explain this as referring to those who do good deeds to show off, and not for the sake of Allah ﷻ, thinking that they beguile Allah ﷻ and the believers, but Allah ﷻ causes them to go astray and mocks them. Allah ﷻ says:
"And of mankind, there are some (hypocrites) who say: "We believe in Allah and the Last Day," while in fact they believe not. * They (think to) deceive Allah and those who believe, while they only deceive themselves, and they perceive (it) not. * In their hearts is a disease (of doubt and hypocrisy) and Allah has increased their disease. A painful torment is theirs because they used to tell lies. *" (2: 8-10) And

similarly a man amongst you may do (evil) deeds until there is only a cubit between him and the (Hell) Fire, and then what has been written for him decides his behavior, and he starts doing deeds characteristic of the people of Paradise.'"(Bukhari)

The Messenger of Allah ﷺ urges us to invest every moment in doing good deeds. He says:

عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ: جاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ الله، أَيُّ الصَّدَقَةِ أَعْظَمُ أَجْرًا قَالَ: (أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ شَحِيحٌ، تَخْشَى الْفَقْرَ وَتَأْمُلُ الْغِنَى، وَلاَ تُمْهِلُ حَتَّى إِذَا بَلَغَتِ الْحُلْقُومَ، قُلْتَ: لِفُلاَنٍ كَذَا، وَلِفُلاَنٍ كَذَا، وَقَدْ كَانَ لِفُلاَنٍ). رواه البخاري.

Narrated Abu-Huraira ﷺ: 'A man came to the Prophet ﷺ and asked: "O Allah's Messenger which charity is the most superior in reward?" He replied: "The charity that you give while you are healthy, niggardly and afraid of poverty and wishing to become wealthy. Do not delay it to the time of approaching death and then say: 'Give so much to so and so, and so much to so and so.' (And it already belongs to such and such (his heirs).'" (Bukhari)

Imam Al-Nawawi sheds more light on this subject by compiling the following verses and Hadiths, so let us go through them, and may Allah ﷻ benefit us from them.]

Allah ﷻ says:

﴿ وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ أَوَ لَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ ﴾
(فاطر ٣٧)

"Verily, the hypocrites seek to deceive Allah, but it is He Who deceives them. And when they stand up for the prayer, they stand with laziness and to be seen of men, and they do not remember Allah but little. *" (4: 142)

"Therein they will cry: "Our Lord! Bring us out. We shall do righteous good deeds, not (the evil deeds) that we used to do." (Allah will reply): "Have not We not given you lives long enough, so that whosoever would receive admonition, could receive it? And the warner came to you. So taste you (the evil of your deeds). And for the oppressors (polytheists and wrongdoers…etc.) there is no helper *"' (35: 37)
Commenting on this verse, Ibn Abbas said: 'Allah ﷻ rebukes the oppressors on the Day of Judgment saying: "Have not We given you life (60 years old, 18 years old, 40 years old according to the different opinions of the scholars)?" Ibn Abbas said that whenever one of the people of Madina reached forty years he used to dedicate his time to acts of worship. As to interpreting 'the warner', the scholars say that it is the advent of the last Messenger of Allah ﷺ and some other say that it refers to 'the white hair' one has in the old age .

٨٤- عَنْ أَبِي هُرَيْرَةَ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: (أَعْذَرَ اللهُ إِلَى امْرِئٍ أَخَّرَ أَجَلَهُ حَتَّى بَلَّغَهُ سِتِّينَ سَنَةً). رواه البخاري.

As to the Hadiths:

84. Narrated Abu-Huraira ﷺ; 'The Prophet ﷺ said: "Allah has warned determinately the person who reached the sixty years of old."' (Bukhari)

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١٣ ـ باب فى بيان كثرة طرق الخير

Chapter(13)

About Multiplicity of the Ways of the good Deeds

[The acts of worship, the obligatory and the voluntary, do not alone constitute the means by which man draws near his Lord. No, each action and deed that is done purely and

sincerely for Allah ﷻ is an act of worship. Do not doubt this for Allah's Bounty is spacious, as described in the Noble Koran by many verses. Allah ﷻ says:

"Neither those who disbelieve among the people of the Scripture (the Jews and the Christians) nor the polytheists like that there should be sent down unto you any good from your Lord. But Allah chooses for His Mercy whom He wills. And Allah is the Owner of Great Bounty *" And

﴿ يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَاءُ وَاللهُ ذُو الْفَضْلِ الْعَظِيمِ ﴾ (آل عمران ٧٤)

"He (Allah ﷻ) selects for His Mercy (Islam, the Koran and Prophethood) whom He wills and Allah is the Owner of Great Bounty. *" (3: 74)

حَدَّثَنَا عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ الْجُرَشِيُّ الْيَمَامِيُّ حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ حَدَّثَنَا أَبُو زُمَيْلٍ عَنْ مَالِكِ بْنِ مَرْثَدٍ عَنْ أَبِيهِ عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُــولُ اللَّـــهِ ﷺ تَبَسُّمُكَ فِي وَجْهِ أَخِيكَ لَكَ صَدَقَةٌ وَأَمْرُكَ بِالْمَعْرُوفِ وَنَهْيُكَ عَنِ الْمُــنْكَرِ صَـــدَقَةٌ وَإِرْشَـــادُكَ الرَّجُلَ فِي أَرْضِ الضَّلَالِ لَكَ صَدَقَةٌ وَبَصَرُكَ لِلرَّجُلِ الرَّدِيءِ الْبَصَرِ لَكَ صَدَقَةٌ وَإِمَاطَتُكَ الْحَجَرَ وَالشَّوْكَةَ وَالْعَظْمَ عَنِ الطَّرِيقِ لَكَ صَدَقَةٌ وَإِفْرَاغُكَ مِنْ دَلْوِكَ فِي دَلْوِ أَخِيكَ لَكَ صَدَقَةٌ قَالَ وَفِي الْبَاب عَنْ ابْنِ مَسْعُودٍ وَجَابِرٍ وَحُذَيْفَـــةَ وَعَائِشَةَ وَأَبِي هُرَيْرَةَ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَأَبُو زُمَيْلٍ اسْمُهُ سِمَاكُ بْنُ الْوَلِيدِ الْحَنَفِيُّ *

The Messenger of Allah ﷺ clarifies the matter as saying:

Narrated bu-Zarr: 'The Messenger of Allah ﷺ said: "Receiving your (Muslim) brother with a smile is a charitable deed. Enjoining what is commanded by the religion is a charitable deed. Prohibiting what is prohibited by the religion is a charitable deed. Guiding a man in a place he does not know is a charitable

deed. Removing the pebbles, the throne, and the bones from the road is a charitable deed. And pouring of you bucket in your brother's bucket is a charitable deed. " And

حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكِ بْنِ أَنَسٍ عَنْ سُمَيٍّ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ بَيْنَمَا رَجُلٌ يَمْشِي فِي طَرِيقٍ إِذْ وَجَدَ غُصْنَ شَوْكٍ فَأَخَّرَهُ فَشَكَرَ اللَّهُ لَهُ فَغَفَرَ لَهُ وَفِي الْبَاب عَنْ أَبِي بَرْزَةَ وَابْنِ عَبَّاسٍ وَأَبِي ذَرٍّ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

Narrated Abu-Huraira: 'The Prophet ﷺ said: "While a man was walking he found a thorny branch in the middle of the street and he removed it. Allah ﷻ thanked him and forgave his sins."' And

حديث أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: بَيْنَا رَجُلٌ يَمْشِي فَاشْتَدَّ عَلَيْهِ الْعَطَشُ، فَنَزَلَ بِئْرًا، فَشَرِبَ مِنْهَا، ثُمَّ خَرَجَ[1] فَإِذَا هُوَ بِكَلْبٍ يَلْهَثُ يَأْكُلُ الثَّرَى مِنَ الْعَطَشِ فَقَالَ: لَقَدْ بَلَغَ هذا مِثْلُ الَّذِي بَلَغَ بِي فَمَلأَ خُفَّهُ، ثُمَّ أَمْسَكَهُ بِفِيهِ، ثُمَّ رَقِيَ، فَسَقَى الْكَلْبَ فَشَكَرَ اللهُ لَهُ فَغَفَرَ لَهُ قَالُوا: يَا رَسُولَ اللهِ وَإِنَّ لَنَا فِي الْبَهَائِمِ أَجْرًا قَالَ: فِي كُلِّ كَبِدٍ رَطْبَةٍ أَجْرٌ أخرجه البخاري.

Narrated Abu-Huraira ﷺ: 'Allah's Messenger ﷺ said: "While a man was walking he felt thirsty and went down into a well and drank. When he came out of it, he saw a dog panting and eating mud because of excessive thirst. The man said: "This dog is suffering from thirst as I have suffered." So, he (went down into the well), filled his shoe with water, caught hold of it with his teeth and climbed up and gave it to the dog to drink. Allah ﷻ thanked him for this (good) deed and forgave him." The people asked: "O Allah's Messenger! Is there a reward for us in serving animals?" He replied: "Yes, there is a reward for serving any living creature." (Bukhari)

Thus, a Muslim has many chances to increase his rewards by doing any good deeds that benefit a human being, an

animal, or a bird, provided he does this only for Allah's sake as there is no limit to Allah's Bounty.

And now, it is time to study what Imam Al-Nawawi compiled in this regard. So, let us turn to it.]

﴿ يَسْأَلُونَكَ مَاذَا يُنفِقُونَ قُلْ مَا أَنفَقْتُم مِّنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالأَقْرَبِينَ وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللهَ بِهِ عَلِيمٌ ﴾ (البقرة ٢١٥)

Allah ﷻ said:

"They ask you (O Muhammad!) what they should spend. Say: 'Whatever you spend of good must be for parents and kindred and orphans and the needy and the wayfarers, and whatever you do of good deeds, truly, Allah knows it well.' *" (2" 215) And

﴿ مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا ثُمَّ إِلَى رَبِّكُمْ تُرْجَعُونَ ﴾ (الجاثية١٥)

"Whosoever does a good deed, it is for his own-self, and whosoever does evil, it is against (his own-self). Then to your Lord you will be returned. *" (45: 15)

There are many verses related to this topic. As to the Hadiths, they are too many to count. So, we will just mention few of them:

٨٥- عَنْ أَبِي ذَرٍّ رَضِيَ اللهُ عَنْهُ قَالَ: سَأَلْتُ النَّبِيَّ ﷺ: أيّ الْعَمَلِ أَفْضَلُ قَالَ: (إِيمَانٌ بِاللهِ، وَجِهَادٌ فِي سَبِيلِه). قُلْتُ: فَأَيّ الرِّقَابِ أَفْضَلُ قَالَ: (أَغْلَاهَا ثَمَنًا، وَأَنْفَسُهَا عِنْدَ أَهْلِهَا). قُلْتُ: فَإِنْ لَمْ أَفْعَلْ قَالَ: (تُعِينُ صَانِعًا، أو تَصْنَعُ لأَخْرَقَ). قَالَ: فَإِنْ لَمْ أَفْعَلْ قَالَ: (تَدَعُ النَّاسَ مِنَ الشَّرِّ، فَإِنَّهَا صَدَقَةٌ تَصَدَّقُ بِهَا عَلَى نَفْسِكَ). رواه البخاري.

85. Narrated Abu-Zarr ﷺ: "I asked the Prophet ﷺ What is the best deed?" He replied: "To believe in Allah and to fight for His Cause." I then asked: "What is the best kind of manumission (of slaves)?" He replied: "The manumission of the most expensive slave and the one most beloved by his master." I said: "If I cannot afford to do that?" He said: "Help the weak or do good for a person who cannot work for himself." I said: "If I cannot do that?" He said: "Refrain from harming others. For, this will be regarded as a charitable deed for your own good."' (Bukhari)

٨٦- حديث أَبِي هُرَيْرَةَ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: كُلُّ سُلاَمَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ، كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ[1] يَعْدِلُ بَيْنَ اثْنَيْنِ صَدَقَةٌ، وَيُعِينُ الرَّجُلَ عَلَى دَابَّتِهِ فَيَحْمِلُ عَلَيْهَا أَوْ يَرْفَعُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ، وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ وَكُلُّ خَطْوَةٍ يَخْطُوهَا إِلَى الصَّلاَةِ صَدَقَةٌ، وَيُمِيطُ الأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ أخرجه البخاري .

86. Narrated Abu-Huraira ﷺ" 'Allah's Messenger ﷺ said: "One should give in charity for every joint of the human body (as a sign of gratitude to Allah) everyday the sun rises. To judge justly between two people is regarded as giving in charity; and to help a man concerning his riding animal by helping him to ride it or by lifting his luggage on to it, is also regarded as giving in charity; to say a good word is also giving in charity; every step taken on one's way to offer the compulsory prayer (in the mosque) is also giving in charity; and to remove a harmful thing from the path is also giving in charity." (Bukhari)

٨٧- عَــنْ أَبِي هُرَيْرَةَ ﷺ قَالَ: جَاءَ الْفُقَرَاءُ إِلَى النَّبِيِّ ﷺ فَقَالُوا: ذَهَبَ أَهْلُ الدُّثُــورِ مِــنَ الأَمْــوَالِ بِالدَّرَجَاتِ الْعُلاَ وَالنَّعِيمِ الْمُقِيمِ: يُصَلُّونَ كَمَا نُصَلِّي،

وَيَصُــومُونَ كَمَــا نَصُــومُ، وَلَهُــمْ فَضْلُ أَمْوَالٍ، يَحُجُّونَ بِهَا وَيَعْتَمِرُونَ، وَيُجَــاهِدُونَ وَيَتَصَــدَّقُونَ. قَالَ: (أَلاَ أُحَدِّثُكُمْ بِأَمْرٍ إِنْ أَخَذْتُمْ بِهِ، أَدْرَكْتُمْ مَنْ سَــبَقَكُمْ، وَلَمْ يُدْرِكْكُمْ أَحَدٌ بَعْدَكُمْ، وَكُنْتُمْ خَيْرَ مَنْ أَنْتُمْ بَيْنَ ظَهْرَانَيْهِم، إِلاَّ مَنْ عَمِلَ مِثْلَهُ تُسَبِّحُونَ وَتَحْمَدُونَ وَتُكَبِّرُونَ، خَلْفَ كُلِّ صَلاَةٍ، ثَلاَثًا وَثَلاَثِينَ) .

87. Narrated Abu-Huraira : 'Some poor people came to the Prophet ﷺ and said: "The wealthy people will get higher rewards and will have permanent enjoyment. They offer the prayer as we do and observe fasting as we do. They have more money with which they can perform Al-Hajj and Al-Omra, fight and struggle in Allah's Cause, and give in charity. The Prophet ﷺ said: "Would I not tell you a thing that if you acted on it you would draw near to those who have surpassed you? Nobody would precede you and you would be better than the people amongst whom you live, except those who would do the same. Say Sobhan Allah WAlhamdo lillah Allah Akbar thirty three times each after every (compulsory) prayer."

٨٨- عَــنْ أَبِــي ذَرٍّ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: لاَ تَحْقِرَنَّ مِنَ المَعْرُوفِ شَيْئًا، وَلَوْ أَنْ تَلْقَى أَخَاكَ بِوَجْهٍ طَلْقٍ * مسلم.

88. Narrated Abu-Zarr ﷺ: 'Allah's Messenger ﷺ said: "Do not consider any act of goodness insignificant, even if it is meeting your brother with a cheerful face. *" (Muslim)

٨٩- حديث أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: كُلُّ سُلاَمَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ، كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ[1] يَعْدِلُ بَيْنَ اثْنَيْنِ صَدَقَةٌ، وَيُعِينُ الرَّجُلَ عَلَى دَابَّتِهِ فَيَحْمِلُ عَلَيْهَا أَو يَرْفَعُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ، وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ وَكُلُّ خَطْوَةٍ يَخْطُوهَا إِلَى الصَّلاَةِ صَدَقَةٌ، وَيُمِيطُ الأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ أخرجه البخاري .

89. Narrated Abu-Huraira ﵁: 'Allah's Messenger ﷺ said: "One should give in charity for every joint of the human body (as a sign of gratitude to Allah) everyday the sun rises. To judge justly between two people is regarded as giving in charity, and to help a man concerning his riding animal by helping him to ride it or by lifting his luggage on to it, is also regarded as giving in charity, to say a good word is also giving in charity, every step taken on one's way t o offer the compulsory prayer (in the mosque) is also giving in charity and to remove a harmful thing from the way is also giving in charity." (Bukhari)

٩٠- حديث أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قالَ: مَنْ غَدَا إِلَى الْمَسْجِدِ وَرَاحَ أَعَدَّ اللهُ لَهُ نُزُلَهُ مِنَ الْجَنَّةِ كُلَّمَا غَدَا أَوْ رَاحَ أخرجه البخاري.

90. Narrated Abu-Huraira ﵁: 'The Prophet ﷺ said: "Allah will prepare for him who goes to the mosque in the early morning and in the afternoon (for the congregational prayer) an honorable place in Paradise with good hospitality whenever he so does."'

٩١- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: (يَا نِسَاءَ الْمُسْلِمَاتِ، لاَ تَحْقِرَنَّ جَارَةٌ لِجَارَتِهَا، وَلَوْ فِرْسِنَ شَاةٍ). رواه البخاري.

91. Narrated Abu-Huraira ﵁: 'The Prophet ﷺ said: "O Muslim women! None of you should look down upon the gift sent by her neighbor even if she presented her with a meatless ewe's hoof (fleshless part of legs)."' (Bukhari)

٩٢- حَدَّثَنَا عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ الْجُرَشِيُّ الْيَمَامِيُّ حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ حَدَّثَنَا أَبُو زُمَيْلٍ عَنْ مَالِكِ بْنِ مَرْثَدٍ عَنْ أَبِيهِ عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ تَبَسُّمُكَ فِي وَجْهِ أَخِيكَ لَكَ صَدَقَةٌ وَأَمْرُكَ بِالْمَعْرُوفِ وَنَهْيُكَ عَنِ الْمُنْكَرِ صَدَقَةٌ وَإِرْشَادُكَ الرَّجُلَ فِي أَرْضِ الضَّلَالِ لَكَ صَدَقَةٌ وَبَصَرُكَ لِلرَّجُلِ الرَّدِيءِ الْبَصَرِ لَكَ صَدَقَةٌ وَإِمَاطَتُكَ الْحَجَرَ وَالشَّوْكَةَ

وَالْعَظْــمَ عَنِ الطَّرِيقِ لَكَ صَدَقَةٌ وَإِفْرَاغُكَ مِنْ دَلْوِكَ فِي دَلْوِ أَخِيكَ لَكَ صَدَقَةٌ قَالَ وَفِي الْبَاب عَنْ ابْنِ مَسْعُودٍ وَجَابِرٍ وَحُذَيْفَةَ وَعَائِشَةَ وَأَبِي هُرَيْرَةَ قَالَ أبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَأَبُو زُمَيْلٍ اسْمُهُ سِمَاكُ بْنُ الْوَلِيدِ الْحَنَفِيُّ *

92. Narrated Abu-Zarr: 'The Messenger of Allah ﷺ said: "Receiving your (Muslim) brother with a smile is a charitable deed. Enjoining what is commanded by the religion is a charitable deed. Prohibiting what is prohibited by the religion is a charitable deed. Guiding a man in a place he does not know is a charitable deed. Removing the pebbles, the throne, and the bones from the road is a charitable deed. And pouring of you bucket in your brother's bucket is a charitable deed." (At-Termizi).

٩٣- حديث أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: بَيْنَا رَجُلٌ يَمْشِي فَاشْتَدَّ عَلَيْهِ الْعَطَشُ، فَنَزَلَ بِئْرًا، فَشَرِبَ مِنْهَا، ثُمَّ خَرَجَ[1] فَإِذَا هُوَ بِكَلْبٍ يَلْهَثُ يَأْكُلُ الثَّرَى مِنَ الْعَطَشِ فَقَالَ: لَقَدْ بَلَغَ هذَا مِثْلُ الَّذِي بَلَغَ بِي فَمَلأَ خُفَّهُ، ثُمَّ أَمْسَكَهُ بِفِيهِ، ثُمَّ رَقِيَ، فَسَقَى الْكَلْبَ فَشَكَرَ اللهُ لَهُ فَغَفَرَ لَهُ قَالُوا: يَا رَسُولَ اللهِ وَإِنَّ لَنَا فِي الْبَهَائِمِ أَجْرًا قَالَ: فِي كُلِّ كَبِدٍ رَطْبَةٍ أَجْرٌ أخرجه البخاري.

93. Narrated Abu-Huraira ﷺ: 'Allah's Messenger ﷺ said: "While a man was walking he felt thirsty and went down into a well and drank. When he came out, he saw a dog panting and eating mud because of excessive thirst. The man said: "This dog is suffering from thirst as I have suffered." So, he (went down into the well), filled his shoe with water, caught hold of it with his teeth and climbed up and gave it to the dog to drink. Allah ﷻ thanked him for this (good) deed and forgave him." The people asked: "O Allah's Messenger! Is there a reward for us in serving (the) animals?" He replied: "Yes, there is a reward for serving any living creature."' (Bukhari)

٩٤- حَدَّثَنَا هَنَّادٌ قَالَ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْــرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ أَتَى الْجُمُعَةَ فَدَنَــا وَاسْتَمَعَ وَأَنْصَتَ غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ وَزِيَادَةُ ثَلاثَةِ أَيَّامٍ وَمَنْ مَسَّ الْحَصَى فَقَدْ لَغَا قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

94. Narrated Abu-Huraira : 'The Messenger of Allah ﷺ said: "He that performed wodou' perfectly, then he came to the Friday Prayer, sat as near as possible (to the imam), and listened with calmness and attention, the sins he committed from the last Friday until that one will be forgiven, plus an extra period of three days and he that touched the pebbles, he is considered as uttering nonsense ."

٩٥- حَدَّثَنَا إِسْحَقُ بْنُ مُوسَى الأَنْصَارِيُّ حَدَّثَنَا مَعْنُ بْنُ عِيسَى الْقَزَّازُ حَدَّثَنَا مَــالِكُ بْنُ أَنَسٍ ح و حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِك عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: " إِذَا تَوَضَّأَ الْعَبْدُ الْمُسْلِمُ أَوِ الْمُؤْمِنُ فَغَسَلَ وَجْهَهُ خَرَجَتْ مِنْ وَجْهِهِ كُلُّ خَطِيئَةٍ نَظَرَ إِلَيْهَا بِعَيْنَيْهِ مَعَ الْمَاءِ أَوْ مَعَ آخِــرِ قَطْــرِ الْمَاءِ أَوْ نَحْوَ هَذَا وَإِذَا غَسَلَ يَدَيْهِ خَرَجَتْ مِنْ يَدَيْهِ كُلُّ خَطِيئَةٍ بَطَشَــتْهَا يَدَاهُ مَعَ الْمَاءِ أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ حَتَّى يَخْرُجَ نَقِيًّا مِنَ الذُّنُوبِ. قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَهُوَ حَدِيثُ مَالِك عَنْ سُهَيْلٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ وَأَبُو صَالِحٍ وَالِدُ سُهَيْلٍ هُوَ أَبُو صَالِحٍ السَّمَّانُ وَاسْمُهُ ذَكْوَانُ وَأَبُــو هُرَيْــرَةَ اخْتُلِفَ فِي اسْمِهِ فَقَالُوا عَبْدُ شَمْسٍ وَقَالُوا عَبْدُ اللَّهِ بْنُ عَمْرٍو وَهَكَــذَا قَــالَ مُحَمَّدُ بْنُ إِسْمَعِيلَ وَهُوَ الأَصَحُّ قَالَ أَبو عِيسَى وَفِي الْبَاب عَنْ عُثْمَانَ بْنِ عَفَّانَ وَثَوْبَانَ وَالصُّنَابِحِيِّ وَعَمْرِو بْنِ عَبَسَةَ وَسَلْمَانَ وَعَبْدِ اللَّهِ بْنِ عَمْــرٍو وَالصُّــنَابِحِيُّ الَّــذِي رَوَى عَنْ أَبِي بَكْرٍ الصِّدِّيقِ لَيْسَ لَهُ سَمَاعٌ مِنْ رَسُــولِ اللَّهِ ﷺ وَاسْمُهُ عَبْدُ الرَّحْمَنِ بْنُ عُسَيْلَةَ وَيُكْنَى أَبَا عَبْدِ اللَّهِ رَحَلَ إِلَى

النَّبِـــيِّ ﷺ فَقَبِضَ النَّبِيُّ ﷺ وَهُوَ فِي الطَّرِيقِ وَقَدْ رَوَى عَنِ النَّبِيِّ ﷺ أَحَادِيثَ وَالصُّـــنَابِحُ بْنُ الأَعْسَرِ الأَحْمَسِيُّ صَاحِبُ النَّبِيِّ ﷺ يُقَالُ لَهُ الصُّنَابِحِيُّ أَيْضًا وَإِنَّمَا حَدِيثُهُ قَالَ سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ إِنِّي مُكَاثِرٌ بِكُمُ الأُمَمَ فَلا تَقْتَتِلُنَّ بَعْدِي *

95. Narrated Abu-Huraira : 'The Messenger of Allah ﷺ said: "When a Muslim or a believing servant performs ablution and washes his face, each sin his eyes have committed drops with the water, or with the last drop of water, or he said similar words to that effect. And when he washes his hands, each sin his hands have committed drops with the water or with the last drop of water until he comes out purified from sins."

٩٦- حَدَّثَـــنَا عَلِـــيُّ بْنُ حُجْرٍ أَخْبَرَنَا إِسْمَعِيلُ بْنُ جَعْفَرٍ عَنِ الْعَلاءِ بْنِ عَبْدِ الرَّحْمَـــنِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ الصَّلَوَاتُ الْخَمْسُ وَالْجُمُعَـــةُ إِلَى الْجُمُعَةِ كَفَّارَاتٌ لِمَا بَيْنَهُنَّ مَا لَمْ تُغْشَ الْكَبَائِرُ قَالَ وَفِي الْبَاب عَـــنْ جَابِرٍ وَأَنَسٍ وَحَنْظَلَةَ الأُسَيِّدِيِّ قَالَ أَبو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ *

96. Narrated Abu-Huraira : 'The Messenger of Allah ﷺ said: "The five prayers and the Friday prayers atone for (the sins) in between them, as long as the major sins have not been committed." (At-Termizi)

٩٧- حَدَّثَـــنَا عَلِـــيُّ بْنُ حُجْرٍ أَخْبَرَنَا إِسْمَعِيلُ بْنُ جَعْفَرٍ عَنِ الْعَلاءِ بْنِ عَبْدِ الرَّحْمَـــنِ عَـــنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ أَلا أَدُلُّكُمْ عَلَى مَا يَمْحُو اللَّهُ بِهِ الْخَطَايَا وَيَرْفَعُ بِهِ الدَّرَجَاتِ قَالُوا بَلَى يَا رَسُولَ اللَّهِ. قَالَ إِسْبَاغُ الْوُضُوءِ عَلَى الْمَكَارِهِ وَكَثْرَةُ الْخُطَا إِلَى الْمَسَاجِدِ وَانْتِظَارُ الصَّلاةِ بَعْدَ الصَّلاةِ فَذَلِكُمُ الرِّبَاطُ. وحَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنِ الْعَلاءِ نَحْوَهُ وَقَالَ

قُتَيْبَةُ فِي حَدِيثِهِ فَذَلِكُمُ الرِّبَاطُ فَذَلِكُمُ الرِّبَاطُ فَذَلِكُمُ الرِّبَاطُ ثَلاثًا قَالَ أبو عيسَى وَفِي الْبَاب عَنْ عَلِيٍّ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَابْنِ عَبَّاسٍ وَعَبِيدَةَ وَيُقَالُ عُبَيْدَةُ بْنُ عَمْـــرٍو وَعَائِشَـــةَ وَعَبْدِ الرَّحْمَنِ بْنِ عَائِشٍ الْحَضْرَمِيِّ وَأَنَسٍ قَالَ أبو عيسَى وَحَدِيـــثُ أَبِـــي هُرَيْـــرَةَ فِي هَذَا الْبَابِ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعلاءُ بْنُ عَبْدِ الرَّحْمَنِ هُوَ ابْنُ يَعْقُوبَ الْجُهَنِيُّ الْحُرَقِيُّ وَهُوَ ثِقَةٌ عِنْدَ أَهْلِ الْحَدِيثِ *

97. Narrated Abu-Huraira :'The Messenger of Allah ﷺ said: "Should I guide you to what Allah effaces sins with, and raises ranks with?" They said: "Yes indeed O Messenger of Allah!." He said: "Perfecting wodou', even it is inconvenient for one of you[5], having as many paces to the mosques as you can, and waiting for the prayer after the prayer [6].'"(At-Termizi).

٩٨- عَـــنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ الله ﷺ قَالَ: (مَنْ صَلَّى الْبَرْدَيْنِ دَخَلَ الْجَنَّةَ). رواه البخاري.

98. Narrated Abu-Musa ﷺ: 'Allah's Messenger ﷺ said: "Whoever performed the two prayers (referring to Al-asr and Al-fajr) will enter Paradise." (Bukhari)

٩٩- حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا عِيسَى بْنُ يُونُسَ حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ صَلاةِ الرَّجُلِ وَهُوَ قَاعِدٌ فَقَالَ مَنْ صَلَّى قَائِمًا فَهُوَ أَفْضَلُ وَمَنْ صَلَّى قَاعِدًا فَلَهُ نِصْفُ أَجْرِ الْقَائِمِ وَمَنْ صَـــلَّى نَائِمًـــا فَلَهُ نِصْفُ أَجْرِ الْقَاعِدِ قَالَ وَفِي الْبَاب عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَأَنَسٍ

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[5] Such as during freezing weather or when one feels pain due to using water.

[6] This means to intend performing a next prayer after performing the present one. This does not mean that one abandons the lawful means of earning living and stays in the mosque all the time. [trans.]

وَالسَّائِبِ وَابْنِ عُمَرَ قَالَ أبو عيسى حَدِيثُ عِمْرَانَ بْنِ حُصَيْنٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ إِبْرَاهِيمَ بْنِ طَهْمَانَ بِهَذَا الإِسْنَادِ إلا أَنَّهُ يَقُولُ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ صَلاةِ الْمَرِيضِ فَقَالَ صَلِّ قَائِمًا فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا فَإِنْ لَمْ تَسْتَطِعْ فَعَلَى جَنْبٍ حَدَّثَنَا بِذَلِكَ هَنَّادٌ حَدَّثَنَا وَكِيعٌ عَنْ إِبْرَاهِيمَ بْنِ طَهْمَانَ عَنْ حُسَيْنٍ الْمُعَلِّمِ بِهَذَا الْحَدِيثِ قَالَ أبو عيسى وَلا نَعْلَمُ أَحَدًا رَوَى عَنْ حُسَيْنٍ الْمُعَلِّمِ نَحْوَ رِوَايَةِ إِبْرَاهِيمَ بْنِ طَهْمَانَ وَقَدْ رَوَى أبو أُسَامَةَ وَغَيْرُ وَاحِدٍ عَنْ حُسَيْنٍ الْمُعَلِّمِ نَحْوَ رِوَايَةِ عِيسَى بْنِ يُونُسَ وَمَعْنَى هَذَا الْحَدِيثِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ فِي صَلاةِ التَّطَوُّعِ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ أَشْعَثَ بْنِ عَبْدِ الْمَلِكِ عَنِ الْحَسَنِ قَالَ إِنْ شَاءَ الرَّجُلُ صَلَّى صَلاةَ التَّطَوُّعِ قَائِمًا وَجَالِسًا وَمُضْطَجِعًا وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي صَلاةِ الْمَرِيضِ إِذَا لَمْ يَسْتَطِعْ أَنْ يُصَلِّيَ جَالِسًا فَقَالَ بَعْضُ أَهْلِ الْعِلْمِ يُصَلِّي عَلَى جَنْبِهِ الأَيْمَنِ وَقَالَ بَعْضُهُمْ يُصَلِّي مُسْتَلْقِيًا عَلَى قَفَاهُ وَرِجْلاهُ إِلَى الْقِبْلَةِ قَالَ سُفْيَانُ الثَّوْرِيُّ فِي هَذَا الْحَدِيثِ مَنْ صَلَّى جَالِسًا فَلَهُ نِصْفُ أَجْرِ الْقَائِمِ قَالَ هَذَا لِلصَّحِيحِ وَلِمَنْ لَيْسَ لَهُ عُذْرٌ يَعْنِي فِي النَّوَافِلِ فَأَمَّا مَنْ كَانَ لَهُ عُذْرٌ مِنْ مَرَضٍ أَوْ غَيْرِهِ فَصَلَّى جَالِسًا فَلَهُ مِثْلُ أَجْرِ الْقَائِمِ وَقَدْ رُوِيَ فِي بَعْضِ هَذَا الْحَدِيثِ مِثْلُ قَوْلِ سُفْيَانَ الثَّوْرِيِّ *

99. Narrated Imran ibn Hosayn: 'I asked the Messenger of Allah ﷺ about a man's prayer while sitting and he said: "He that performed the prayer standing, is better. And he that performed the prayer sitting, he will have half the reward of the one performing it standing. And he that performed it lying down will have the half reward of the one performing it sitting."'

Some of the people of knowledge said that this Hadith refers to the voluntary prayer. Al-Hasan said: 'A man has the free choice to perform the voluntary prayer standing, sitting, or lying down.' The people of knowledge differed about the sick person who cannot perform the prayer sitting. Some of them

said that he should perform it lying down on his right side, and some others said that he should perform it lying down on his back with his feet facing qibla.

Sofyan Al-Thawri said that the Hadith that says: "And he that performed the prayer sitting, will have half the reward of the one performing it standing," refers to the one who is healthy or who that has no valid excuse [for sitting] when he performs the voluntary prayers. As for the one who is sick or has a valid excuse and performed the prayer sitting, he will have the same reward as the one performing it standing.

١٠٠- عَـنْ جابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قالَ: (كُلُّ مَعْرُوفٍ صَدَقَةٌ). رواه البخاري.

100. Narrated Jaber ibn Abdullah (may Allah be pleased with them): 'The Prophet ﷺ said: "Enjoining all that is just is a giving in charity."' (Bukhari)

١٠١- عَنْ أَنَسٍ ﷺ قالَ: قالَ رَسُولُ اللهِ ﷺ: (ما مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا أَوْ يَـزْرَعُ زَرْعًا، فَيَأْكُلُ مِنْهُ طَيْرٌ، أَوْ إِنْسانٌ، أَوْ بَهِيمَةٌ، إِلاَّ كانَ لَهُ بِهِ صَدَقَةٌ). رواه البخاري.

101. Narrated Anas ibn Malek ﷺ: 'Allah's Messenger ﷺ said: "There is none amongst the Muslims who plants a tree or sows seeds and then a bird, or a person, or an animal eats from it, but it is regarded as a charitable gift from him."' (Bukhari)

١٠٢- عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قالَ: قالَ رَسُولُ اللهِ ﷺ: (أَرْبَعُونَ خَصْلَةً، أَعْلاَهُنَّ مَنِيحَةُ الْعَنْزِ، ما مِنْ عامِلٍ يَعْمَلُ بِخَصْلَةٍ مِنْهَا: رَجاءَ ثَوَابِها، وتَصْدِيقَ مَوْعُودِهَا، إِلاَّ أَدْخَلَهُ اللهُ بِهَا الجَنَّةَ). رواه البخاري.

102. Abdullah ibn Amr (may Allah be pleased with them) narrated that Allah's Messenger ﷺ said: “There are forty good qualities (virtuous deeds) and the best of them is the Maneehah[7] of a goat, and anyone who does one of these virtuous deeds hoping for Allah's Reward, with firm confidence that he will get it, then Allah will admit him into Paradise because of it.” (Bukhari)

١٠٣- عَنْ عَدِيِّ بْنِ حاتِمٍ رَضِيَ اللهُ عَنْهُ قَالَ: كُنْتُ عِنْدَ رَسُولِ اللهِﷺ فَجَاءَهُ رَجُلاَنِ، أَحَدُهُما يَشْكُو الْعَيْلَةَ، وَالآخَرُ يَشْكُو قَطْعَ السَّبِيلِ، فَقَالَ رَسُولُ اللهِﷺ : (أَمَّا قَطْعُ السَّبِيلِ: فَإِنَّهُ لاَ يَأْتِي عَلَيْكَ إِلاَّ قَلِيلٌ، حَتَّى تَخْرُجَ الْعِيرُ إِلَى مَكَّةَ بِغَيْرِ خَفِيرٍ، وَأَمَّا الْعَيْلَةُ: فَإِنَّ السَّاعَةَ لاَ تَقُومُ، حَتَّى يَطُوفَ أَحَدُكُمْ بِصَدَقَتِهِ، لاَ يَجِدُ مَنْ يَقْبَلُهَا مِنْهُ، ثُمَّ لَيَقِفَنَّ أَحَدُكُمْ بَيْنَ يَدَيِ اللهِ، لَيْسَ بَيْنَهُ وَبَيْنَهُ حِجَابٌ، وَلاَ تَرْجُمَانٌ يُتَرْجِمُ لَهُ، ثُمَّ لَيَقُولَنَّ لَهُ: أَلَمْ أُوتِكَ مالًا فَلَيَقُولَنَّ: بَلَى، ثُمَّ لَيَقُولَنَّ: أَلَمْ أُرْسِلْ إِلَيْكَ رَسُولًا فَلَيَقُولَنَّ: بَلَى، فَيَنْظُرُ عَنْ يَمِينِهِ فَلاَ يَرَى إِلاَّ النَّارَ، ثُمَّ يَنْظُرُ عَنْ شِمَالِهِ فَلاَ يَرَى إِلاَّ النَّارَ، فَلْيَتَّقِيَنَّ أَحَدُكُمُ النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ، فَإِنْ لَمْ يَجِدْ فَبِكَلِمَةٍ طَيِّبَةٍ). رواه البخاري.

103. Narrated Uday ibn Hatem ﷺ: ‘While I was sitting with Allah's Messenger ﷺ two people came to him, one of them complained about his poverty and the other complained about the prevalence of robberies. Allah's Messenger ﷺ said: “As regards stealing and robberies, there will shortly come a time when a caravan will go to Mecca (from Madina) without any guard. And regarding poverty, the Hour (the Day of Judgment) will not be established until one of you walks

[7] Al Maneehah is giving a goat, ewe, or a camel to some one for them to drink its milk. Al Maneehah is to be returned to its original owner.

around with a charitable donation and will not find anybody to accept it. And (no doubt) each one of you will stand in front of Allah ﷻ and there will be neither a screen nor an interpreter between him and Allah ﷻ. Allah will ask him: "Have I not given you wealth?" He will reply in the affirmative. Allah ﷻ will further ask: "Have I not sent a Messenger to you?" And again that person will reply in the affirmative. Then he will look to his right and he will see nothing but Hellfire and he will look to his left and will see nothing but Hellfire. So let each one of you save himself from Hellfire, even by giving half of a dried-date (in charity). And if you do not find a half of a dried-date (to give in charity), then (you can do it through saying) a kind word to your Muslim brother."' (Bukhari)

١٠٤- عَنْ أَبِي مُوسى رَضِيَ اللهُ عَنْهُ:عَنِ النَّبِيِّ ﷺ قَالَ: (عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ). فَقَالوا: يَا نَبِيَّ اللهِ، فَمَنْ لَمْ يَجِدْ قَالَ: (يَعْمَلُ بِيَدِهِ، فَيَنْفَعُ نَفْسَهُ وَيَتَصَدَّقُ). قَالُوا: فَإِنْ لَمْ يَجِدْ قَالَ: (يُعِينُ ذَا الحَاجَةِ المَلْهُوفَ). قَالُوا: فَإِنْ لَمْ يَجِدْ قَالَ: (فَلْيَعْمَلْ بِالمَعْرُوفِ، وَلْيُمْسِكْ عَنِ الشَّرِّ، فَإِنَّهَا لَهُ صَدَقَةٌ). رواه البخاري.

104. Narrated Abu-Musa ﷺ: 'The Prophet ﷺ said: "Every Muslim has to give in charity. The people asked: "O Allah's Prophet! If someone has nothing to give, what should he do?" He said: "He should work with his hands and benefit himself and also give in charity (from what he earns)." The people further asked: "If he cannot do even that? " He replied: "He should help the one needing help." Then the people asked: "If he cannot do that?" He replied: "Then he should perform all that is good (i.e. enjoin what is just (Islamic Monotheism, and all that Islam has ordained)) and keep away from all that is evil (i.e. disbelief, polytheism, and all that Islam has forbidden) and these will be regarded as charitable deeds."' (Bukhari)

١٤ ـ باب فى الاقتصاد فى الطاعة

Chapter (14)

About Moderation in the Acts of Obedience

[Islam is the religion of moderation and ease. It is the religion that gives the body and the spirit their due rights. A Muslim is forbidden to neglect his lawful desires that support him to worship Allah ﷻ moderately.

The Muslim should work for the Hereafter as if he could die the next day and he should work for his life as if he could live forever. Thus, moderation in the acts of worship and in enjoyment of the worldly delights is ordered by Islam.

Those who go to the extremes are liable to go astray and are not liable to reach the destination they hope for.

Allah ﷻ mentions this in His Book, The Noble Koran, which narrates to us what the wise men said to Qaroon (Korah):

﴿ إِنَّ قَارُونَ كَانَ مِن قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ وَآتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ أُولِي الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لاَ تَفْرَحْ إِنَّ اللهَ لاَ يُحِبُّ الْفَرِحِينَ (٧٦) وَابْتَغِ فِيمَا آتَاكَ اللهُ الدَّارَ الآخِرَةَ وَلاَ تَنسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِن كَمَا أَحْسَنَ اللهُ إِلَيْكَ وَلاَ تَبْغِ الْفَسَادَ فِي الأَرْضِ إِنَّ اللهَ لاَ يُحِبُّ الْمُفْسِدِينَ (٧٧) ﴾ (القصص ٧٦-٧٧)

"Verily, Qaroon (Korah) was of Moses people, but he behaved arrogantly towards them. And We gave him of the treasures that of which the keys would have been a burden to a body of strong men. Remember when his people said to him: 'Do not rejoice (with ungratefulness to Allah's Favors). Verily! Allah likes not the jubilant (with ungratefulness to

Allah's Favors). * But seek, with that (wealth) which Allah has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world; and do good as Allah has been good to you, and seek not mischief in the land. Verily, Allah likes not the those who do mischief. *" (28: 76-77)

The Noble Koran wonders about those who deprive themselves from enjoyment of the wholesome things that Allah ﷻ has permitted them to enjoy, drawing their attention to the fact that only unwholesome things along with open and concealed lewdness are forbidden. The Noble Koran says:

﴿ يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ وكُلُوا وَاشْرَبُوا وَلاَ تُسْرِفُوا إِنَّهُ لاَ يُحِبُّ الْمُسْرِفِينَ (٣١) قُلْ مَنْ حَرَّمَ زِينَةَ اللهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالْطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ كَذَلِكَ نُفَصِّلُ الأَيَاتِ لِقَوْمٍ يَعْلَمُونَ (٣٢) قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَن تُشْرِكُوا بِاللهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَن تَقُولُوا عَلَى اللهِ مَا لاَ تَعْلَمُونَ (٣٣) ﴾ (الأعراف ٣١-٣٣)

"O Children of Adam! Take your adornment (by wearing your clean clothes) while praying (and going round Ka'aba), and eat and drink, but waste not through extravagance. Certainly, He (Allah) likes not those who waste through extravagance. * Say (O Muhammad!): "Who has forbidden the adoration with clothes given by Allah, which He has produced for His slaves, and the wholesome sustenance (He has provided you with)?" Say: "They are, in the life of this world, for those who believe (and) exclusively for them (the believers) on the Day of Resurrection (the disbelievers will not share them)." Thus We expound the verses in detail for people who have knowledge. * Say: (O Muhammad!): "(But)

the things that my Lord has indeed forbidden are Al-fawahish (the great evil sins, every kind of unlawful sexual intercourse and the like) whether committed openly or secretly, unrighteous oppression, joining partners (in worship) with Allah for which He has given no authority, and saying things about Allah of which you have no knowledge."" (7: 31-33)

Some of those who proscribe what Allah ﷻ has legalized abandon wealth under the false claim that it is evil for man to have wealth. The Messenger of Allah ﷺ refutes their allegation in the following Hadith compiled by Ibn Majah:

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سُلَيْمَانَ عَنْ مُعَاذِ بْنِ عَبْدِ اللَّهِ بْنِ خُبَيْبٍ عَنْ أَبِيهِ عَنْ عَمِّهِ قَالَ كُنَّا فِي مَجْلِسٍ فَجَاءَ النَّبِيُّ ﷺ وَعَلَى رَأْسِهِ أَثَرُ مَاءٍ فَقَالَ لَهُ بَعْضُنَا نَرَاكَ الْيَوْمَ طَيِّبَ النَّفْسِ فَقَالَ أَجَلْ وَالْحَمْدُ لِلَّهِ ثُمَّ أَفَاضَ الْقَوْمُ فِي ذِكْرِ الْغِنَى فَقَالَ لَا بَأْسَ بِالْغِنَى لِمَنِ اتَّقَى وَالصِّحَّةُ لِمَنِ اتَّقَى خَيْرٌ مِنَ الْغِنَى وَطِيبُ النَّفْسِ مِنَ النَّعِيمِ *

Narrated Abdullah ibn Khobayb from his cousin: 'Once, we were sitting and the Prophet ﷺ came with some traces of water on his hair. We said: "We see you in good mood today." The Prophet ﷺ said: "Indeed, this true." The people started talking about riches and the Messenger of Allah ﷺ said: "There is no harm in wealth as long as one fears Alla h ﷻ. There is no harm in health as long as one fears Allah ﷻ. And being contended is of blessing."'

This Hadith shows that the Muslim is permitted to possess any property under the following conditions:

1. That they are earned lawfully (i.e. he should not to go to the extreme and steals them, etc.). At the same time, he is forbidden from slackening in obtaining legitimately earned property.

2. That they should be used lawfully (i.e. he should not to go to the extreme and use them wastefully or withhold them).3. That any due zakat should be paid on them.

In the following Hadith, the Messenger of Allah ﷺ sheds light about this subject. The Hadith says:

حَدَّثَنَا بِشْرُ بْنُ هِلالٍ الصَّوَّافُ الْبَصْرِيُّ حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ أَبِي طَارِقٍ عَنِ الْحَسَنِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ يَأْخُذُ عَنِّي هَؤُلاءِ الْكَلِمَاتِ فَيَعْمَلُ بِهِنَّ أَوْ يُعَلِّمُ مَنْ يَعْمَلُ بِهِنَّ فَقَالَ أَبُو هُرَيْرَةَ فَقُلْتُ أَنَا يَا رَسُولَ اللَّهِ فَأَخَذَ بِيَدِي فَعَدَّ خَمْسًا وَقَالَ اتَّقِ الْمَحَارِمَ تَكُنْ أَعْبَدَ النَّاسِ وَارْضَ بِمَا قَسَمَ اللَّهُ لَكَ تَكُنْ أَغْنَى النَّاسِ وَأَحْسِنْ إِلَى جَارِكَ تَكُنْ مُؤْمِنًا وَأَحِبَّ لِلنَّاسِ مَا تُحِبُّ لِنَفْسِكَ تَكُنْ مُسْلِمًا وَلا تُكْثِرِ الضَّحِكَ فَإِنَّ كَثْرَةَ الضَّحِكِ تُمِيتُ الْقَلْبَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لا نَعْرِفُهُ إِلا مِنْ حَدِيثِ جَعْفَرِ بْنِ سُلَيْمَانَ وَالْحَسَنُ لَمْ يَسْمَعْ مِنْ أَبِي هُرَيْرَةَ شَيْئًا هَكَذَا رُوِيَ عَنْ أَيُّوبَ وَيُونُسَ بْنِ عُبَيْدٍ وَعَلِيِّ بْنِ زَيْدٍ قَالُوا لَمْ يَسْمَعِ الْحَسَنُ مِنْ أَبِي هُرَيْرَةَ وَرَوَى أَبُو عُبَيْدَةَ النَّاجِيُّ عَنِ الْحَسَنِ هَذَا الْحَدِيثَ قَوْلَهُ وَلَمْ يَذْكُرْ فِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ *

Narrated Abu-Huraira : 'The Messenger of Allah ﷺ said: "Who takes these words to act on them or teach others to act on them?"Abu-Huraira said: "I take them Messenger of Allah!"'Abu-Huraira said: 'The Messenger of Allah ﷺ held me by the hand and counted five things. He said: "Ward off the prohibitions, so that you would be one of those who worship Allah ﷻ much. Be satisfied with what Allah ﷻ gives you, so that you would be the richest among people. Treat you neighbor kindly, so that you would be a believer. Love for other people what you love for yourself, so that you would

be a Muslim. And do not laugh much for laughing much deadens the heart."

Seeing the acts of worship of the Messenger of Allah ﷺ whose past and future misdeeds were forgiven, some companions feared lest they would be deprived of the high ranks in paradise, so they decided to abandon worldly delights totally. When the Messenger of Allah ﷺ heard about this he forbade them to do so, as the following Hadith states:

عَنْ أَنَسِ بْنِ مالِكٍ ﷺ قالَ: جَاءَ ثَلاثَةُ رَهْطٍ إِلَى بُيُوتِ أَزْوَاجِ النَّبِيِّ ﷺ يَسْأَلُونَ عَنْ عِبَادَةِ النَّبِيِّ ﷺ فَلَمَّا أُخْبِرُوا كَأَنَّهُمْ تَقَالُّوهَا فَقَالُوا: وَأَيْنَ نَحْنُ مِنَ النَّبِيِّ ﷺ قَدْ غَفَرَ اللهُ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ وَما تَأَخَّرَ فَقَالَ أَحَدُهُمْ: أَمَّا أَنَا فَإِنِّي أُصَلِّي اللَّيْلَ أَبَدًا وَقالَ آخَرُ: أَنَا أَصُومُ الدَّهْرَ وَلاَ أُفْطِرُ وَقالَ آخَرُ: أَنَا أَعْتَزِلُ النِّسَاءَ فَلاَ أَتَزَوَّجُ أَبَدًا فَجَاءَ رَسُولُ اللهِ ﷺ فَقَالَ: (أَنْتُمُ الَّذِينَ قُلْتُمْ كَذَا وَكَذَا أَمَا وَاللهِ إِنِّي لأَخْشَاكُمْ للهِ وَأَتْقَاكُمْ لَهُ لكِنِّي أَصُومُ وَأُفْطِرُ وَأُصَلِّي وَأَرْقُدُ وَأَتَزَوَّجُ النِّسَاءَ فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي). البخاري.

Narrated Anas ibn Malek ﷺ: 'A group of three men came to the houses of the wives of the Prophet ﷺ to ask what he acts of worship performs. When they were informed about this, they considered their worship to be insufficient and said: "How far we are from the Prophet ﷺ and his past and future sins have been forgiven." Then one of them said: "I will forever offer prayer the whole night through." The other said: "I will observe fasting for a whole year and I will not break my fasting." The third said: "I will keep away from women and will never marry." Allah's Messenger ﷺ came to them and said: "Are you the people who said such and such? By Allah, I am more submissive to Allah and more afraid of Him than you. Yet I observe fasting and break fasting. I offer

prayer and I also sleep, and I marry women. So he who does not follow my Sunna (legal ways) in religion is not from me (i.e. he is not one of my followers).'" (Bukhari)

Now, let us see what Imam Al-Nawawi compiled in this regard.]

Allah ﷻ said:

﴿ طه (١) مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى (٢) ﴾ (طه ١-٢)

"Ta Ha * We have not sent down the Koran unto you (O Muhammad!) that you would be distressed *" (20: 1-2) And

﴿ شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَى وَالْفُرْقَانِ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ يُرِيدُ اللهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴾ (البقرة ١٨٥)

"The month of Ramadhan, in which was revealed the Koran, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sighted (the crescent on the first night of) the month (of Ramadhan, i.e. he is present in his homeland and he is not traveling), must observe fasting that month, and whoever is ill or on a journey, the same number (of days which one did not observe fasting must be made up for) from other days. Allah intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), a nd that you must magnify Allah for having guided you so that you may be grateful to Him. *" (2": 185)

١٠٥- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ النَّبِي ﷺ دَخَلَ عَلَيْهَا وَعِنْدَهَا امْرَأَةٌ، قَالَ: (مَنْ هَذِهِ). قَالَتْ: فُلاَنَةُ، تَذْكُرُ مِنْ صَلاَتِهَا، قَالَ: (مَهْ، عَلَيْكُمْ بِمَا تُطِيقُونَ، فَوَاللهِ لاَ يَمَلّ اللهُ حَتَّى تَمَلّوا). وَكَانَ أَحَبَّ الدِّينِ إِلَيْهِ مَا دَاوَمَ عَلَيْهِ صَاحِبُهُ. رواه البخاري.

105. Narrated A'isha (may Allah be pleased with her): 'Once the Prophet ﷺ came while a woman was sitting with me. He said: "Who is she?" I replied: "She is so and so, and told him about her (excessive) praying." He said (disapprovingly): "Do (good) deeds that are within your capacity, (without being overtaxed) as Allah ﷻ does not cease from giving rewards until you cease in doing good deeds. And the most loved acts of worship to Allah ﷻ are those that are done regularly."' (Bukhari)

١٠٦- عَنْ أَنَسِ بْنِ مالِكٍ ﷺ قالَ: جَاءَ ثَلاَثَةُ رَهْطٍ إِلَى بُيُوتِ أَزْوَاجِ النَّبِيِّ ﷺ يَسْأَلُونَ عَنْ عِبَادَةِ النَّبِيِّ ﷺ فَلَمَّا أُخْبِرُوا كَأَنَّهُمْ تَقَالّوهَا فَقَالُوا: وَأَيْنَ نَحْنُ مِنَ النَّبِيِّ ﷺ قَدْ غَفَرَ اللهُ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ وَما تَأَخَّرَ فَقالَ أَحَدُهُمْ: أَمَّا أَنَا فَإِنِّي أُصَلِّي اللَّيْلَ أَبَدًا وَقالَ آخَرُ: أَنَا أَصُومُ الدَّهْرَ وَلاَ أُفْطِرُ وَقالَ آخَرُ: أَنَا أَعْتَزِلُ النِّسَاءَ فَلاَ أَتَزَوَّجُ أَبَدًا فَجَاءَ رَسُولُ اللهِ ﷺ فَقَالَ: (أَنْتُمُ الَّذِينَ قُلْتُمْ كَذَا وَكَذَا أَمَا وَاللهِ إِنِّي لأَخْشَاكُمْ للهِ وَأَتْقَاكُمْ لَهُ لكِنِّي أَصُومُ وَأُفْطِرُ وَأُصَلِّي وَأَرْقُدُ وَأَتَزَوَّجُ النِّسَاءَ فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْس مِنِّي). البخاري.

106. Narrated Anas ibn Malek ﷺ: 'A group of three men came to the houses of the wives of the Prophet ﷺ to ask what he acts of worship performs. When they were informed about this, they considered their worship to be insufficient and said: "How far we are from the Prophet ﷺ and his past and future

sins have been forgiven." Then one of them said: "I will forever offer prayer the whole night through." The other said: "I will observe fasting for a whole year and I will not break my fasting." The third said: "I will keep away from women and will never marry." Allah's Messenger ﷺ came to them and said: "Are you the people who said such and such? By Allah, I am more submissive to Allah and more afraid of Him than you. Yet I observe fasting and break fasting. I offer prayer and I also sleep, and I marry women. So he who does not follow my Sunna (legal ways) in religion is not from me (i.e. he is not one of my followers).''' (Bukhari)

١٠٧- عَنْ أَبِي هُرَيْرَةَ ﷺ قالَ: قالَ رَسُولُ اللهِ ﷺ : (لَنْ يُنْجِيَ أَحَدًا مِنْكُمْ عَمَلُهُ). قالُوا: وَلاَ أَنْتَ يَا رَسُولَ اللهِ قالَ: (وَلاَ أَنَا، إِلاَّ أَنْ يَتَغَمَّدَنِيَ اللهُ بِرَحْمَةٍ، سَدِّدُوا وَقَارِبُوا، وَاغْدُوا وَرُوحُوا، وَشَيْءٌ مِنَ الدُّلْجَةِ، وَالْقَصْدَ الْقَصْدَ تَبْلُغُوا). رواه البخاري.

107. Narrated Abu-Huraira : 'Allah's Messenger ﷺ said: "The deeds of anyone of you will not save you (from the (Hellfire)." They said: "Even you (will not be saved by your deeds), O Allah's Messenger?" He said: "No, even I (will not be saved) unless and until Allah protects me with His Grace and His Mercy. Therefore, do good deeds properly, sincerely, and moderately, and worship Allah in the forenoon and in the afternoon and during a part of the night. So, cling to moderation that you would reach your destination. So, cling to moderation that you would reach your destination."' (Bukhari)

١٠٨- عَنْ أَنَسِ بْنِ مالكٍ ﷺ قَالَ: دَخَلَ النَّبِيُّ ﷺ فَإِذَا حَبْلٌ مَمْدُودٌ بَيْنَ السَّارِيَتَيْنِ، فَقَالَ: (ما هذا الْحَبْلُ). قَالُوا: هذا حَبْلٌ لِزَيْنَبَ، فَإِذَا فَتَرَتْ تَعَلَّقَتْ بِهِ. فَقَالَ النَّبِي ﷺ : (لا، حُلُّوهُ، لِيُصَلِّ أَحَدُكُمْ نَشَاطَهُ، فَإِذَا فَتَرَ فَلْيَقْعُدْ). رواه البخاري.

108. Narrated Anas ibn Malek ﷺ: 'Once the Prophet ﷺ entered and saw a rope hanging in between its two pillars. He said: "What is this rope?" They said: "It is a rope for Zyinab who, when she feels tired (while performing the voluntary prayer) she supports herself with it." The Prophet ﷺ said: "Remove the rope. You should offer the prayer (At-Tahajjod prayer) as long as you feel able, and when you get tired, sit down." (Bukhari)

١٠٩- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: (إِذَا نَعَسَ أَحَدُكُمْ وَهُوَ يُصَلِّي فَلْيَرْقُدْ، حَتَّى يَذْهَبَ عَنْهُ النَّوْمُ، فَإِنَّ أَحَدَكُمْ إِذَا صَلَّى وَهُوَ يُصَلِّي فَلْيَرْقُدْ، حَتَّى يَذْهَبَ عَنْهُ النَّوْمُ، فَإِنَّ أَحَدَكُمْ إِذَا صَلَّى وَهُوَ نَاعِسٌ، لاَ يَدْرِي لَعَلَّهُ يَسْتَغْفِرُ فَيَسُبَّ نَفْسَهُ). رواه البخاري.

109. Narrated A'isha (may Allah be pleased with her): 'Allah's Messenger ﷺ said: "If anyone of you felt drowsy while offering the prayer, he should go to bed (sleep) until his slumber is over, for if one is praying while drowsy one does not know whether one is asking for forgiveness or for a bad thing for oneself."' (Bukhari)

١١٠- حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ كَانَ رَسُولُ اللَّهِ ﷺ مِنْ أَخَفِّ النَّاسِ صَلاةً فِي تَمَامٍ قَالَ أبو عِيسَى وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَاسْمُ أَبِي عَوَانَةَ وَضَّاحٌ قَالَ أبو عِيسَى سَأَلْتُ قُتَيْبَةَ قُلْتُ أَبُو عَوَانَةَ مَا اسْمُهُ قَالَ وَضَّاحٌ قُلْتُ ابْنُ مَنْ قَالَ لا أَدْرِي كَانَ عَبْدًا لامْرَأَةٍ بِالْبَصْرَةِ * الترمذى.

110. Narrated Anas ibn Malek : 'The Messenger of Allah ﷺ was one of those who performed the prayer extremely briefly, yet it was the most perfect prayer.' (At-Termizi)

١١١- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ حَدَّثَنَا أَبُو الْعُمَيْسِ عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ عَنْ أَبِيهِ قَالَ آخَى رَسُولُ اللَّهِ ﷺ بَيْنَ سَلْمَانَ وَبَيْنَ أَبِي الدَّرْدَاءِ فَزَارَ سَلْمَانُ أَبَا الدَّرْدَاءِ فَرَأَى أُمَّ الدَّرْدَاءِ مُتَبَذِّلَةً فَقَالَ مَا شَأْنُكِ مُتَبَذِّلَةً قَالَتْ إِنَّ أَخَاكَ أَبَا الدَّرْدَاءِ لَيْسَ لَهُ حَاجَةٌ فِي الدُّنْيَا قَالَ فَلَمَّا جَاءَ أَبُو الدَّرْدَاءِ قَرَّبَ إِلَيْهِ طَعَامًا فَقَالَ كُلْ فَإِنِّي صَائِمٌ قَالَ مَا أَنَا بِآكِلٍ حَتَّى تَأْكُلَ قَالَ فَأَكَلَ فَلَمَّا كَانَ اللَّيْلُ ذَهَبَ أَبُو الدَّرْدَاءِ لِيَقُومَ فَقَالَ لَهُ سَلْمَانُ نَمْ فَنَامَ ثُمَّ ذَهَبَ يَقُومُ فَقَالَ لَهُ نَمْ فَنَامَ فَلَمَّا كَانَ عِنْدَ الصُّبْحِ قَالَ لَهُ سَلْمَانُ قُمِ الآنَ فَقَامَا فَصَلَّيَا فَقَالَ إِنَّ لِنَفْسِكَ عَلَيْكَ حَقًّا وَلِرَبِّكَ عَلَيْكَ حَقًّا وَلِضَيْفِكَ عَلَيْكَ حَقًّا وَإِنَّ لأَهْلِكَ عَلَيْكَ حَقًّا فَأَعْطِ كُلَّ ذِي حَقٍّ حَقَّهُ فَأَتَيَا النَّبِيَّ ﷺ فَذَكَرَا ذَلِكَ فَقَالَ لَهُ صَدَقَ سَلْمَانُ قَالَ أبو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ وَأَبُو الْعُمَيْسِ اسْمُهُ عُتْبَةُ بْنُ عَبْدِ اللَّهِ وَهُوَ أَخُو عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ الْمَسْعُودِيُّ * الترمذى.

111. Narrated Abu-Johayfa: 'The Messenger of Allah ﷺ made a contract of brother Hud between Salman and Abu Al-Darda'a. When Salman visited Abu Al-Darda'a, he saw Umm Al-Darda'a looking unsightly. He asked her about her state and she replied: "Your brother Abu Al-Darda'a has abandoned the worldly delights."' Abu-Johayfa said: 'When Abu Al-Darda'a came he prepared food and served it to Salman and said: "Eat for I am fasting." Salman said: "I will never eat until you eat."' Abu-Johayfah said: 'So they ate. During the night Abu Al-Darda'a rose to perform the voluntary night prayer. Salman said to him: "Sleep." So he slept. After some time he got up once again to perform the voluntary night prayer, Salman said to him: "Sleep." So he slept. When it was just before dawn Salman said to him: "Get up now," and they performed the voluntary night prayer. Then, Salman said to him: "Indeed, your soul has a right on

you, your Lord has a right on you, your guest has a right on you, and your spouse has a right on you, so give each one their due right." They came to the Prophet ﷺ and mentioned this to him. The Prophet ﷺ said: "Salman has told the truth." (At-Termizi)

١١٢- حديث عَبْدِ اللهِ بْنِ عَمْرٍو، قَالَ: أُخْبِرَ رَسُولُ اللهِ ﷺ أَنِّي أَقُولُ، وَاللهِ لأَصُومَنَّ النَّهَارَ وَلأَقُومَنَّ اللَّيْلَ مَا عِشْتُ[1] فَقُلْتُ لَهُ: قَدْ قُلْتُهُ، بِأَبِي أَنْتَ وَأُمِّي قَالَ: فَإِنَّكَ لاَ تَسْتَطِيعُ ذَلِكَ، فَصُمْ وَأَفْطِرْ، وَقُمْ وَنَمْ، وَصُمْ مِنَ الشَّهْرِ ثَلاَثَةَ أَيَّامٍ، فَإِنَّ الْحَسَنَةَ بِعَشْرِ أَمْثَالِهَا، وَذَلِكَ مِثْلُ صِيَامِ الدَّهْرِ قُلْتُ: إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ قَالَ: فَصُمْ يَوْمًا وَأَفْطِرْ يَوْمَيْنِ قُلْتُ: إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ قَالَ: فَصُمْ يَوْمًا وَأَفْطِرْ يَوْمًا، فَذَلِكَ صِيَامُ دَاوُدَ عَلَيْهِ السَّلاَمُ، وَهُوَ أَفْضَلُ الصِّيَامِ فَقُلْتُ: إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ فَقَالَ النَّبِيُّ ﷺ: لاَ أَفْضَلَ مِنْ ذَلِكَ أخرجه البخاري.

112. Narrated Abdullah ibn Amr (may Allah be pleased with them): 'Allah's Messenger ﷺ was informed that I had taken an oath to fast daily and to pray (the whole night) throughout my life (so Allah's Messenger ﷺ came to me and asked whether it was correct) and I replied: "Let my parents be sacrificed for you! For truly, I have said so." The Prophet ﷺ said: "You should not do that. Fast for few days and then stop it for few days, pray, and sleep. Fast three days a month, as the reward of a good deed is multiplied ten times and that will be equal to one year of fasting." I replied: "I can bear more than that." The Prophet ﷺ said to me: "Fast one day and give up fasting two days." I replied: "I can bear more than that." The Prophet ﷺ said: "Then Fast every other day. That is the fasting of Prophet David ﷺ and that is the best fasting." I

said: "I have the power to fast more than that." The Prophet ﷺ said: "There is no better fasting than that." (Bukhari)

١١٣ - حَدَّثَنَا بِشْرُ بْنُ هِلَالٍ الْبَصْرِيُّ حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ سَعِيدٍ الْجُرَيْرِيِّ قَالَ ح وحَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ الْبَزَّازُ حَدَّثَنَا سَيَّارٌ حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ سَعِيدٍ الْجُرَيْرِيِّ الْمَعْنَى وَاحِدٌ عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ عَنْ حَنْظَلَةَ الأَسَيِّدِيِّ وَكَانَ مِنْ كُتَّابِ النَّبِيِّ ﷺ أَنَّهُ مَرَّ بِأَبِي بَكْرٍ وَهُوَ يَبْكِي فَقَالَ مَا لَكَ يَا حَنْظَلَةُ قَالَ نَافَقَ حَنْظَلَةُ يَا أَبَا بَكْرٍ نَكُونُ عِنْدَ رَسُولِ اللَّهِ ﷺ يُذَكِّرُنَا بِالنَّارِ وَالْجَنَّةِ كَأَنَّا رَأْيَ عَيْنٍ فَإِذَا رَجَعْنَا إِلَى الأَزْوَاجِ وَالضَّيْعَةِ نَسِينَا كَثِيرًا قَالَ فَوَاللَّهِ إِنَّا لَكَذَلِكَ انْطَلِقْ بِنَا إِلَى رَسُولِ اللَّهِ ﷺ فَانْطَلَقْنَا فَلَمَّا رَآهُ رَسُولُ اللَّهِ ﷺ قَالَ مَا لَكَ يَا حَنْظَلَةُ قَالَ نَافَقَ حَنْظَلَةُ يَا رَسُولَ اللَّهِ نَكُونُ عِنْدَكَ تُذَكِّرُنَا بِالنَّارِ وَالْجَنَّةِ كَأَنَّا رَأْيَ عَيْنٍ فَإِذَا رَجَعْنَا عَافَسْنَا الأَزْوَاجَ وَالضَّيْعَةَ وَنَسِينَا كَثِيرًا قَالَ فَقَالَ رَسُولُ اللَّهِ ﷺ لَوْ تَدُومُونَ عَلَى الْحَالِ الَّذِي تَقُومُونَ بِهَا مِنْ عِنْدِي لَصَافَحَتْكُمُ الْمَلَائِكَةُ فِي مَجَالِسِكُمْ وَفِي طُرُقِكُمْ وَعَلَى فُرُشِكُمْ وَلَكِنْ يَا حَنْظَلَةُ سَاعَةً وَسَاعَةً وَسَاعَةً وَسَاعَةً قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

113. Hanzala Al-Osayyidi, who was one of the scribes of the Messenger of Allah ﷺ, said that he passed by Abu-Bakr weeping. Abu-Bakr said to him: "What is wrong with you Hanzala!" Hanzala said: "Hanzala has committed hypocrisy Abu-Bakr ! When we are with the Messenger of Allah ﷺ he reminds us of Paradise and Hellfire, as if we see them with our own eyes, but when we return to our wives and possessions we forget much." Abu-Bakr said: "By Allah, we suffer the same. So, let us go to the Messenger of Allah ﷺ." We went to the Messenger of Allah ﷺ. When he saw us he said: "What is wrong with you Hanzala!" Hantzala said: "Hanzala has committed hypocrisy Messenger of Allah! When we are with you Messenger of Allah, you remind us of Paradise and Hellfire, and

it is as if we see them with our own eyes, but when we return to our wives and possessions we forget much." Hanzala said: "The Messenger of Allah ﷺ said: "Had you clung to the state you leave me, the angels would shake hands with you in your seats, pathways, and on your beds. But Hanzala! One should fulfill his obligations (to give the due rights of Allah ﷻ to Him, etc.).''' (At-Termizi)

١١٤- عَنْ ابْنِ عَبَّاس رَضِيَ اللهُ عَنْهُمَا قَالَ: بَيْنَا النَّبِي ﷺ يَخْطُبُ، إذَا هُوَ بِرَجُلٍ قائمٍ، فَسَأَلَ عَنْهُ فَقَالُوا: أَبُو إسْرَائيلَ، نذرَ أَنْ يَقُومَ وَلاَ يَقْعُدَ، وَلاَ يَسْتَظِلَّ، وَلاَ يَتَكَلَّمَ، وَيَصُومَ. فَقَالَ النَّبِي ﷺ: (مُرْهُ فَلْيَتَكَلَّمْ وَلْيَسْتَظِلَّ وَلْيَقْعُدْ، وَلْيُتِمَّ صَوْمَهُ). رواه البخاري.

114. Narrated Ibn Abbas (may Allah be pleased with them): 'While the Prophet ﷺ was delivering a speech, he saw a man standing up, so he asked about that man. They said: "It is Abu-Israel who has vowed that he will stand and never sit down, and he will never come into the shade, nor speak to anybody, and will always fast. The Prophet ﷺ: "Order him to speak and tell him to come into the shade, and make him sit down, but let him complete his fast. (Bukhari)

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١٥ ـ باب فى المحافظة على الأعمال

Chapter(15)

About Continuing to do Good Deeds

Allah ﷻ said:

﴿ أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلاَ يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلُ فَطَالَ عَلَيْهِمُ الأمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ ﴾ (الحديد ١٦)

"Has not the time come for the hearts of those who believe (in the Oneness of Allah) to be affected by Allah's Reminder (this Koran), and that which has been revealed of the truth, lest they become as those who received the Scripture (the Torah) and Al-Injeel before (i.e. the Jews and the Christians), and the term was prolonged for them and so their hearts were hardened? And many of them were rebellious. *" (57: 16) And

﴿ ثُمَّ قَفَّيْنَا عَلَى آثَارِهِمْ بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الإِنْجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلاَّ ابْتِغَاءَ رِضْوَانِ اللهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ ﴾ (الحديد ٢٧)

"Then, We sent after them Our Messengers; and We sent Jesus, son of Mary, and gave him Al-Injeel. And We ordained in the hearts of those who followed him, compassion and mercy. But the Monasticism that they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allah therewith, but that they did not observe it with the correct observance. So We gave those among them who believed, their (due) reward, but many of them are rebellious. *" (57: 27) And

﴿ وَلاَ تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِن بَعْدِ قُوَّةٍ أَنكَاثًا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلاً بَيْنَكُمْ أَن تَكُونَ أُمَّةٌ هِيَ أَرْبَى مِنْ أُمَّةٍ إِنَّمَا يَبْلُوكُمُ اللهُ بِهِ وَلَيُبَيِّنَنَّ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴾ (النحل ٩٢)

"And be not like the one who undoes the thread that she has spun after it has become strong, by taking your oaths as a means of deception among yourselves, lest a nation may be given superiority over another. Allah only tests you by this (i.e. who obeys Allah and fulfils Allah's Covenant and who

disobeys Allah and breaks Allah's Covenant). And on the Day of Resurrection, He will certainly make clear to you that wherein you used to differ. *" (16: 92) And

﴿ وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ ﴾ (الحجر ٩٩)

"And worship your Lord until there comes unto you the certainty (death). *"(15: 99)

١١٥- حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو صَفْوَانَ عَنْ يُونُسَ بْنِ يَزِيدَ عَنِ ابْنِ شِهَابٍ الزُّهْرِيِّ أَنَّ السَّائِبَ بْنَ يَزِيدَ وَعُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ أَخْبَرَاهُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدٍ الْقَارِيِّ قَالَ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ قَالَ رَسُولُ اللَّهِ ﷺ مَنْ نَامَ عَنْ حِزْبِهِ أَوْ عَنْ شَيْءٍ مِنْهُ فَقَرَأَهُ مَا بَيْنَ صَلَاةِ الْفَجْرِ وَصَلَاةِ الظُّهْرِ كُتِبَ لَهُ كَأَنَّمَا قَرَأَهُ مِنَ اللَّيْلِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ وَأَبُو صَفْوَانَ اسْمُهُ عَبْدُ اللَّهِ بْنُ سَعِيدٍ الْمَكِّيُّ وَرَوَى عَنْهُ الْحُمَيْدِيُّ وَكِبَارُ النَّاسِ*

As to the Hadiths, we mention the following:

115. Narrated Omar ibn Al-Khattab: 'The Messenger of Allah ﷺ said: "He that overslept and did not serve his Hizb[8] or a part of it and recited it between the time of performing Al-Fajr and Ath-Thohr Prayers, it will be recorded for him as if he had recited it by night."'

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[8] Al Hizb, literally means party. It has two meanings in the Islamic terms: a) One half of a Joz' of the Noble Koran. The Koran is divided into thirty Joz's. b) What a Muslim abides to of good deeds, i.e. reciting the Noble Koran, doing any form of remembrance of Allah such as At-Tasbeeh, At-Tahmeed, At-Tahleel, or doing good deeds such as performing a specific number of Raka'as voluntarily, for the sake of Allah. This is what is meant here.

١١٦- عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: (يَا عَبْدَ اللهِ، لاَ تَكُنْ مِثْلَ فُلاَنٍ، كَانَ يَقُومُ اللَّيْلَ فَتَرَكَ قِيَامَ اللَّيْلِ). رواه البخاري.

116. Narrated Abdullah ibn Amr ibn Al-A'as (may Allah be pleased with them): 'Allah's Messenger ﷺ said to me: "O Abdullah! Do not be like so-and-so who used to offer (Al-Tahjjod prayer) and then slackened from performing it."'(Bukhari)

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١٦ ـ باب فى الأمر بالمحافظة على السنة وآدابها

Chapter (16)

About Acting upon Sunna[9]

[A Muslim should submit and respond to whatever is imposed by the Noble Koran and Sunna, even if that matter contradicts his personal wishes and whims. He must respond to the commandments of Allah ﷻ and His Messenger ﷺ. A believer finds it easy to say:

﴿ إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَن يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴾ (النور ٥١)

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[9] Sunna, the traditions conveyed to us from the Prophet Muhammad ﷺ comprising his sayings, deeds, and his tacit approval of some actions. It explains and integrates with the Noble Koran., so no one can understand Islam, except through Sunna. The duties of Islam are mentioned generally in the Noble Koran, but Sunna explains how to perform them. The Noble Koran does not explain to us how to perform the prayer, how to pay zakat (i.e. what articles of properties are subject to zakat), etc. (Dr. Reda if this is not a translation, it needs tidying up!)

“The only saying of the faithful believers, when they are called to Allah (His Words, the Koran and Sunna) and His Messenger (Sunna), to judge between them, is that they say: "We hear and we obey." And such are the prosperous ones (who will live forever in Paradise).*” (24: 51)

Thus, the behavior of a Muslim should comply with the instructions of Islam and he is to abandon whatever contradicts them. He should dress in the way ordered by Islam, eat in the way ordered by Islam, sleep in the way ordered by Islam, etc.

This guarantees that his actions would be acts of worship, which deserves reward from Allah ﷻ even if they were done to satisfy a human desire.

حَدَّثَنَا هَنَّادٌ وَأَبُو زُرْعَةَ وَغَيْرُ وَاحِدٍ قَالُوا أَخْبَرَنَا قَبِيصَةُ عَنْ إِسْرَائِيلَ عَنْ هِلالِ ابْنِ مِقْلاصٍ الصَّيْرَفِيِّ عَنْ أَبِي بِشْرٍ عَنْ أَبِي وَائِلٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ أَكَلَ طَيِّبًا وَعَمِلَ فِي سُنَّةٍ وَأَمِنَ النَّاسُ بَوَائِقَهُ دَخَلَ الْجَنَّةَ فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ إِنَّ هَذَا الْيَوْمَ فِي النَّاسِ لَكَثِيرٌ قَالَ وَسَيَكُونُ فِي قُرُونٍ بَعْدِي قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لا نَعْرِفُهُ إِلا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ إِسْرَائِيلَ حَدَّثَنَا عَبَّاسٌ الدُّورِيُّ حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ عَنْ إِسْرَائِيلَ وَسَأَلْتُ مُحَمَّدَ بْنَ إِسْمَعِيلَ عَنْ هَذَا الْحَدِيثِ فَلَمْ يَعْرِفْهُ إِلا مِنْ حَدِيثِ إِسْرَائِيلَ وَلَمْ يَعْرِفِ اسْمَ أَبِي بِشْرٍ * الترمذى.

For such an end, the Messenger of Allah ﷺ said:

Narrated Abu-Sa'eed Al-Khudri: ‘The Messenger of Allah ﷺ said: “He that earned (his livelihood) lawfully, behaved in accordance with Sunna, and the people are rendered safe from his harm, would be admitted into Paradise.” A man said:

"There are many people who do so?" The Messenger of Allah ﷺ said: "And it will be existent in generations after me."

Based on this, we should comply with Sunna so that our deeds will be accepted.

Now, let us see what Imam Al-Nawawi compiled to explain this topic.]

Allah ﷻ said:

﴿ مَا أَفَاءَ اللهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ كَيْ لاَ يَكُونَ دُولَةً بَيْنَ الأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللهَ إِنَّ اللهَ شَدِيدُ الْعِقَابِ ﴾ (الحشر ٧)

"What Allah gave as booty (Al Fay'[10]) to His Messenger from the people of the townships, it is for Allah, His Messenger, the kindred (of Messenger ﷺ), the orphans, the needy, and the wayfarer, in order that it may not become a fortune dealt with by few of the rich people among you. And whatsoever the Messenger (Muhammad ﷺ) gives you, take it, and whatsoever he forbids you, abstain (from it). And fear Allah, verily Allah is Severe in punishment .*" (59: 7) And

﴿ وَمَا يَنطِقُ عَنِ الْهَوَى (٣) إِنْ هُوَ إِلاَّ وَحْيٌ يُوحَى (٤) ﴾ (النجم ٣-٤)

"Nor does he (the Prophet Muhammad ﷺ) speak of (his own) desire. * It is only a Revelation revealed. *" (53: 3-4) And

[10] Al Fay' differs from booty. The former comprises any revenue that came to the Muslim public treasury without any fighting. Booty is what is taken from the enemies through war.

﴿ قُلْ إِن كُنتُمْ تُحِبُّونَ اللهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللهُ غَفُورٌ رَّحِيمٌ ﴾ (آل عمران ٣١)

"Say (O Muhammad!): "If you (truly) love Allah then follow me, Allah will love you and forgive you your sins. And Allah is Oft-Forgiving, Most Merciful. *" (3: 31) And

﴿ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللهِ أُسْوَةٌ حَسَنَةٌ لِّمَنْ كَانَ يَرْجُو اللهَ وَالْيَوْمَ الآخِرَ وَذَكَرَ اللهَ كَثِيرًا ﴾ (الأحزاب ٢١)

"Indeed, in the Messenger of Allah (Muhammad ﷺ) you have a good example to follow for him who hopes for (meeting with) Allah, (for him who believes in) the Last Day, and for him who remembers Allah much. *" (33: 21) And

﴿ فَلاَ وَرَبِّكَ لاَ يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لاَ يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴾ (النساء ٦٥)

"But no, by your Lord, they can have no faith, until they make you (O Muhammad!) a judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. *" (4: 65) And

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الأَمْرِ مِنْكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللهِ وَالرَّسُولِ إِن كُنْتُمْ تُؤْمِنُونَ بِاللهِ وَالْيَوْمِ الآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلاً ﴾ (النساء ٥٩)

"O you who believe! Obey Allah and obey the Messenger (Muhammad ﷺ and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger ﷺ if you believe in Allah

and in the Last Day. That is better and more suitable for final determination *" S: 4-59.

Commenting on the last verse, the people of knowledge say that what is meant is the Book of Allah ﷻ and Sunna of the Prophet ﷺ.

﴿ مَــنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللهَ وَمَن تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ﴾
(النساء ٨٠)

This is confirmed by other verses:

"He who obeys the Messenger (Muhammad ﷺ) has indeed obeyed Allah, but he who turns away, then we have not sent you (O Muhammad!) a watcher over them. *" (4: 80) And

﴿ وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنتَ تَدْرِي مَا الْكِتَابُ وَلاَ الإِيمَانُ وَلَكِــن جَعَلْــنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُّسْتَقِيمٍ (٥٢) صِرَاطِ اللهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ أَلاَ إِلَى اللهِ تَصِيرُ الأُمُورُ (٥٣) ﴾ (الشورى ٥٢- ٥٣)

"And thus, We have sent to you (O Muhammad!) a Revelation, and a Mercy of Our Command. You knew not what is the Book, nor what is faith (before revealing this to you). But We have made it (this Koran) a light wherewith We guide whosoever of Our servants We will. And verily, you (O Muhammad!), most surely, guide (mankind) to the Straight Path (i.e. Allah's Religion of Islamic Monotheism). The Path of Allah, to Whom belongs all that is in the heavens and all that is in the earth. Verily, all matters at the end are to Allah. *" (42: 52-53) And

﴿ لاَ تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا قَدْ يَعْلَمُ اللهُ الَّذِينَ يَتَسَلَّلُونَ مِنكُمْ لِوَاذًا فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴾ (النور ٦٣)

"Make not the calling out to the Messenger (Muhammad ﷺ) among you as your calling out to one another. Allah knows those of you who slip away under shelter (of some excuse without taking the permi ssion to leave, from the Messenger ﷺ). And let those who oppose the Messenger's commandment (i.e. his Sunna) beware, lest some trial befall them or a painful torment be inflicted on them. *" (24: 63) And

﴿ وَاذْكُرْنَ مَا يُتْلَى فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللهِ وَالْحِكْمَةِ إِنَّ اللهَ كَانَ لَطِيفًا خَبِيرًا ﴾ (الأحزاب ٣٤)

"And remember (O you the members of the Prophet's family the Graces of your Lord), that which is recited in your houses of the Verses of Allah and Al-Hikma (i.e. Prophet's Sunna) Verily, Allah is Ever Most Courteous, Well-Acquainted with all things. *" (33: 34)

It is obvious that the verses to this effect are numerous. As to the Hadiths, we mention the following examples:

١١٧- حديث أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: دَعُونِي مَا تَرَكْتُكُمْ، إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِسُؤَالِهِمْ وَاخْتِلاَفِهِمْ عَلَى أَنْبِيَائِهِمْ، فَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَاجْتَنِبُوهُ، وَإِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ أخرجه البخاري.

117. Narrated Abu-Huraira (may Allah be pleased with him): 'The Prophet ﷺ said: "Leave me (don't ask me about things which I don't mention or explain to you) as long as I leave you, for, the people who were before you were ruined

because of their (excessive) questions and their differences with their Prophets. So, if I forbid you from something then keep away from it. And if I order you to do something then, do of it as much as you can." (Bukhari)

١١٨- عَنِ الْعِرْبَاضِ بْنِ سَارِيَةَ قَالَ وَعَظَنَا رَسُولُ اللَّهِ ﷺ يَوْمًا بَعْدَ صَلَاةِ الْغَدَاةِ مَوْعِظَةً بَلِيغَةً ذَرَفَتْ مِنْهَا الْعُيُونُ وَوَجِلَتْ مِنْهَا الْقُلُوبُ فَقَالَ رَجُلٌ إِنَّ هَذِهِ مَوْعِظَةُ مُوَدِّعٍ فَمَاذَا تَعْهَدُ إِلَيْنَا يَا رَسُولَ اللَّهِ قَالَ أُوصِيكُمْ بِتَقْوَى اللَّهِ وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ عَبْدٌ حَبَشِيٌّ فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ يَرَى اخْتِلَافًا كَثِيرًا وَإِيَّاكُمْ وَمُحْدَثَاتِ الْأُمُورِ فَإِنَّهَا ضَلَالَةٌ فَمَنْ أَدْرَكَ ذَلِكَ مِنْكُمْ فَعَلَيْهِ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ.* الترمذى.

118. Narrated Al-Irbadh ibn Sariya: 'The Messenger of Allah ﷺ delivered an eloquent speech that caused our eyes to shed tears and our hearts to be greatly moved. A man said: "This is the speech of a man who will depart from this life soon. What would you recommend us Messenger of Allah!" He said: "I recommend you fear Allah and hear and obey, even if an Ethiopian slave is your ruler. For, he of you will live long, will see great disputes. And keep away from the innovated practices, for they are misleading. He of you would witness this let him adhere to the Sunna of mine and that of the rightly guided caliphs. Stick to it firmly." (At-Termizi)

١١٩- عَــنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: (كُلُّ أُمَّتِي يَدْخُلُــونَ الْجَــنَّةَ إِلاَّ مَــنْ أَبَى). قَالُوا: يَا رَسُولَ اللهِ، وَمَنْ يَأْبَى قَالَ: (مَنْ أَطَاعَنِي دَخَلَ الْجَنَّةَ، وَمَنْ عَصَانِي فَقَدْ أَبَى). رواه البخاري.

119. Narrated Abu-Huraira ﷺ: 'Allah's Messenger ﷺ said: "All my followers will enter Paradise except those who refuse." They said: "O Allah 's Messenger! Who will refuse?" He said: "Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it)."' (Bukhari)

١٢٠- عَنِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ النَّبِيَّ ﷺ: (لَتُسَوُّنَّ صُفُوفَكُمْ، أَوْ لَيُخَالِفَنَّ اللهُ بَيْنَ وُجُوهِكُمْ) رواه البخاري.

120. Narrated Al-No'aman ibn Basheer ﷺ: 'The Prophet (pbuh) said: "Straighten your rows or Allah will alter your faces."' (Bukhari)

١٢١- عَنْ أَبِي مُوسَى ﷺ قَالَ: احْتَرَقَ بَيْتٌ بِالْمَدِينَةِ عَلَى أَهْلِهِ مِنَ اللَّيْلِ، فَحُدِّثَ بِشَأْنِهِمُ النَّبِيَّ ﷺ، قَالَ: (إِنَّ هَذِهِ النَّارَ إِنَّمَا هِيَ عَدُوٌّ لَكُمْ، فَإِذَا نِمْتُمْ فَأَطْفِئُوهَا عَنْكُمْ). رواه البخاري.

121. Narrated Abu-Musa ﷺ" 'One night a house in Madina was burnt along with its occupants. The people informed the Prophet ﷺ about them and he said: "This fire is indeed your enemy, so whenever you go to bed, put it out (to protect yourselves)."' (Bukhari)

١٢٢- عَنْ أَبِي مُوسَى ﷺ قَالَ: عَنِ النَّبِيِّ ﷺ قَالَ: (مَثَلُ مَا بَعَثَنِي اللهُ بِهِ مِنَ الْهُدَى وَالْعِلْمِ، كَمَثَلِ الْغَيْثِ الْكَثِيرِ أَصَابَ أَرْضًا، فَكَانَ مِنْهَا نَقِيَّةٌ، قَبِلَتِ الْمَاءَ، فَأَنْبَتَتِ الْكَلأَ وَالْعُشْبَ الْكَثِيرَ، وَكَانَتْ مِنْهَا أَجَادِبُ، أَمْسَكَتِ الْمَاءَ، فَنَفَعَ اللهُ بِهَا النَّاسَ، فَشَرِبُوا وَسَقَوْا وَزَرَعُوا، وَأَصَابَ مِنْهَا طَائِفَةً أُخْرَى، إِنَّمَا هِيَ قِيعَانٌ لاَ تُمْسِكُ مَاءً وَلاَ تُنْبِتُ كَلأً، فَذَلِكَ مَثَلُ مَنْ فَقُهَ فِي دِينِ اللهِ، وَنَفَعَهُ مَا بَعَثَنِي اللهُ بِهِ فَعَلِمَ وَعَلَّمَ، وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا، وَلَمْ يَقْبَلْ هُدَى اللهِ الَّذِي أُرْسِلْتُ بِهِ). رواه البخاري.

122. Narrated Abu-Musa ﷺ: 'The Prophet ﷺ said: "The example of guidance and knowledge with which Allah has sent me is like abundant rain falling on the earth, some of which were fertile soil that absorbed the rainwater and brought forth vegetation and grass in abundance. (And) another portion of it was hard and held the rainwater and Allah benefited the people therewith. They utilized it for drinking, (watering their animals, irrigating their fields for cultivation, etc.). (And) a portion of it was swampy that could neither hold water nor bring forth vegetation (and that land gave no benefits). The first is the example of the person who comprehends Allah 's Religion (Islam) and derives benefit (from the knowledge) which Allah ﷻ has revealed through me, learns it, then, teaches it to others. The (last example is that of a) person who does not care for it and does not take Allah 's Guidance revealed through me (He is) like that barren land." (Bukhari)

١٢٣- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما، عَنِ النَّبِيِّ ﷺ قالَ: (إِنَّكُمْ مَحْشُورُونَ حُفَاةً عُرَاةً غُرْلًا، ثُمَّ قَرَأَ: (كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعْدًا عَلَيْنَا إِنَّا كُنَّا فاعِلِينَ). وَأَوَّلُ مَنْ يُكْسى يَوْمَ الْقِيامَةِ إِبْرَاهِيمُ، وَإِنَّ أُنَاسًا مِنْ أَصْحَابِي يُؤْخَذُ بِهِمْ ذَاتَ الشِّمَالِ، فَأَقُولُ: أَصْحَابِي أَصْحَابِي، فَيُقالُ: إِنَّهُمْ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ مُنْذُ فَارَقْتَهُمْ، فَأَقُولُ كما قالَ الْعَبْدُ الصَّالِحُ: (وَكُنْتُ عَلَيْهِمْ شَهِيدًا ما دُمْتُ فِيهِمْ) إِلَى قَوْلِهِ: (الحكِيمُ)). رواه البخاري.

123. Narrated Ibn Abbas (may Allah be pleased with them): 'The Prophet ﷺ said: "You will be gathered (on the Day of Judgment), barefooted, naked and not circumcised." He then recited:

﴿ يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُّعِيدُهُ وَعْدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ ﴾ (الأنبياء ١٠٤)

"And (remember) the Day when We shall roll up the heavens like a scroll rolled up for books. As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it. *" (21: 104)

﴿إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ﴾ (المائدة ١١٨)

The Messenger of Allah ﷺ added: "The first to be dressed on the Day of Resurrection, will be Abraham. Some of my companions will be taken towards the left side ((i.e. to Hellfire), and I will say: 'My companions ! My companions!' It will be said: 'They were renegades after you had left them.' Then I will say as the pious servant of Allah, Jesus ﷺ said: 'If You punish them, they are Your slaves, and if You forgive them, verily You, only You are the All-Mighty, the All-Wise. *'"" (5: 118)

* * *

١٧ ـ باب في وجوب الانقياد لحكم الله ﷻ

Chapter (17)

About Properly Accepting Allah's Judgment

Allah ﷻ said:

﴿ فَلاَ وَرَبِّكَ لاَ يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لاَ يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴾ (النساء ٦٥)

"But no, by your Lord, they can have no faith, until they make you (O Muhammad!) a judge in all disputes between

them, and find in themselves no resistance against your decisions, and accept (them) with full submission. *"(4: 65) And

﴿ إِنَّمَـــا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَن يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴾ (النور ٥١)

"The only saying of the faithful believers, when they are called to Allah (His Words, the Koran and Sunna) and His Messenger (Sunna), to judge between them, is that they say: "We hear and we obey." And such are the prosperous ones (who will live forever in Paradise). *" (24: 51)

As to the Hadiths, it is sufficient to refer to the following Hadith.

١٢٤ حديث أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: دَعُونِي مَا تَرَكْتُكُمْ، إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِسُؤَالِهِمْ وَاخْتِلاَفِهِمْ عَلَى أَنْبِيَائِهِمْ، فَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَاجْتَنِبُوهُ، وَإِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ أخرجه البخاري.

124 Narrated Abu-Huraira ﷺ: 'The Prophet ﷺ said: "Leave me (don't ask me about things which I don't mention or explain to you) as long as I leave you, for, the people who were before you were ruined because of their (excessive) questions and their differences with their Prophets. So, if I forbid you something then keep away from it. And if I order you to do something then, do of it, as much as you can."' (Bukhari)

١٨ ـ باب فى النهى عن البدع ومحدثات الأمور

Chapter(18)

About Forbidding Innovation (Foundationless Religious Practices)

[Allah ﷻ said:

﴿ حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلاَّ مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالأَزْلاَمِ ذَلِكُمْ فِسْقٌ الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِن دِينِكُمْ فَلاَ تَخْشَوْهُمْ وَاخْشَوْنِ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الإِسْلاَمَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللهَ غَفُورٌ رَّحِيمٌ ﴾ (المائدة ٣)

"Forbidden to you (for food) are dead animals, blood, the flesh of swine, and that on which Allah's Name has not been mentioned while slaughtering, (i.e. that has been slaughtered as a sacrifice for other besides Allah, or that has been slaughtered for idols) and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by a goring of horns, and that which has been (partly) eaten by a wild animal, - unless you are able to slaughter it (before its death) - and that which is sacrificed (slaughtered) on An-Nosob (stone altars). (Forbidden) also is to use arrows for seeking luck or a decision; (all) that is disobedience to Allah and (major) sin). This day, those who disbelieved have given up all hope of your religion; fear them not, but fear Me. This day, I have perfected your religion for you, completed My Favo r upon you, and have chosen for you Islam as your religion. But

as for him who is forced by severe hunger, with no inclination to sin (such can eat these above-mentioned meats), then surely, Allah is Oft-Forgiving, Most Merciful. *" (5: 3)

It is obvious that a perfectly composed or manufactured object is a perfect produce. A perfect produce is disfigured or destroyed by any interference to it component parts. Suppose an unskilled painter attempted to add or remove anything from a perfectly painted picture. What would be the result? The answer would be that the picture could be disfigured or destroyed.

The same applies to this religion. Innovation drives out Sunna (the foundation that that should be kept intact).

Based on this we should act only upon the pur e commandments of Islam. We should not invent anything that spoils the purity of this religion. We have received this religion as pure as the water that descends from the sky, and any intervention with the aim of addition or omission destroys the religion. It is said that a disobedient one is forgiven because he will return to the truth when it is clarified to him. But an innovator in the religion, thinks that what he has innovated is 'good', hence he is not liable to abandon it and thus, he would die while believing in it. In this way he loses his religion.

Now, let us proceed to what Imam Al-Nawawi compiled in this concern.]

Allah ﷻ said:

﴿ فَذَلِكُمُ اللهُ رَبُّكُمُ الْحَقُّ فَمَاذَا بَعْدَ الْحَقِّ إِلاَّ الضَّلاَلُ فَأَنَّى تُصْرَفُونَ ﴾ (يونس٣٢)

"Such is Allah, your Lord in truth. So after the truth, what else can there be, save error? How then are you turned away? *" (10: 32) And

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الأَمْرِ مِنْكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللهِ وَالرَّسُولِ إِن كُنْتُمْ تُؤْمِنُونَ بِاللهِ وَالْيَوْمِ الآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلاً ﴾ (النساء ٥٩)

"O you who believe! Obey Allah and obey the Messenger (Muhammad ﷺ) and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger ﷺ if you believe in Allah and in the Last Day. That is better and more suitable for final determination. *" (4: 59) And

﴿ وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلاَ تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴾ (الأنعام ١٥٣)

"And verily, this (i.e. Allah's Commandments mentioned in the above two Verses 151 and 152) is my Straight Path, so follow it, and follow not (other) paths, for they will take you away from His Path. This He has ordained for you that you may become God-fearing people. *" (6: 153) And

﴿ قُلْ إِن كُنْتُمْ تُحِبُّونَ اللهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللهُ غَفُورٌ رَحِيمٌ ﴾ (آل عمران ٣١)

"Say (O Muhammad!) to mankind): "If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Koran and Sunna), Allah will love you and forgive you your sins. And Allah is Oft-Forgiving, Most Merciful. *" (3: 31)

١٢٥ حديث عَائِشَةَ ، قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: مَنْ أَحْدَثَ فِي أَمْرِنَا هذَا مَا لَيْسَ فِيهِ فَهُوَ رَدّ أخرجه البخاري.

125 Narrated A'isha (may Allah be pleased with her): 'Allah's Messenger ﷺ said: "If someone innovated something

that is not present in our religion (of Islamic Monotheism) then that thing will be rejected."' (Bukhari)

١٢٦ حديث أَنَسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: بُعِثْتُ وَالسَّاعَةَ كَهَاتَيْنِ أخرجه البخاري.

126 Narrated Anas ﷺ: 'Allah's Messenger ﷺ said: "I (have been sent) and the Hour (is at hand) as these two (fingers)."' (Bukhari)

١٢٧ وَعَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا خَطَبَ احْمَرَّتْ عَيْنَاهُ، وَعَلاَ صَوْتُهُ، وَاشْتَدَّ غَضَبُهُ، حَتَّى كَأَنَّهُ مُنْذِرُ جَيْشٍ يَقُولُ: صَبَّحَكُمْ وَمَسَّاكُمْ ، وَيَقُولُ: أَمَّا بَعْدُ، فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللهِ، وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ، وَشَرَّ الأُمُورِ مُحْدَثَاتُهَا، وَكُلَّ بِدْعَةٍ ضَلاَلَةٌ رَوَاهُ مُسْلِمٌ
وَفِيْ رِوَايَةٍ لَهُ: كَانَتْ خُطْبَةُ النَّبِيِّ ﷺ يَومَ الْجُمُعَةِ: يَحْمَدُ اللَّهَ، وَيُثْنِيْ عَلَيْهِ، ثُمَّ يَقُولُ عَلَى إِثْرِ ذَلِكَ، وَقَدْ عَلاَ صَوتُهُ

وَفِيْ رِوَايَةٍ لَهُ: مَنْ يَهْدِ اللَّهُ فَلاَ مُضِلَّ لَهُ، وَمَنْ يُضْلِلْ فَلاَ هَادِيَ لَهُ وَلِلنَّسَائِيِّ: وَكُلُّ ضَلاَلَةٍ فِي النَّارِ

127 Narrated Jaber ibn Abdullah (may Allah be pleased with them): 'Whenever Allah's Messenger ﷺ delivered a Khotbah (a religious talk), his eyes would become red, his voice rose, and his anger become violent, as if he was like one warning an army and saying: "The enemy has made a morning attack on you. The enemy has made an evening attack on you." He ﷺ (would also say: "Amma Ba'ad (To proceed), the best of speech is embodied in the Book of Allah, and the best of guidance is the guidance of Muhammad. And what renders affairs most evil are their innovations and all innovations are delusion."' (Muslim)

And in the version compiled by Imam Muslim: "It was the Prophet's Khotbah on Friday. He was to praise Allah and afterward tell it. Indeed his voice was raised."

And in another version of Muslim: "Whom Allah guides, no one can get astray; and whom Allah leads astray, no one can guide," and in the version of An -Nasa'i: "All error will lead to the Fire."

١٢٨ عَنِ الْعِرْبَاضِ بْنِ سَارِيَةَ قَالَ وَعَظَنَا رَسُولُ اللَّهِ ﷺ يَوْمًا بَعْدَ صَلَاةِ الْغَدَاةِ مَوْعِظَةً بَلِيغَةً ذَرَفَتْ مِنْهَا الْعُيُونُ وَوَجِلَتْ مِنْهَا الْقُلُوبُ فَقَالَ رَجُلٌ إِنَّ هَذِهِ مَوْعِظَةُ مُوَدِّعٍ فَمَاذَا تَعْهَدُ إِلَيْنَا يَا رَسُولَ اللَّهِ قَالَ أُوصِيكُمْ بِتَقْوَى اللَّهِ وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ عَبْدٌ حَبَشِيٌّ فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ يَرَى اخْتِلَافًا كَثِيرًا وَإِيَّاكُمْ وَمُحْدَثَاتِ الْأُمُورِ فَإِنَّهَا ضَلَالَةٌ فَمَنْ أَدْرَكَ ذَلِكَ مِنْكُمْ فَعَلَيْهِ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ.* الترمذى.

128 Narrated Al-Irbadh ibn Sariya: 'The Messenger of Allah ﷺ delivered an eloquent sermon that caused our eyes to shed tears and our hearts to be greatly moved. A man said: "This is a sermon of a man who will depart this life soon. What would you recommend us Messenger of Allah!" He said: "I recommend you fear Allah and hear and obey even if an Ethiopian slave is your ruler. For, he of you who will live long, will see great disputes. And keep away from the innovated practices, for they are misleading. He of you would contemporize this let him adhere to the Sunna of mine and that of the rightly guided caliphs. Bite on it with the molars." (At-Termizi)

١٩ ـ باب في من سن سنّة حسنة

Chapter (19)

About Reviving an Act of Sunna

[We know that we should avoid innovation in Allah's religion and we are ordered to revive Sunna of the Messenger of Allah ﷺ and that of the rightly guided Caliphs after him. Reviving Sunna means to act upon it strictly and to guide others to act upon it also. This leads to acquiring the great reward of Allah ﷻ.

So, adhere firmly to your religion. For, this is the time when the one adhering to his religion is like the one who is holding a fire brand . The luxuries of life have deluded the people and those of weak faith have increased to the extent that, the following narration of Abdullah ibn Mas'oud seemed to have been realized. It says:

"كيفَ أنتم إذا لبستكم فتنةٌ يربُو فيها الصغيرُ ويهرمُ عليها الكبيرُ وتُتَّخذُ سُنَّةٌ. فــإذا غُيِّر منها شيءٌ قيلَ غُيِّرت السُّنَّةُ." قيلَ متى ذلك يا أبَا عبد الرحمن؟ قال: إذا كثُرَ قرّاؤكم وكثُرَتْ أموالُكم وقل أُمناؤكم وتُعُلِّمَ لغيرِ الدِّين"

"What would be the case with you when you would suffer from seditions, when your youngsters are reared on them while the elder ones would be addicted to them, and the people take them as Sunna. If some people tried to change them, it would be said: 'Who wants to change Sunna.' It was asked: 'When would that happen O Abu Abdul-Rahman?' He said: 'When the readers of the Koran) increase in number, and wealth becomes available to everyone, and when one learns for other purposes than religious ones.'

It is known that whenever an Ummah (a nation) distanced itself from its religion, Satan suggested to its members to practice innovations, which the coming generation then took to be commandments of the religion, when they were not.

I think that the following explanation of the Hadith about innovation would clarify the matter. This is extracted from a book titled: 'The Nature of the Invitation of Imam Muhammad ibn Abdul-Wahhab.'.

'...Besides, Islam is a perfect religion. It lacks nothing, and it abrogates what had passed before it. The Hadith of the Messenger of Allah ﷺ refutes this. The Hadith says:

قَالَ رَسُولُ اللَّهِ ﷺ مَنْ سَنَّ فِي الإِسْلامِ سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا وَأَجْرُ مَنْ عَمِلَ بِهَا مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أُجُورِهِمْ شَيْئًا وَمَنْ سَنَّ فِي الإِسْلامِ سُنَّةً سَيِّئَةً فَعَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمِلَ بِهَا مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَوْزَارِهِمْ شَيْئًا * النسائى.

Narrated Al-Monzir ibn Jareer on the authority of his father: 'The Messenger of Allah ﷺ said: "He that has initiated a good deed, will have its reward and a reward equal to those who followed him in that without decreasing theirs by naught. And he that initiated an evil deed will have its punishment and a punishment equal to those who followed him in that without decreasing theirs by naught[11]."

[11] The full text of the Hadith shows clearly that the words: "He that initiated a good deed, will have its reward and a reward equal to those who followed him in that, without decreasing theirs by naught. And he that initiated an evil deed, will have its punishment and a punishment equal to those who followed him in that, without decreasing theirs by naught." refer to الصدقة charity as shown below:
Narrated Awn ibn Abu-Johayfa: 'I heard Al-Monzir ibn Jareer say on the authority of his father: "One morning we were with the

Now, let us go through the verses and Hadiths compiled by Imam Al-Nawawi on this topic.]

Allah ﷻ said:

﴿ وَالَّذِيــنَ يَقُولُــونَ رَبَّــنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴾ (الفرقان ٧٤)

"And those who say: "Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of the pious. *" (25: 74) And

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Messenger of Allah ﷺ when some naked and bare-footed people of Modhar tribe came holding their swords. The Messenger of Allah ﷺ was greatly moved by their bad condition. He entered and came out and ordered Bilal to deliver azan. He performed the prayer then he addressed the people:

"O mankind! Fear your Guardian-Lord, Who created you from a single person and created its mate from it, and from them twain scattered (like seeds) countless men and women; fear Allah, through Whom ye demand your mutual (rights), and (be kind to) the wombs (that bore you): for Allah is an Ever-Watcher over you. *" (4: 1)And

"O you who believe! Fear Allah, and let every soul look to what (provision) it has sent forth for the Morrow. And fear Allah: for Allah is well-acquainted with (all) that ye do.*" (59: 18)

Then the Prophet ﷺ said: "Let one of you pay as charity of what he has, a Dinar, a Dirham, some dried dates even if a half of a date. The people started to give what they could afford. A man from Al Ansar came with a bundle of money that was so heavy he could not carry it. Then the people kept on giving until I saw two piles of food and clothes. I saw the Messenger's face beaming as a golden jewel, then he said: "He that initiated a good deed will have its reward and a reward equal to those who followed him in that, without decreasing theirs by naught. And he that initiated an evil deed will have its punishment and a punishment equal to those who followed him in that without decreasing theirs by naught." The translator.

﴿ وَجَعَلْنَاهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا عَابِدِينَ ﴾ (الأنبياء ٧٣)

"And We made them (The Messenger of Allah Abraham and Noah peace be upon them leaders, guiding (mankind) by Our Command, and We revealed to them the doing of good deeds, performing the prayer, and the giving of zakat and of Us (Alone) they were worshippers. *" (21: 73)

١٢٩ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ أَخْبَرَنَا مُحَمَّدُ بْنُ عُيَيْنَةَ عَنْ مَرْوَانَ بْنِ مُعَاوِيَةَ الْفَزَارِيِّ عَنْ كَثِيرِ بْنِ عَبْدِ اللَّهِ هُوَ ابْنُ عَمْرِو بْنِ عَوْفٍ الْمُزَنِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ النَّبِيَّ ﷺ قَالَ لِبِلَالِ بْنِ الْحَارِثِ اعْلَمْ قَالَ مَا أَعْلَمُ يَا رَسُولَ اللَّهِ قَالَ اعْلَمْ يَا بِلَالُ قَالَ مَا أَعْلَمُ يَا رَسُولَ اللَّهِ قَالَ إِنَّهُ مَنْ أَحْيَا سُنَّةً مِنْ سُنَّتِي قَدْ أُمِيتَتْ بَعْدِي فَإِنَّ لَهُ مِنَ الْأَجْرِ مِثْلَ مَنْ عَمِلَ بِهَا مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أُجُورِهِمْ شَيْئًا وَمَنِ ابْتَدَعَ بِدْعَةَ ضَلَالَةٍ لَا تُرْضِي اللَّهَ وَرَسُولَهُ كَانَ عَلَيْهِ مِثْلُ آثَامِ مَنْ عَمِلَ بِهَا لَا يَنْقُصُ ذَلِكَ مِنْ أَوْزَارِ النَّاسِ شَيْئًا قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَمُحَمَّدُ بْنُ عُيَيْنَةَ هُوَ مَصِّيصِيٌّ شَامِيٌّ وَكَثِيرُ بْنُ عَبْدِ اللَّهِ هُوَ ابْنُ عَمْرِو بْنِ عَوْفٍ الْمُزَنِيُّ * الترمذى.

As to the Hadiths, here are a few below:

129 Narrated Amr ibn Awf: 'The Prophet ﷺ said to Bilal ibn Al-Hareth: "Take into consideration." Bilal said: "What should I take into consideration Messenger of Allah?" The Prophet ﷺ said: "Verily, he that revives a Sunna (a practice) of mine that people have neglected after my death, would have its reward and a reward equal to those who acted upon it, without decreasing theirs by aught. And he that innovates an evil practice that Allah ﷻ and His Messenger ﷺ do not approve, would have its punishment and a punishment equal to the punishment of those who acted upon it, without decreasing theirs by aught."' (At-Termizi)

١٣٠أَخْبَرَنَا أَزْهَرُ بْنُ جَمِيلٍ قَالَ حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ حَدَّثَنَا شُعْبَةُ قَالَ وَذَكَرَ عَوْنَ بْنَ أَبِي جُحَيْفَةَ قَالَ سَمِعْتُ الْمُنْذِرَ بْنَ جَرِيرٍ يُحَدِّثُ عَنْ أَبِيهِ قَالَ كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ فِي صَدْرِ النَّهَارِ فَجَاءَ قَوْمٌ عُرَاةٌ حُفَاةٌ مُتَقَلِّدِي السُّيُوفِ عَامَّتُهُمْ مِنْ مُضَرَ بَلْ كُلُّهُمْ مِنْ مُضَرَ فَتَغَيَّرَ وَجْهُ رَسُولِ اللَّهِ ﷺ لِمَا رَأَى بِهِمْ مِنَ الْفَاقَةِ فَدَخَلَ ثُمَّ خَرَجَ فَأَمَرَ بِلالا فَأَذَّنَ فَأَقَامَ الصَّلَاةَ فَصَلَّى ثُمَّ خَطَبَ فَقَالَ ﴿ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُم مِّن نَّفْسٍ وَاحِدَةٍ ﴾ تَصَدَّقَ رَجُلٌ مِنْ دِينَارِهِ مِنْ دِرْهَمِهِ مِنْ ثَوْبِهِ مِنْ صَاعِ بُرِّهِ مِنْ صَاعِ تَمْرِهِ حَتَّى قَالَ وَلَوْ بِشِقِّ تَمْرَةٍ فَجَاءَ رَجُلٌ مِنَ الأَنْصَارِ بِصُرَّةٍ كَادَتْ كَفُّهُ تَعْجِزُ عَنْهَا بَلْ قَدْ عَجَزَتْ ثُمَّ تَتَابَعَ النَّاسُ حَتَّى رَأَيْتُ كَوْمَيْنِ مِنْ طَعَامٍ وَثِيَابٍ حَتَّى رَأَيْتُ وَجْهَ رَسُولِ اللَّهِ ﷺ يَتَهَلَّلُ كَأَنَّهُ مُذْهَبَةٌ فَقَالَ رَسُولُ اللَّهِ ﷺ مَنْ سَنَّ فِي الإِسلام سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا وَأَجْرُ مَنْ عَمِلَ بِهَا مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أُجُورِهِمْ شَيْئًا وَمَنْ سَنَّ فِي الإِسلام سُنَّةً سَيِّئَةً فَعَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمِلَ بِهَا مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَوْزَارِهِمْ شَيْئًا * النسائي.

130Narrated Awn ibn Abu-Johayfa: 'I heard Al-Monzer ibn Jareer say on the authority of his father: "One morning we were with the Messenger of Allah ﷺ when some naked and bare-footed people of Modhar tribe came holding their swords. The Messenger of Allah ﷺ was greatly moved by their bad condition. He entered and then came out and ordered Bilal to deliver azan. He performed the prayer then he addressed the people:

﴿ يَـــا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُم مِّن نَّفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالاً كَثِيرًا وَنِسَاءً وَاتَّقُوا اللهَ الَّذِي تَسَاءَلُونَ بِهِ وَالأَرْحَامَ إِنَّ اللهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴾ (النساء ١)

"O mankind! Fear your Guardian-Lord, Who created you from a single person and created its mate from it, and from them twain scattered (like seeds) countless men and women; fear Allah, through Whom ye demand your mutual (rights), and (be kind to) the wombs (that bore you): for Allah is an Ever-Watcher over you. *" (4: 1) And

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴾ (الحشر ١٨)

"O you who believe! Fear Allah, and let every soul look to what (provision) it has sent forth for the Morrow. And fear Allah: for Allah is well-acquainted with (all) that ye do. *" (59: 18)

Then the Prophet ﷺ said: "Let one of you pay as charity of what he has, a Dinar, a Dirham, some dried dates even if a half of a date. The people started giving what they can afford. A man from Al-Ansar came with a bundle of money that was so heavy he could not carry it. Then the people kept on giving until I saw two piles of fo od and clothes. I saw the Messenger's face beaming as a golden jewel. Then the Prophet ﷺ said:

مَــنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا وَأَجْرُ مَنْ عَمِلَ بِهَا مِنْ غَيْرِ أَنْ يَنقُصَ مِنْ أُجُورِهِمْ شَيْئًا وَمَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً سَيِّئَةً فَعَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمِلَ بِهَا مِنْ غَيْرِ أَنْ يَنقُصَ مِنْ أَوْزَارِهِمْ شَيْئًا."

"He that has initiated a good deed will have its reward and a reward equal to those who followed him in that without decreasing theirs by naught. And he that initiated an evil deed will have its punishment and a punishment equal to those who followed him in that without decreasing theirs by naught."]

٢٠ ــ باب فى الدلالة على الخير

Chapter(20)

About Guiding Others to Doing good Deeds

Allah ﷻ said:

﴿ قَالَ إِنَّمَا أُوتِيتُهُ عَلَى عِلْمٍ عِندِي أَوَ لَمْ يَعْلَمْ أَنَّ اللهَ قَدْ أَهْلَكَ مِن قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا وَلاَ يُسْأَلُ عَن ذُنُوبِهِمُ الْمُجْرِمُونَ ﴾
(القصص ٧٨)

"And let them not turn you (O Muhammad!) away from (preaching) the revelations of Allah after they have been revealed to you. Invite (men) to (believe in) your Lord and be not of those who associate partners with Allah. *" (28: 78) And

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تُحِلُّوا شَعَائِرَ اللهِ وَلاَ الشَّهْرَ الْحَرَامَ وَلاَ الْهَدْيَ وَلاَ الْقَلاَئِدَ وَلاَ آمِّينَ الْبَيْتَ الْحَرَامَ يَبْتَغُونَ فَضْلاً مِّن رَّبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلاَ يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى وَلاَ تَعَاوَنُوا عَلَى الإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللهَ إِنَّ اللهَ شَدِيدُ الْعِقَابِ﴾ (المائدة ٢)

"O you who believe! Violate not the sanctity of the Symbols of Allah, nor of the sacred month(s), nor of the animals brought for sacrifice, nor the garlands that mark out such animals (driven as sacrifices), nor the people resorting to the Sacred House, seeking of the bounty and good pleasure of their Lord. But when you abandon the state of Ihram you may hunt, and let not the hatred of some people for (once) shutting you out of the Sacred Mosque lead you to transgression (and hostility). Help one another in righteousness and piety, but do

not help one another in sin and rancor. Fear Allah, for Allah is strict in punishment .*" (5: 2) And

﴿ وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴾ (آل عمران ١٠٤)

"Let there arise out of you a group of people inviting to all that is good (Islam), enjoining what is just and forbidding what is unjust. And it is they who are the successful. *" (3: 104).

As to the Hadiths, it is sufficient to mention the following Hadith.

١٣١ عَنْ سَهْلِ بْنِ سَعْدٍ ﷺ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ يَوْمَ خَيْبَرَ: (لأُعْطِيَنَّ الرَّايَةَ رَجُلًا يَفْتَحُ اللهُ عَلَى يَدَيْهِ). فَقَامُوا يَرْجُونَ لِذَلِكَ أَيُّهُمْ يُعْطَى، فَغَدَوْا وَكُلُّهُمْ يَرْجُو أَنْ يُعْطَى، فَقَالَ: (أَيْنَ عَلِيٌّ). فَقِيلَ: يَشْتَكِي عَيْنَيْهِ، فَأَمَرَ فَدُعِيَ لَهُ، فَبَصَقَ فِي عَيْنَيْهِ، فَبَرَأَ مَكَانَهُ حَتَّى كَأَنَّهُ لَمْ يَكُنْ بِهِ شَيْءٌ، فَقَالَ: نُقَاتِلُهُمْ حَتَّى يَكُونُوا مِثْلَنَا فَقَالَ: (عَلَى رِسْلِكَ، حَتَّى تَنْزِلَ بِسَاحَتِهِمْ، ثُمَّ ادْعُهُمْ إِلَى الإِسْلاَمِ، وَأَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ، فَوَاللهِ لأَنْ يُهْدَى بِكَ رَجُلٌ وَاحِدٌ خَيْرٌ لَكَ مِنْ حُمْرِ النَّعَمِ). رواه البخاري.

131 Sahl ibn Sa'ad ﷺ Narrated that he heard the Prophet ﷺ on the day (of the battle) of Khaybar saying: "I will give the flag to a person at whose hands Allah will grant victory. So, the companions of the Prophet ﷺ got up, wishing eagerly to see to whom the flag will be given, and each one of them wished to be given the flag. But the Prophet ﷺ asked for Ali . Someone informed him that he was suffering from eye trouble. So, he ordered them to bring Ali to him. Then the Prophet ﷺ spat in his eyes and his eyes were cured immediately, as if he had never had any eye trouble. Ali

said: 'We will fight against them until they become like us (Muslims). The Prophet ﷺ said: "Be patient, until you face them and invite them to Islam and inform them of what Allah has enjoined upon them. By Allah! If a single person reverts to Islam at your hands (i.e. through you), that will be better for you than the red camels." (Bukhari)

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٢١ ــ باب في التعاون على البر والتقوى

Chapter(21)

About Cooperation for Noble Ends

Allah ﷻ said:

﴿ يَـــا أَيُّهَا الَّذِينَ آمَنُوا لاَ تُحِلُّوا شَعَائِرَ اللهِ وَلاَ الشَّهْرَ الْحَرَامَ وَلاَ الْهَدْيَ وَلاَ الْقَلائِـــدَ وَلاَ آمِّينَ الْبَيْتَ الْحَرَامَ يَبْتَغُونَ فَضْلاً مِّن رَّبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلاَ يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَـــاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى وَلاَ تَعَاوَنُوا عَلَى الإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللهَ إِنَّ اللهَ شَدِيدُ الْعِقَابِ﴾ (المائدة ٢)

"O you who believe! Violate not the sanctity of the Symbols of Allah, nor of the sacred month(s), nor of the animals brought for sacrifice, nor the garlands that mark out such animals (driven as sacrifices), nor the people resorting to the Sacred House, seeking of the bounty and good pleasure of their Lord. But when you abandon the state of Ihram you may hunt, and let not the hatred of some people for (once) shutting you out of the Sacred Mosque lead you to transgression (and hostility). Help one another in righteousness and piety, but do not help one another in sin and rancor. Fear Allah, for Allah is strict in punishment. *" (5: 2) And

﴿ وَالْعَصْرِ (١) إِنَّ الإِنْسَانَ لَفِي خُسْرٍ (٢) إِلاَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ (٣) ﴾ (العصر ١- ٣)

"By (the Token of) Time (through the Ages) * Verily, Man is in loss, * Except such as have faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Patience and Constancy *" (103)

١٣٢ عَنْ زَيْدِ بْنِ خالِدٍ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: (مَنْ جَهَّزَ غازِيًا في سَبِيلِ اللهِ فَقَدْ غزَا، وَمَنْ خَلَفَ غازِيًا في سَبِيلِ اللهِ بِخَيْرٍ فَقَدْ غزَا). رواه البخاري.

As to the Hadiths, here are a couple.

132 Narrated Zayd ibn Khaled ﷺ: 'Allah's Messenger ﷺ said: "He who prepared a Ghazi (a warrior going to fight for Allah's Cause) is (given a reward equal to that of) a Ghazi, and he who looks after the dependents of a Ghazi is (given a reward equal to that of a Ghazi."' (Bukhari)

١٣٣ عَنْ أَبِي مُوسى رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (الخَازِنُ المسْلِمُ الأَمِينُ، الَّذِي يُنْفِذُ وَرُبَّما قَالَ: يُعْطِي ما أُمِرَ بِهِ، كامِلًا مُوَفَّرًا، طَيِّبًا بِهِ نَفْسُهُ، فَيَدْفَعُهُ إِلَى الَّذِي أُمِرَ لَهُ بِهِ، أَحَدُ المُتَصَدِّقَيْنِ). رواه البخاري.

133 Narrated Abu-Musa ﷺ: 'The Prophet ﷺ said: "An honest Muslim trustee (storekeeper) who carries out the orders of his master and pays fully what he has been ordered to give with a good heart and pays to that person to whom he was ordered to pay, is regarded as one of the two charitable persons." (Bukhari).

٢٢ ــ باب فى النصيحة

Chapter (22)

About Giving Advice

﴿ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللهَ لَعَلَّكُمْ تُرْحَمُونَ ﴾ (الحجرات ١٠)

Allah ﷻ said:

"The believers are but a single brotherhood, so make peace and reconciliation between two (disputing/fighting) brothers, and fear Allah, that you may receive Mercy. *" (49: 10) And

﴿ أُبَلِّغُكُمْ رِسَالاَتِ رَبِّي وَأَنصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللهِ مَا لاَ تَعْلَمُونَ ﴾ (الأعراف ٦٢)

Telling us about the Messenger of Allah Noah ﷺ, Allah ﷻ said:

"I but fulfill towards you the duties of my Lord's mission, sincere is my advice to you, and I know from Allah something that you know not. *" (7: 62) And

Telling us about the Messenger of Allah Noah ﷺ, Allah ﷻ said:

﴿ أُبَلِّغُكُمْ رِسَالاَتِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ ﴾ (الأعراف ٦٨)

"I but fulfill towards you the duties of my Lord's mission, I am to you a sincere and trustworthy adviser. *" (7: 68)

As to the Hadiths, here are some Hadiths explaining this subject.

١٣٤ وَعَنْ تَمِيْمٍ الدَّارِيِّ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: الدِّينُ النَّصِيحَةُ ، ثَلاَثاً، قُلْنَا: لِمَنْ هِيَ يَا رَسُولَ اللهِ قَالَ: لله، وَلِكِتَابِهِ وَلِرَسُولِهِ، وَلأَئِمَّةِ المُسْلِمِيْنَ وَعَامَّتِهِمْ أَخْرَجَهُ مُسْلِم.

134 Narrated Tameem Al-Dari Allah's Messenger ﷺ said three times: "The religion is giving advice." He was asked to whom it should be directed and he replied: "To Allah, His Book, His Messenger, the leaders, and all the Muslims." (Muslim)

١٣٥ عَنْ أَنَسٍ ﷺ عَنِ النَّبِيِّ ﷺ قَال: (لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لأَخِيهِ مَا يُحِبّ لِنَفْسِهِ). رواه البخاري.

135 Narrated Anas ﷺ: 'The Prophet ﷺ said: "None of you will have faith until he likes for his (Muslim) brother what he likes for himself." (Bukhari)

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٢٣ ــ باب فى الأمر بالمعروف والنهى عن المنكر

Chapter (23)

About Enjoining What is Just and Forbidding What is Unjust

[Enjoining what is just and forbidding what is unjust is one of the main characteristics of the Muslim nation. It rescues the whole nation from ruin.

This mission should be carried out in a kind manner, with people knowing what is just and what is unjust. It should be carried out in a manner that leads to what is just.

The Messenger of Allah ﷺ taught us the way to enjoin what is just and forbid what is unjust. He ﷺ did mention specifically certain people. He used to say: "What is wrong

with some people who do such and such." Examples of this are the following Hadiths:

عَنْ أَنَسِ بْنِ مالكٍ رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ النَّبِيَّ ﷺ: (مَا بَالُ أَقْوَامٍ، يَرْفَعُونَ أَبْصَارَهُمْ إِلَى السَّمَاءِ فِي صَلاَتِهِمْ). فَاشْتَدَّ قَوْلُهُ فِي ذَلِكَ، حَتَّى قَالَ: (لَيَنْتَهُنَّ عَنْ ذَلِكَ، أَوْ لَتُخْطَفَنَّ أَبْصَارُهُمْ). رواه البخاري.

Narrated Anas ibn Malek ﷺ: 'The Prophet ﷺ said: "What is wrong with those people who look towards the sky during the prayer?" His talk grew stern while delivering this speech and he said: "They should stop (looking towards the sky during the prayer); otherwise their eyes will be snatched away."' (Bukhari)

When a well-known family stipulated a strange condition for the emancipation of slaves, the Messenger of Allah ﷺ addressed the people.

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ عَنْ عُرْوَةَ أَنَّ عَائِشَةَ أَخْبَرَتْهُ أَنَّ بَرِيرَةَ جَاءَتْ تَسْتَعِينُ عَائِشَةَ فِي كِتَابَتِهَا وَلَمْ تَكُنْ قَضَتْ مِنْ كِتَابَتِهَا شَيْئًا فَقَالَتْ لَهَا عَائِشَةُ ارْجِعِي إِلَى أَهْلِكِ فَإِنْ أَحَبُّوا أَنْ أَقْضِيَ عَنْكِ كِتَابَتَكِ وَيَكُونَ لِي وَلاؤُكِ فَعَلْتُ فَذَكَرَتْ ذَلِكَ بَرِيرَةُ لأَهْلِهَا فَأَبَوْا وَقَالُوا إِنْ شَاءَتْ أَنْ تَحْتَسِبَ عَلَيْكِ وَيَكُونَ لَنَا وَلاؤُكِ فَلْتَفْعَلْ فَذَكَرَتْ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ ابْتَاعِي فَأَعْتِقِي فَإِنَّمَا الْوَلاءُ لِمَنْ أَعْتَقَ ثُمَّ قَامَ رَسُولُ اللَّهِ ﷺ فَقَالَ مَا بَالُ أَقْوَامٍ يَشْتَرِطُونَ شُرُوطًا لَيْسَتْ فِي كِتَابِ اللَّهِ مَنِ اشْتَرَطَ شَرْطًا لَيْسَ فِي كِتَابِ اللَّهِ فَلَيْسَ لَهُ وَإِنِ اشْتَرَطَ مِائَةَ مَرَّةٍ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ عَائِشَةَ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ أَنَّ الْوَلاءَ لِمَنْ أَعْتَقَ *

A'isha (may Allah be pleased with her) said that Bareerah came to seek her help to write a receipt (for a certain sum) and at that time Bareerah had not paid anything of it. A'isha said to her: "Go back to your masters, and if they agree, I will pay the amount of your writing of the receipt and get the right of Al-wala'a." Bareerah informed her masters, but they refused, and said: "If she (A'isha) is seeking Allah's reward, then she can do so, but the right of Al-wala'a will be for us." A'isha mentioned that to Allah's Messenger ﷺ and he said to her: "Buy her and free her, as the right of Al-wala'a is for the emancipator." Then, Allah's Messenger ﷺ addressed the people: "What is wrong with some people who stipulate conditions that are not present in Allah's Laws? Whoever imposes a condition that is not imposed by Allah's law, then those conditions will be invalid, even if such conditions were stipulated one hundred times. Allah's law is the truth and is more solid."'

Undoubtedly, when a nation adheres to this virtue, it attains success in life and in the Hereafter. If it neglects this virtue, it exposes its people to destruction.

In the book titled "Itmamol Wafa'a Fi Seeratol Kholafa'a, A Detailed Biography of the Caliphs the author attributes the victories that the Muslim nation achieved against the Persian and the Roman Empires to many reasons, among of which is he virtue of enjoining what is just and forbidding what is unjust. We quote here what he wrote.

'Their Caliphs were not cowardly people who would fear threats. Their commanders were not hypocrites who used to say what they did not believe. Their nation was one nation, trifling disputes did not preoccupy them and they did not abandon enjoining what is right and forbidding what is wrong out of cowardice or fear. Their scholars were not deluded

with the delights of life, haughtiness, or self-conceit. These people protected those scholars from envy and spite.

The whole Muslim community adhered to Islam by both word and deed, fearing no censure from anyone. Therefore, it is no wonder that they accomplished achievements in such a short period of time that wealthier and stronger nations could do in an equal time.'

In conformity with Islam's laws, no one is above criticism, not even the ruler. The first words of Abu-Bakr ﷺ upon being chosen as the Caliph were: I have been nominated as your Caliph, "despite the fact that I am not the best among you. If you see me judging justly, support me, if you see me doing otherwise, correct me. Obey me as long as I obey Allah ﷻ. If I disobey Allah ﷻ, I will not be entitled to your obedience."

The Caliph never thought that he was higher in degree than the nation, nor did he think that he had a special right to the subjects' property or blood.

For this reason the Muslims saw disobedience of the Caliph as an abandonment of the religion. This was not due to elevated position of the Caliph, may Allah forbid. It is known that the Caliph used to support the weakest one until his need was fulfilled, out of emulation of the Messenger of Allah ﷺ. Omar ﷺ used to have his meals with the poor and the needy and sit with them for some time[12].'

Now, let us study what Imam Al-Nawawi compiled in this concern.]

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[12] This part is taken from the book: "Itmamol Wafa'a Fi Seeratol Kholafa'a" (A Comprehensive Biography of the Rightly-Guided Caliphs).

Allah ﷻ said:

﴿ وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴾ (آل عمران ١٠٤)

"Let there arise out of you a group of people inviting to all that is good (Islam), enjoining what is just and forbidding what is unjust. And it is they who are the successful. *" (3: 104) And

﴿ كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَّهُم مِّنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴾ (آل عمران ١١٠)

"You (true believers in Islamic Monotheism, and real followers of Prophet Muhammad ﷺ and his Sunna) are the best of peoples ever raised up for mankind, you enjoin what is just and forbid what is unjust, and you believe in Allah. Had the people of the Scripture (the Jews and the Christians) believed, it would have been better for them. Among them are some who have faith, but most of them are rebellious. *" (3: 110) And

﴿ خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴾ (الأعراف ١٩٩)

"Show tolerance, enjoin what is good, and turn away from the fools (i.e. don't punish them). *" (7: 199) And

﴿ وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللهُ إِنَّ اللهَ عَزِيزٌ حَكِيمٌ ﴾ (التوبة ٧١)

"The believers, men and women, are helpers of one another, they enjoin what is just and forbid what is unjust.

They perform the prayer and give the zakat, and they obey Allah and His Messenger. Allah will have His Mercy on them. Surely Allah is All-Mighty, All-Wise. *" (9: 71) And

﴿ لُعِنَ الَّذِينَ كَفَرُوا مِن بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوا وَّكَانُوا يَعْتَدُونَ ﴾ (المائدة ٧٨)

"Those among the Children of Israel who disbelieved were cursed by the tongue of David and Jesus, son of Mary. That was because they disobeyed (Allah and the Messengers) and were ever transgressing beyond bounds. *" (5: 78) And

﴿ وَقُلِ الْحَقُّ مِن رَّبِّكُمْ فَمَن شَاءَ فَلْيُؤْمِن وَمَن شَاءَ فَلْيَكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِن يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا ﴾ (الكهف ٢٩)

"And say: "Truth is from your Lord." Then whosoever wills, let him believe, and whosoever wills, let him disbelieve. Verily, We have prepared for the wrong-doers, a Fire whose walls will be surrounding them (the disbelievers in the Oneness of Allah). And if they ask for help (relief, water), they will be granted water like boiling oil, that will scald their faces. Terrible is the drink, and an evil dwelling place is theirs)! *" (18: 29) And

﴿ فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴾ (الحجر ٩٤)

"Therefore, proclaim openly (O Muhammad!) that which you are commanded, and turn away from the polytheists. *" (15: 94) And

﴿ فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَئِيسٍ بِمَا كَانُوا يَفْسُقُونَ ﴾ (الأعراف ١٦٥)

"So, when they forgot what they had been reminded with, We rescued those who forbade evil, but We seized those who did wrong with a severe torment because they used to rebel against Allah's Command. *" (7: 165)

The following Hadiths shed light on the subject:

١٣٦–عَنِ النّعْمَان بْن بَشِيرٍ رَضِيَ اللهُ عَنْهُمَا: عَنِ النَّبِيِّ ﷺ قَالَ: (مَثَلُ الْقَائِمِ عَلَى حُدُودِ اللهِ وَالْوَاقِعِ فِيهَا، كَمَثَلِ قَوْمٍ اسْتَهَمُوا عَلَى سَفِينَةٍ، فَأَصَابَ بَعْضُهُمْ أَعْلاَهَا وَبَعْضُهُمْ أَسْفَلَهَا، فَكَانَ الَّذِين فِي أَسْفَلِهَا إِذَا اسْتَقَوْا مِنَ المَاءِ مَرّوا عَلَى مَنْ فَوْقَهُمْ، فَقَالُوا: لَو أَنّا خَرَقْنَا فِي نَصِيبِنَا خَرْقًا، وَلَمْ نُؤْذِ مَنْ فَوْقَنَا، فَإِنْ يَتْرُكُوهُمْ وَمَا أَرَادُوا هَلَكُوا جَمِيعًا، وَإِنْ أَخَذُوا عَلَى أَيْدِيهِمْ نَجَوْا وَنَجَوْا جَمِيعًا). رواه البخاري.

136 Narrated Al-No'aman ibn Basheer (may Allah be pleased with them): 'The Prophet ﷺ said: "The example of the person abiding by Allah's Orders and Restrictions in comparison to those who violate them is like the example of those people who drew lots for their seats in a boat. Some of them got seats in the upper part, and the others in the lower. When the latter needed water, they had to go up to fetch water (and that troubled the others), so they said: 'Let us make a hole in our part of the ship (and get water) saving those who are above us from being troubled. If the people in the upper part had let the others do what they had intended, all of them would have perished, but if they had prevented them (from doing so) both parties would have been saved."' (Bukhari)

١٣٧ حديث زَيْنَبَ ابْنَةِ جَحْشٍ ، أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا فَزِعًا يَقُولُ: لاَ إِلَهَ إِلاَّ اللهُ وَيْلٌ لِلْعَرَبِ مِنْ شَرٍّ قَدِ اقْتَرَبَ فُتِحَ الْيَوْمَ مِنْ رَدْمِ يَأْجُوجَ وَمَأْجُوجَ مِثْلُ هذِهِ

وَحَلَّقَ بِإِصْبَعِهِ الإِبْهَامِ وَالَّتِي تَلِيهَا قَالَتْ زَيْنَبُ ابْنَةُ جَحْشٍ: فَقُلْتُ: يَا رَسُولَ الله أَنَهْلِكُ وَفِينَا الصَّالِحُونَ قَالَ: نَعَمْ إِذَا كَثُرَ الْخَبَثُ أخرجه البخاري.

137 Narrated Zaynab bint Jahsh (may Allah be pleased with them): 'Once, the Prophet came to me in a state of fear and said: "La ilaha illa Allah. (None has the right to be worshipped but Allah.) Woe unto the Arabs from a danger that has come near. An opening has been made in the wall of Gog and Magog like this," and he made a circle with his thumb and index finger. Zaynab said: "O Allah's Messenger! Shall we be destroyed even though there are the pious men among us?" He said: "Yes when the evil persons outnumber the good ones." (Bukhari)

* * *

٢٤ ـ باب فى تغليظ عقوبة إتيان المنكر لمن يأمر بالمعروف

Chapter(24)

About Severity of Punishment of the One Who Enjoins What is Just and Practices What is Unjust

Allah ﷻ said:

﴿ وَأَقِيمُوا الصَّلاَةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴾ (البقرة ٤٣)

"Do you enjoin piety and righteousness on people and forget (to practice it) yourselves, while you recite the Scripture (the Torah)? Have you then no sense? *" (2: 43) And

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لاَ تَفْعَلُونَ (٢) كَبُرَ مَقْتًا عِندَ الله أَن تَقُولُوا مَا لاَ تَفْعَلُونَ (٣) ﴾ (الصف٢-٣)

"O you who believe! Why do you preach what you do not practice? * (It is) most hateful to Allah that you preach what you do not practice. *" (61: 2-3)

Telling us about the Messenger of Allah, Sho'ayb, ﷺ who affirmed that he who preaches a certain principle should practice it himself, he Noble Koran says:

﴿ قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِنْ كُنتُ عَلَى بَيِّنَةٍ مِّن رَّبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَى مَا أَنْهَاكُمْ عَنْهُ إِنْ أُرِيدُ إِلاَّ الإِصْلاَحَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلاَّ بِاللهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴾ (هود ٨٨) .

"He (Sho'ayb) said: "O my people! Tell me if I have clear evidence from my Lord and He has given me a good sustenance from Himself (shall I corrupt it by mixing it with the unlawfully earned money). I wish not, in contradiction to you, to do that which I forbid you. I only desire reform to the best of my power. And my guidance cannot come except from Allah, in Him I trust and unto Him I repent. *" (11: 88)

١٣٨ حديث أُسَامَةَ قِيلَ لَهُ: لَوْ أَتَيْتَ فُلاَنًا فَكَلَّمْتَهُ قَالَ: إِنَّكُمْ لَتُرَوْنَ أَنِّي لاَ أُكَلِّمُهُ إِلاَّ أُسْمِعُكُمْ إِنِّي أُكَلِّمُهُ فِي السِّرِّ، دُونَ أَنْ أَفْتَحَ بَابًا لاَ أَكُونُ أَوَّلَ مَنْ فَتَحَهُ وَلاَ أَقُولُ لِرَجُلٍ، أَنْ كَانَ عَلَيَّ أَمِيرًا: إِنَّهُ خَيْرُ النَّاسِ، بَعْدَ شَيْءٍ سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ قَالُوا: وَمَا سَمِعْتَهُ يَقُولُ قَالَ سَمِعْتُهُ يَقُولُ: يُجَاءُ بِالرَّجُلِ يَوْمَ الْقِيَامَةِ، فَيُلْقَى فِي النَّارِ، فَتَنْدَلِقُ أَقْتَابُهُ فِي النَّارِ، فَيَدُورُ كَمَا يَدُورُ الْحِمَارُ بِرَحَاهُ، فَيَجْتَمِعُ أَهْلُ النَّارِ عَلَيْهِ، فَيَقُولُونَ: أَيْ فُلاَنُ مَا شَأْنُكَ أَلَيْسَ كُنْتَ تَأْمُرُنَا بِالْمَعْرُوفِ، وَتَنْهَى عَنِ الْمُنْكَرِ قَالَ: كُنْتُ آمُرُكُمْ بِالْمَعْرُوفِ وَلاَ آتِيهِ، وَأَنْهَاكُمْ عَنِ الْمُنْكَرِ وَآتِيهِ أخرجه البخاري.

138 Narrated Abu-Wa'il: 'Somebody said to Osama: "Will you go to so and-so (i.e. Othman) and talk to him (i.e. advise him regarding ruling the country)?" He said: "You see that I don't talk to him. Really I talk to (advise) him secretly without opening a gate (of affliction), for I do not want to be the first to open it (the rebellion), nor will I say to man who is my ruler that he is the best of all the people after I have heard something from Allah's Messenger ﷺ." They said: "What have you heard him saying?" He said: "I have heard him saying: 'A man will be brought on the Day of Resurrection and thrown in Hellfire, so that his intestines will come out, and he will go around like a donkey goes around a stone mill. The people of Hellfire will gather around him and say: "O so-and-so! What is wrong with you? Didn't you use to order us what is just and forbid us what is unjust?" He will reply: 'Yes. I used to order you what is just, but I used to not to do it, and I used to forbid you what is unjust, and I used to do it myself.'"' (Bukhari)

٢٥ ـ باب فى الأمر بأداء الأمانة

Chapter(25)

About Repaying a Deposit

Allah ﷻ said:

﴿ إِنَّا عَرَضْنَا الأَمَانَةَ عَلَى السَّمَاوَاتِ وَالأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَن يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الإِنسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولاً ﴾ (الاحزاب٧٢) .

"Truly, We did offer Al-Amânah (trust, moral responsibility, honesty, and all the duties which Allah has ordained) to the heavens, the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allah's Torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results). *" (33: 72)

١٣٩ - حَدَّثَنَا هَنَّادٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ عَنْ زَيْدِ بْنِ وَهْبٍ عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ حَدَّثَنَا رَسُولُ اللَّهِ ﷺ حَدِيثَيْنِ قَدْ رَأَيْتُ أَحَدَهُمَا وَأَنَا أَنْتَظِرُ الآخَرَ حَدَّثَنَا أَنَّ الأَمَانَةَ نَزَلَتْ فِي جَذْرِ قُلُوبِ الرِّجَالِ ثُمَّ نَزَلَ الْقُرْآنُ فَعَلِمُوا مِنَ الْقُرْآنِ وَعَلِمُوا مِنَ السُّنَّةِ ثُمَّ حَدَّثَنَا عَنْ رَفْعِ الأَمَانَةِ فَقَالَ يَنَامُ الرَّجُلُ النَّوْمَةَ فَتُقْبَضُ الأَمَانَةُ مِنْ قَلْبِهِ فَيَظَلُّ أَثَرُهَا مِثْلَ الْوَكْتِ ثُمَّ يَنَامُ نَوْمَةً فَتُقْبَضُ الأَمَانَةُ مِنْ قَلْبِهِ فَيَظَلُّ أَثَرُهَا مِثْلَ أَثَرِ الْمَجْلِ كَجَمْرٍ دَحْرَجْتَهُ عَلَى رِجْلِكَ فَنَفِطَتْ فَتَرَاهُ مُنْتَبِرًا وَلَيْسَ فِيهِ شَيْءٌ ثُمَّ أَخَذَ حَصَاةً فَدَحْرَجَهَا عَلَى رِجْلِهِ قَالَ فَيُصْبِحُ النَّاسُ يَتَبَايَعُونَ لا يَكَادُ أَحَدُهُمْ يُؤَدِّي الأَمَانَةَ حَتَّى يُقَالَ إِنَّ فِي بَنِي فُلانٍ رَجُلا أَمِينًا وَحَتَّى يُقَالَ لِلرَّجُلِ مَا أَجْلَدَهُ وَأَظْرَفَهُ وَأَعْقَلَهُ وَمَا فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيمَانٍ قَالَ وَلَقَدْ أَتَى عَلَيَّ زَمَانٌ وَمَا أُبَالِي أَيُّكُمْ بَايَعْتُ فِيهِ لَئِنْ كَانَ مُسْلِمًا لَيَرُدَّنَّهُ عَلَيَّ دِينُهُ وَلَئِنْ كَانَ يَهُودِيًّا أَوْ نَصْرَانِيًّا لَيَرُدَّنَّهُ عَلَيَّ سَاعِيهِ فَأَمَّا الْيَوْمَ فَمَا كُنْتُ لأُبَايِعَ مِنْكُمْ إِلا فُلانًا وَفُلانًا قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ * الترمذى.

139Narrated Hozayfa ibnAl-Yaman: 'The Messenger of All ﷺ gave us two Hadiths. I have seen the first of them and I am waiting for the second. He said: "Trusteeship (Faith) has been implanted in the depths of people's hearts. Then the Koran was revealed and the people learned from it and from Sunna." Then the Messenger of Allah ﷺ said about raising trusteeship (Faith): "A man would sleep and then awake and trusteeship (Faith) would be pulled out from his heart leaving a faint trace of it remaining. Then he would sleep and awake again and trusteeship (Faith) would be pulled out from his heart and a faint trace of it would remain like a fire brand you have rolled on your leg."'

١٤٠- حَدَّثَنَا أَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ حَدَّثَنَا يَحْيَى بْنُ مُحَمَّدِ بْنِ قَيْسٍ عَنِ الْعَلاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ آيَةُ الْمُنَافِقِ ثَلاثٌ إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا اؤْتُمِنَ خَانَ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ الْعَلاءِ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ وَفِي الْبَاب عَنْ ابْنِ مَسْعُودٍ وَأَنَسٍ وَجَابِرٍ حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا إِسْمَعِيلُ بْنُ جَعْفَرٍ عَنْ أَبِي سُهَيْلِ بْنِ مَالِكٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ بِمَعْنَاهُ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ وَأَبُو سُهَيْلٍ هُوَ عَمُّ مَالِكِ بْنِ أَنَسٍ وَاسْمُهُ نَافِعُ بْنُ مَالِكِ بْنِ أَبِي عَامِرٍ الأَصْبَحِيُّ الْخَوْلانِيُّ * الترمذي.

140.Narrated Abu-Huraira: 'The Messenger of Allah ﷺ said:"The signs of a hypocrite are three. Whenever he speaks he lies, whenever he promises he always breaks it, and if you trust him he proves to be disloyal."' (Termizi)

٢٦ ــ باب في تحريم الظلم والأمر برد المظالم

Chapter(26)

About the Forbiddance of Oppression

﴿ يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لاَّ يَتَكَلَّمُونَ إِلاَّ مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا(٣٨) ذَلِكَ الْيَوْمُ الْحَقُّ فَمَن شَاءَ اتَّخَذَ إِلَى رَبِّهِ مَآبًا(٣٩) إِنَّا أَنذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنتُ تُرَابًا (٤٠) ﴾ (النبأ ٣٨-٤٠)

I am referring here to the verses (1-6) of the Qur'anic chapter entitled Al-Motaffifeen (those who give less in measure and weight) because some people look down this sin. They say that it is a trifling thing that can be tolerated. They lie, for justice on the Day of Judgment will be the true justice. On that Day, even a hornless ewe will be requited from the horned one, so you should consider the matter seriously. This is what is implicitly understood from the concluding verses (38-40) of the chapter titled An-Naba', (The Serious News). Allah ﷻ says

"The Day when Al-Rooh (Gabriel ﷺ or another angel) and the angels will stand forth in rows they will not speak, except him whom the Most Gracious (Allah) allows (to speak), and he will speak what is right. * That is without doubt the True Day. So, whosoever wills, let him seek a place with (or a way to) His Lord (by obeying Him in this worldly life)! * Verily, We have warned you of a near torment - the Day when man will see that (the deeds) which his hands have sent forth, and the disbeliever will say: "Woe to me! Would that I was dust! *"

عن عبد الله بن عمرو، قال: إذا كان يوم القيامة، مدّ الأديم، وحشر الدوابّ والبهائم والوحش، ثم يحصل القصاص بين الدوابّ، يقتصّ للشاة الجمّاء من

الشـــاة القَـــرْناء نَطْحَـــتها، فإذا فُرِغ من القِصاص بين الدواب، قال لها: كوني ترابا، قال: فعند ذلك يقول الكافر: يا ليتني كنت ترابا.

Explaining these verses, Abdullah ibn Amr said: 'On the Day of Judgment the earth will be stretched and the beasts will be mustered. Then, the retribution between the beasts will start and the horned ewe will be requited for the hornless one. When this is done, Allah ﷻ will say to them: "Be dust." At that time the unbeliever will wish that he had been dust.'

The following Hadith confirm this opinion:

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنِ الْعَلاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَـنْ أَبِـي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَتُؤَدُّنَّ الْحُقُوقَ إِلَى أَهْلِهَا حَتَّى يُقَادَ لِلشَّـاةِ الْجَلْحَاءِ مِنَ الشَّاةِ الْقَرْنَاءِ وَفِي الْبَاب عَنْ أَبِي ذَرٍّ وَعَبْدِ اللَّهِ بْنِ أُنَيْسٍ قَالَ أَبو عِيسَى وَحَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ * الترمذى.

Narrated Abu-Huraira: 'The Messenger of Allah ﷺ said: "You will give back the due rights to their rightful owners until the horned ewe is retaliated by the hornless one."' (Termizi)

﴿ إِنَّ فِي ذَلِكَ لَذِكْرَى لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ﴾ (ق٣٧).

"Verily, indeed, in this is a reminder for him who has a heart or gives ear while he is heedful. *" (50: 37)

﴿ وَيْلٌ لِّلْمُطَفِّفِينَ(١) الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ(٢) وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُـــمْ يُخْسِرُونَ (٣) أَلاَ يَظُنُّ أُولَئِكَ أَنَّهُم مَّبْعُوثُونَ(٤) لِيَوْمٍ عَظِيمٍ (٥) يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ(٦) ﴾ (المطففين ١-٦).

"Woe to Al-Motaffifeen (those who give less in measure and weight), * Those who when they have to receive by measure from men demand full measure, And when they have to give by measure or weight to (other) men give less than is due. * Do they not think that they will be resurrected (for reckoning) * On a Great Day, * The Day when (all) mankind will stand before the Lord of all that exists? *" (83: 1-6)

حَدَّثَـنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ بَهْرَامَ الدَّارِمِيُّ حَدَّثَنَا مَرْوَانُ يَعْنِي ابْنَ مُحَمَّـدٍ الدِّمَشْـقِيَّ حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ عَنْ رَبِيعَةَ بْنِ يَزِيدَ عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ فِيمَا رَوَى عَنِ اللَّهِ تَبَارَكَ وَتَعَالَى أَنَّـهُ قَـالَ يَا عِبَادِي إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظَالَمُوا يَا عِبَادِي كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُهُ فَاسْتَهْدُونِي أَهْدِكُمْ يَا عِبَادِي كُلُّكُمْ جَـائِعٌ إِلَّا مَـنْ أَطْعَمْـتُهُ فَاسْتَطْعِمُونِي أُطْعِمْكُمْ يَا عِبَادِي كُلُّكُمْ عَارٍ إِلَّا مَنْ كَسَـوْتُهُ فَاسْتَكْسُونِي أَكْسُكُمْ يَا عِبَادِي إِنَّكُمْ تُخْطِئُونَ بِاللَّيْلِ وَالنَّهَارِ وَأَنَا أَغْفِرُ الذُّنُـوبَ جَمِـيعًا فَاسْـتَغْفِرُونِي أَغْفِـرْ لَكُمْ يَا عِبَادِي إِنَّكُمْ لَنْ تَبْلُغُوا ضَرِّي فَتَضُرُّونِي وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِـنَّكُمْ كَانُوا عَلَى أَتْقَى قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مَـا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ قَامُوا فِي صَعِيدٍ وَاحِدٍ فَسَأَلُونِي فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ مَا نَقَصَ ذَلِكَ مِمَّا عِـنْدِي إِلَّا كَمَـا يَنْقُصُ الْمِخْيَطُ إِذَا أُدْخِلَ الْبَحْرَ يَا عِبَادِي إِنَّمَا هِيَ أَعْمَالُكُمْ أُحْصِيهَا لَكُمْ ثُمَّ أُوَفِّيكُمْ إِيَّاهَا فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللَّهَ وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ * مسلم.

The Messenger of Allah ﷺ said: "Allah said: 'O My servants! I did forbid injustice to Myself, and made it forbidden among you, so do not do wrong to one another. O My servants! All of you are misguided except whom I guide, so ask Me guidance that I would guide you. O My servants! All of you are hungry except whom I fed, so ask Me to feed you that I would feed you. O My servants! All of you are naked except whom I clothed, so ask Me to clothe you that I would clothe you. O My servants! You have sins by night and day and I forgive all sins, so ask Me to forgive your sins that I would forgive you. O My servants! You shall never reach harming Me and you will never harm Me and you shall never reach benefiting Me and you will never benefit Me. O My servant! If the first of you and the last of you, the humans of you, and the jinn of you were having the most pious heart of one of you, this shall never increase aught in My Kingdom. O My servant! If the first of you and the last of you, the humans of you, and the jinn of you were having the most evil heart of one of you, this shall never decrease aught in My Kingdom. O My servant! If the first of you and the last of you, the humans of you and the jinn of you were to gather in one plain and each one asked Me his request and I gave each one of you what he has asked, this does not decrease My Kingdom except what the needle takes if it was inserted in the sea.'" (Muslim)

﴿ وَأَنْذِرْهُمْ يَوْمَ الآزِفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَاظِمِينَ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلاَ شَفِيعٍ يُطَاعُ ﴾ (غافر ١٨)

"And warn them (O Muhammad!) of the Day that is drawing near (i.e. the Day of Resurrection), when the hearts will be choking the throats, and they can neither return them (hearts) to their chests nor can they throw them out. There

will be no friend or intercessor for the wrongdoers (the polytheists and unbelievers) who could be given heed to. *" (40: 18) And

﴿ وَيَعْــبُدُونَ مِــن دُونِ اللهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ وَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ ﴾ (الحج ٧١)

"And they worship besides Allah others for which Allah ﷻ has sent down no authority, and of which they have no knowledge, and for the wrong-doers (the polytheists and disbelievers) in the Oneness of Allah) there is no helper. *" (22: 71)

١٤١- حديــث عَائِشَةَ عَنْ أَبِي سَلَمَةَ، أَنَّهُ كَانَتْ بَيْنَهُ وَبَيْنَ أُنَاسٍ خُصُومَةٌ، فَذَكَرَ لِعَائِشَةَ ، فَقَالَتْ: يَا أَبَا سَلَمَةَ اجْتَنِبَ الأَرْضَ، فَإِنَّ النَّبِيَّ ﷺ قَالَ: مَنْ ظَلَمَ قِيدَ شِبْرٍ مِنَ الأَرْضِ طُوِّقَهُ مِنْ سَبْعِ أَرَضِينَ أخرجه البخاري.

141. Abu-Salama narrated that there was a dispute between him and some people (about a piece of land). When he told A'isha about it, she said: "O Abu-Salama! Avoid taking the land unjustly, for the Prophet ﷺ said: 'Whoever usurps even a hand span of somebody's land, his neck will be encircled with the seven earths." (Bukhari)

١٤٢- حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا وَكِيعٌ عَنْ زَكَرِيَّا بْنِ إِسْحَقَ عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ صَيْفِيٍّ عَنْ أَبِي مَعْبَدٍ عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ مُعَاذَ بْنَ جَبَلٍ إِلَى الْيَمَنِ فَقَالَ اتَّقِ دَعْوَةَ الْمَظْلُومِ فَإِنَّهَا لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ قَالَ أَبُــو عِيسَى وَفِي الْبَاب عَنْ أَنَسٍ وَأَبِي هُرَيْرَةَ وَعَبْدِ اللَّهِ بْنِ عُمَرَ وَأَبِي سَعِيدٍ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو مَعْبَدٍ اسْمُهُ نَافِذٌ * الترمذي.

142. Narrated Ibn Abbas : ‘When the Messenger of Allah ﷺ sent Mo'az ibn Jabal to Yemen he said to him: “And fear the oppressed one’s invocation to Allah, for there is no screen between it and Allahﷻ.” (Termizi)

١٤٣- حديث أَبِي حُمَيْدٍ السَّاعِدِيِّ، أَنَّ رَسُولَ اللهِ ﷺ اسْتَعْمَلَ عَامِلاً، فَجَاءَهُ الْعَامِلُ حِينَ فَرَغَ مِنْ عَمَلِهِ، فَقَالَ: يَا رَسُولَ اللهِ هذَا لَكُمْ، وَهذَا أُهْدِيَ لِي فَقَالَ لَهُ: أَفَلاَ قَعَدْتَ فِي بَيْتِ أَبِيكَ وَأُمِّكَ فَنَظَرْتَ أَيُهْدَى لَكَ أَمْ لاَ ثُمَّ قَامَ رَسُولُ اللهِ ﷺ عَشِيَّةً، بَعْدَ الصَّلاَةِ، فَتَشَهَّدَ وَأَثْنَى عَلَى اللهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قَالَ: أَمَّا بَعْدُ، فَمَا بَالُ الْعَامِلِ نَسْتَعْمِلُهُ فَيَأْتِينَا فَيَقُولُ هذَا مِنْ عَمَلِكُمْ، وَهذَا أُهْدِيَ لِي، أَفَلاَ قَعَدَ فِي بَيْتِ أَبِيهِ وَأُمِّهِ فَنَظَرَ هَلْ يُهْدَى لَهُ أَمْ لاَ فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لاَ يَغُلُّ أَحَدُكُمْ مِنْهَا شَيْئًا إِلاَّ جَاءَ بِهِ يَوْمَ الْقِيَامَةِ يَحْمِلُهُ عَلَى عُنُقِهِ، إِنْ كَانَ بَعِيرًا جَاءَ بِهِ لَهُ رُغَاءٌ، وَإِنْ كَانَتْ بَقَرَةً جَاءَ بِهَا لَهَا خُوَارٌ، وَإِنْ كَانَتْ شَاةً جَاءَ بِهَا تَيْعَرُ، فَقَدْ بَلَّغْتُ فَقَالَ أَبُو حُمَيْدٍ: ثُمَّ رَفَعَ رَسُولُ اللهِ ﷺ يَدَهُ حَتَّى إِنَّا لَنَنْظُرُ إِلَى عُفْرَةِ إِبْطَيْهِ أخرجه البخاري.

143. Narrated Abu-Homayd Al-Sa'adi ؓ: ‘Allah's Messenger ﷺ employed an employee (to collect Zakat). The employee returned after completing his job and said: "O Allah's Messenger! This (the amount of Zakat) is for you, and this (the other amount) was given to me as a present.” The Prophet ﷺ said to him: "Why didn't you stay at your father's or mother's house and see if you would be given presents or not?" Then Allah's Messenger ﷺ got up in the evening after the prayer, and having testified that La illaha illa Allah _(None has the right to be worshipped but Allah) and praised and glorified Allah ﷻ as He deserved, he said: "Now! What about an employee whom we employ and then he comes and says: 'This amount (of Zakat) is for you and this (amount)

was given to me as a present.' Why didn't he stay at the house of his father and mother to see if he would be given presents or not? By Him in Whose Hand Muhammad's soul is, none of you will steal anything of it (Zakat), but he will bring it forth, carrying it over his neck on the Day of Resurrection. If it was a camel, he will bring it (over his neck) and it will be grunting; and if it was a sheep, he will bring it (over his neck) and it will be bleating." The Prophet ﷺ added: "I have conveyed (Allah's Message to you)." Abu-Homayd said: 'Then Allah's Messenger ﷺ raised his hands so high that we saw the whiteness of his armpits." (Bukhari)

١٤٤- عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: (مَنْ كَانَتْ لَهُ مَظْلَمَةٌ لأَخِيْهِ مِنْ عِرْضِهِ أَوْ شَيْءٌ فَلْيَتَحَلَّلْهُ مِنْهُ الْيَوْمَ، قَبْلَ أَنْ لاَ يَكُونَ دِينَارٌ وَلاَ دِرْهَمٌ، إِنْ كَانَ لَهُ عَمَلٌ صَالِحٌ أُخِذَ مِنْهُ بِقَدْرِ مَظْلَمَتِهِ، وَإِنْ لَمْ تَكُنْ لَهُ حَسَنَاتٌ أُخِذَ مِنْ سَيِّئَاتِ صَاحِبِهِ فَحُمِلَ عَلَيْهِ). رواه البخاري.

144. Narrated Abu-Huraira ﷺ: 'Allah's Messenger ﷺ said: "Whoever has oppressed another person concerning his reputation or anything else, he should beg him to forgive him before the Day of Resurrection when there will be no money (to compensate for wrong deeds), but if he has good deeds, those good deeds will be taken from him proportionally to the oppression that he has done, and if he has no good deeds, the sins of the oppressed person will be added to his record."' (Bukhari)

١٤٥- عَنْ أَبِي بَكْرَةَ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: (الزَّمَانُ قَدِ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللهُ السَّمَاوَاتِ وَالأَرْضَ، السَّنَةُ اثْنَا عَشَرَ شَهْرًا مِنْهَا أَرْبَعَةٌ حُرُمٌ: ثَلاَثَةٌ مُتَوَالِيَاتٌ: ذُو الْقَعْدَةِ وَذُو الْحِجَّةِ وَالْمُحَرَّمُ، وَرَجَبُ مُضَرَ، الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ. أَيُّ شَهْرٍ هَذَا). قُلْنَا: اللهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ

سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ، قَالَ: (أَلَيْسَ ذَا الْحِجَّةِ).قُلْنَا: بَلَى، قَالَ:(فَأَيُّ بَلَدٍ هذَا).
قُلْـــنَا: اللهُ وَرَسُـــولُهُ أَعْلَـــمُ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ، قَالَ:
(أَلَـــيْسَ الْبَلْدَةَ). قُلْنَا: بَلَى، قَالَ: (فَأَيُّ يَوْمٍ هذَا). قُلْنَا: اللهُ وَرَسُولُهُ أَعْلَمُ،
فَسَـــكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ، قَالَ: (أَلَيْسَ يَوْمَ النَّحْرِ). قُلْنَا:
بَلَـــى، قَالَ: (فَإِنَّ دِماءَكُمْ وَأَمْوَالَكُمْ قَالَ الراوي: وَأَحْسِبُهُ قَالَ وَأَعْرَاضَكُمْ
عَلَـــيْكُمْ حَرَامٌ، كَحُرْمَةِ يَوْمِكُمْ هذَا، فِي بَلَدِكُمْ هذَا، فِي شَهْرِكُمْ هذَا، وَسَتَلْقَوْنَ
رَبَّكُمْ، فَسَيَسْأَلُكُمْ عَنْ أَعْمَالِكُمْ، أَلاَ فَلاَ تَرْجِعُوا بَعْدِي ضُلاَّلاً، يَضْرِبُ بَعْضُكُمْ
رِقَابَ بَعْضٍ، أَلاَ لِيُبَلِّغِ الشَّاهِدُ الْغَائِبَ، فَلَعَلَّ بَعْضَ مَنْ يُبَلَّغُهُ أَنْ يَكُونَ أَوْعَى
لَهُ مِنْ بَعْضِ مَنْ سَمِعَهُ، أَلاَ هَلْ بَلَّغْتُ). مَرَّتَيْنِ. رواه البخاري.

145. Narrated Abu-Bakra ؓ: 'The Prophet ﷺ said: "Time has taken the original shape that it had when Allah created the heavens and the earth. The year has twelve months, four of which are inviolable, and out of these three months are in succession, i.e. Zol-Qa'ada, Zol-Hijja and Al- Moharram, and the fourth is the month of Rajab which is named after the Modhar tribe, between (the month of) Jomada the Second and Sha'aban." Then the Prophet ﷺ asked: "Which month is this? We said: "Allah and His Messenger ﷺ know best." At that the Prophet ﷺ kept silent so long that we thought that he might give it another name. Then the Prophet ﷺ said: "Isn't it the month of Zol-Hijja?" We replied: "Yes." Then he said: "Which town is this?" We replied: "Allah and His Messenger ﷺ know best." At that he kept silent so long that we thought that he might give it another name. Then, he said: "Isn't it the town of Mecca?" We replied: "Yes." Then he said: "Which day is today?" We replied: "Allah and His Messenger ﷺ know best." He kept silent so long that we thought that he might give it another name. Then he said: "Isn't it the day of

Al-Nahr (the day of offering sacrifices)?" We replied: "Yes." He said: "So your blood, your property, and your honor are all inviolable to one another like the inviolability of this day of yours, in this town of yours, in this month of yours, and surely, you will meet your Lord, and He will ask you about your deeds. Beware! Do not become like those who went astray (as non-believers) after me, cutting the necks of one another. It is incumbent on those who are present to convey this message (of mine) to those who are absent. May be that some of those to whom it will be conveyed might comprehend (what I have said) better than those present." The Prophet ﷺ then added twice: "No doubt! Haven't I conveyed (Allah's Message) to you?"' (Bukhari)

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٢٧ ـ باب في تعظيم حرمات المسلمين والشفقة عليهم

Chapter: (27)

About the Inviolability of the Muslims' Honors and Treating Them Kindly

﴿ ذَلِكَ وَمَن يُعَظِّمْ حُرُمَاتِ اللهِ فَهُوَ خَيْرٌ لَّهُ عِندَ رَبِّهِ وَأُحِلَّتْ لَكُمُ الأَنْعَامُ إِلاَّ مَا يُتْلَى عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ الأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ ﴾ (الحج ٣٠).

Allah ﷻ said :

"Thus, the prescribed rituals of Hajj are an obligation that mankind owes to Allah, and whoever honors the sacred things of Allah, then that is better for him with his Lord. The cattle are lawful to you, except those (that will be) mentioned to you (as exceptions). So shun the abomination (worshipping) of idol and shun lying speech (false statements). *" (22: 30) And

﴿ ذَلِكَ وَمَن يُعَظِّمْ شَعَائِرَ اللهِ فَإِنَّهَا مِن تَقْوَى الْقُلُوب ﴾ (الحج ٣٢).

"Thus, it is (what has been mentioned in the Verses above [28-31] is an obligation that mankind owes to Allah) and whosoever honors the rituals imposed by Allah, then it is truly a sign of piety of the hearts. *" (22" 32) And

﴿لاَ تَمُـدَّنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِّنْهُمْ وَلاَ تَحْزَنْ عَلَيْهِمْ وَاخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِين ﴾ (الحجر٨٨)

"Stretch not your sight ambitiously to what We have bestowed on certain classes of them (the disbelievers), nor grieve over them, And lower your wings for the believers (be courteous to the fellow-believers). *" (15: 88) And

﴿ مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الأَرْضِ فَكَأَنَّمَـا قَـتَلَ الـنَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَـاءَتْهُمْ رُسُـلُنَا بِالْبَيِّـنَاتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ بَعْدَ ذَلِكَ فِي الأَرْضِ لَمُسْرِفُون﴾ (المائدة ٣٢)

"Because of that We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder or (and) to spread mischief in the land, it would be as if he has killed all mankind; and if anyone saved a life, it would be as if he saved the life of all mankind. And indeed, there came to them Our Messengers with clear proofs, evidences, and signs, even then after that many of them continued to exceed the limits (e.g. by committing oppression unjustly and exceeding beyond the limits set by Allah by committing the major sins) in the land! *" (5: 32)

As to the Hadiths, please read these:

١٤٦- عَنْ أَبِي مُوسَى ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: (إِنَّ المُؤْمِنَ لِلْمُؤْمِنِ كَالْبُنْيَانِ، يَشُدُّ بَعْضُهُ بَعْضًا). وَشَبَّكَ أَصَابِعَهُ. رواه البخاري.

146. Narrated Abu-Musa ﷺ: 'The Prophet ﷺ said: "A faithful believer to a faithful believer is like the bricks of a wall, reinforcing each other. While (saying that) the Prophet ﷺ clasped his hands, by interlocking his fingers."' (Bukhari)

١٤٧- عَنْ عَبْدِ اللهِ بْنِ عُمَرَ ﷺما قَالَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: (المُسْلِمُ أَخُو المُسْلِمِ، لاَ يَظْلِمُهُ وَلاَ يُسْلِمُهُ، وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللهُ فِي حَاجَتِهِ، وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللهُ عَنْهُ كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللهُ يَوْمَ الْقِيَامَةِ). رواه البخاري.

147. Narrated Abdullah ibn Omar: 'Allah's Messenger ﷺ said: "A Muslim is the brother of another Muslim, so he should not oppress him nor should he hand him over to an oppressor. Whoever fulfills the needs of his brother, Allah will fulfill his needs; whoever brings his (Muslim) brother out of discomfort, Allah will bring him out of the discomforts of the Day of Resurrection, and whoever veils the defects of a Muslim, Allah will screen his defects on the Day of Resurrection."' (Bukhari)

١٤٨- عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: حَقُّ المُسْلِمِ عَلَى المُسْلِمِ سِتٌّ، إِذَا لَقِيتَهُ فَسَلِّمْ عَلَيْهِ، وَإِذَا دَعَاكَ فَأَجِبْهُ، وَإِذَا اسْتَنْصَحَكَ فَانْصَحْهُ، وَإِذَا عَطَسَ فَحَمِدَاللّهَ فَشَمِّتْهُ، وَإِذَا مَرِضَ فَعُدْهُ، وَإِذَا مَاتَ فَاتَّبِعْهُ رَوَاهُ مُسْلِمٌ.

148. Narrated Abu-Huraira ﷺ: 'Allah's Messengerﷺ said: "A Muslim has six duties towards another Muslim: when you meet him greet him, when he invites you accept his invitation, when he asks your advice give it to him, when he sneezes and praises Allah say to him: 'May Allah have mercy on you,' when he is ill visit him, and when he dies follow his funeral procession." (Muslim)

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٢٨ ـ باب فى ستر عورات المسلمين

Chapter:(28)

About Veiling the Defects of the Muslims

[Imam Al-Ghazali elaborated on this subject in his book entitled 'Ihya'a' Ulum Al-Din (Revival of the Religious Sciences)'.

Below is a quotation from this work, hoping that it will benefit the reader on this topic.

The Twelfth Evil: Revealing confidential talk

This is forbidden because it hurts friends and relatives.

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنِ ابْنِ أَبِي ذِئْبٍ قَالَ أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَطَاءٍ عَنْ عَبْدِ الْمَلِكِ بْنِ جَابِرِ بْنِ عَتِيكٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ إِذَا حَدَّثَ الرَّجُلُ الْحَدِيثَ ثُمَّ الْتَفَتَ فَهِيَ أَمَانَةٌ. * الترمذى.

Narrated Jaber : 'The Prophet ﷺ said: "If you told something to a man in confidence, it is a trust."

Al-Hasan said: 'It is a type of betrayal to reveal your brother's confidential words.'

It was narrated that Mu'aweya told Al-Waleed ibn Otba some matter confidentially. Al-Waleed said to his father: "O father! The commander of the faithful told me something confidentially, that I guess he would not withhold from you!" His father said to him: "Do not tell it to me, because he that withholds his secret has a great choice. And he that reveals it, has lost a great opportunity." Al Waleed said to his father: "O father! Is this applied to the father and the son?" He said: "No. But I dislike that you speak uncontrollably regarding a confidential talk." When Al-Waleed told Mu'aweya, he said to him: "Your father has freed you from slavery to wrong doing."

Thus, revealing secrets is a betrayal if it comprises harm and a form of cheating if it does not comprise harm. Here are some words on the same subject.

One of the names of the Day of Judgment is Yawm Al-Jam'a (the Day of Gathering) when Allah ﷻ will muster all creatures in a very wide valley. The sons of Adam, from Adam to the last of humankind who would be living at the time of establishing the Hour, will assemble in that valley naked, bare footed, and uncircumcised. Each one will be caring for own his affairs only. He will never think about his parents, children, family, etc. His care will be only for his own affair. Nothing will detract him from his affairs.

The Noble Koran and Sunna portray the terror on that Day in many ways that man would take a lesson. Each one's supplication on that Day will be for 'my own self,' even those of the Prophets and the Messengers. Veiling one's defects on that Day will be the dearest hope to any one. Although this seems inaccessible, it can be easily attained, it can be achieved through veiling other Muslims' defects in this life, as stated by the authentic Sunna of the Messenger of Allahﷺ.

Before going to the Verses and Hadiths compiled by Imam Al-Nawawi, let me mention to you some verses and Hadiths that portray the terror of the Day.

﴿ فَإِذَا جَاءَتِ الصَّاخَّةُ(٣٣) يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ(٣٤) وَأُمِّهِ وَأَبِيهِ(٣٥) وَصَاحِبَتِهِ وَبَنِيهِ(٣٦) لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ(٣٧) وُجُوهٌ يَوْمَئِذٍ مُسْفِرَةٌ (٣٨) ضَاحِكَةٌ مُسْتَبْشِرَةٌ(٣٩) وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ (٤٠) تَرْهَقُهَا قَتَرَةٌ(٤١) أُولَئِكَ هُمُ الْكَفَرَةُ الْفَجَرَةُ (٤٢) ﴾ (عبس ٣٣-٤٢)

Allah ﷻ said:

"Then, when there comes As-Sâââkhkhah[1] (the second blowing of Trumpet on the Day of Resurrection), * That Day a man shall flee from his brother, * From his mother and his father, * From his wife and his children. * Everyman that Day will have enough to make him careless of others. * Some faces that Day will be bright (true believers of Islamic Monotheism, * Laughing, rejoicing at good news (of Paradise). * And other faces, that Day, will be dust-stained, * Darkness will cover them * Such will be Al-Kafara (the disbelievers in Allah, in His Oneness, and in His Messenger Muhammad ﷺ, etc.), and Al-Fajara (the wicked evil doers). *" (80: 33-42)

The Hadiths:

Narrated Ibn Abbas : 'The Messenger of Allah ﷺ said: "The people will be gathered naked, bare-footed, and

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[1] According to the rules of Qur'anic recitation the word '**As-Sâââkhkhah**' should be prolonged six Harakahs (counts). A Harakah (a count) is the time taken in bending the finger and stretching it. For this reason, the word is written with 3 **â** letters

uncircumcised, in the same state they were born."' Ibn Abbas said: 'Then the Messenger of Allah ﷺ recited the verse:

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلاَنَ حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ حَدَّثَنَا سُفْيَانُ عَنِ الْمُغِيرَةِ بْنِ النُّعْمَانِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ حُفَاةً عُرَاةً غُرْلاً كَمَا خُلِقُوا ثُمَّ قَرَأَ ﴿ يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعْداً عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ (١٠٤) ﴾ وَأَوَّلُ مَنْ يُكْسَى مِنَ الْخَلاَئِقِ إِبْرَاهِيمُ وَيُؤْخَذُ مِنْ أَصْحَابِي بِرِجَالٍ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ فَأَقُولُ يَا رَبِّ أَصْحَابِي فَيُقَالُ إِنَّكَ لاَ تَدْرِي مَا أَحْدَثُوا بَعْدَكَ إِنَّهُمْ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ مُنْذُ فَارَقْتَهُمْ فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ ﴿ إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ (١١٨) ﴾ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ عَنِ الْمُغِيرَةِ بْنِ النُّعْمَانِ بِهَذَا الإِسْنَادِ فَذَكَرَ نَحْوَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

"The Day when We will roll up the heavens like a scroll is rolled up for books (completed), even as We produced the first creation, so We shall produce a new one, a promise We have undertaken. Truly, We shall fulfill it (what we promised). *" (21: 104) The first to be clothed will be Abraham ﷺ. Then, some of my companions will be taken to the right side and to the left side. I will say: "O Lord! My companions?" He will say: "You do not know what they have innovated after you. They turned to their heels since you parted from them."

"If You punish them, they are Your servants and if You forgive them, You are the Exalted in power, the Wise[2] *" S: 5-118. (Termithi). And

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَقَ عَنِ النُّعْمَانِ بْنِ سَعْدٍ عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ شِعَارُ الْمُؤْمِنِ عَلَى الصِّرَاطِ رَبِّ سَلِّمْ سَلِّمْ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ الْمُغِيرَةِ بْنِ شُعْبَةَ لا نَعْرِفُهُ إِلا مِنْ حَدِيثِ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَقَ وَفِي الْبَاب عَنْ أَبِي هُرَيْرَةَ * الترمذى.

Narrated Al Mogheerah bin Sho'bah; 'The Messenger of Allah ﷺ said: "The believer's motto (invocation) on As -Siraat is O Allah! Render us safe. O Allah! Render us safe." (Termithi).

Thus, we should be on guard whenever Satan insinuates us to defame others by mentioning their defects. The Messenger of Allah warns us against this in his Hadeeth:

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[2] Imam An-Nawawi said; 'The scholars have different opinions about this Hadeeth. Some say that the meant here are the hypocrites and the apostates. They may be gathered with white foreheads and anklets, thus, the Messenger of Allah ﷺ will call at them. It will be said to him; 'These people have innovated in the religion of Allah ﷻ. The second opinion is that they are those who were Muslims during the life of the Prophet ﷺ and apostatized after his death. The Messenger of Allah ﷺ will call at them per his knowledge about their previous state of Islam, and it will be said to him that they have apostatized after your death. The third opinion is that they are those who committed the major sins and the innovators (whose innovation did not take them out of Islam) who died without repentance.

حَدَّثَـنَا يَحْيَى بْنُ أَكْثَمَ وَالْجَارُودُ بْنُ مُعَاذٍ قَالا حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى حَدَّثَنَا الْحُسَيْنُ بْنُ وَاقِدٍ عَنْ أَوْفَى بْنِ دَلْهَمٍ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ صَعِدَ رَسُولُ اللَّـهِ ﷺ الْمِنْبَرَ فَنَادَى بِصَوْتٍ رَفِيعٍ فَقَالَ يَا مَعْشَرَ مَنْ أَسْلَمَ بِلِسَانِهِ وَلَمْ يُفْضِ الإِيمَانُ إِلَى قَلْبِهِ لا تُؤْذُوا الْمُسْلِمِينَ وَلا تُعَيِّرُوهُمْ وَلا تَتَّبِعُوا عَوْرَاتِهِمْ فَإِنَّهُ مَنْ تَتَـبَّعَ عَوْرَةَ أَخِيهِ الْمُسْلِمِ تَتَبَّعَ اللَّهُ عَوْرَتَهُ وَمَنْ تَتَبَّعَ اللَّهُ عَوْرَتَهُ يَفْضَحْهُ وَلَوْ فِـي جَوْفِ رَحْلِهِ قَالَ وَنَظَرَ ابْنُ عُمَرَ يَوْمًا إِلَى الْبَيْتِ أَوْ إِلَى الْكَعْبَةِ فَقَالَ مَا أَعْظَمَكِ وَأَعْظَمَ حُرْمَتَكِ وَالْمُؤْمِنُ أَعْظَمُ حُرْمَةً عِنْدَ اللَّهِ مِنْكِ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لا نَعْرِفُهُ إِلا مِنْ حَدِيثِ الْحُسَيْنِ بْنِ وَاقِدٍ وَرَوَى إِسْحَقُ بْنُ إِبْرَاهِيمَ السَّمَرْقَنْدِيُّ عَنْ حُسَيْنِ بْنِ وَاقِدٍ نَحْوَهُ وَرُوِي عَنْ أَبِي بَرْزَةَ الأَسْلَمِيِّ عَنِ النَّبِيِّ ﷺ نَحْوُ هَذَا *

Narrated Ibn Omar; 'The Messenger of Allah ﷺ mounted the pulpit and addressed the people in high tone: "You assemble of those who believed merely by the tongue and in whose heats faith has not been instilled! Do not hurt the Muslims. Do not defame them. And do not find fault with them. For, he who finds faults with his Muslim brother, Allah ﷻ would expose him even if in the deepest and the darkest place in his house."

Naafi' one of the narrators said; 'One day, Ibn 'Omar looked at Al Ka'bah and said; 'How inviolable you are! And the believer is greater as regards inviolability in Allah's sight than you are.'

﴿ إِنَّ الَّذِينَ يُحِبُّونَ أَن تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالآخِرَةِ وَاللهُ يَعْلَمُ وَأَنْتُمْ لاَ تَعْلَمُون ﴾ (النور ١٩).

"Verily, those who like that Al Faahishah[3] should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allah knows and you know not *" S: 24-19.

١٤٩- حديث أَبِي هُرَيْرَةَ، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: كُلُّ أُمَّتِي مُعَافًى، إِلاَّ الْمُجَاهِرِينَ وَإِنَّ مِنَ الْمَجَانَةِ أَنْ يَعْمَلَ الرَّجُلُ بِاللَّيْلِ عَمَلاً، ثُمَّ يُصْبِحُ، وَقَدْ سَتَرَهُ اللهُ، فَيَقُولُ: يَا فُلاَنُ عَمِلْتُ الْبَارِحَةَ كَذَا وَكَذَا وَقَدْ بَاتَ يَسْتُرُهُ رَبُّهُ، وَيُصْبِحُ يَكْشِفُ سِتْرَ اللهِ عَنْهُ أخرجه البخاري.

149. Narrated Abu-Huraira ﷺ: 'I heard Allah's Messenger ﷺ saying: "The sins of my followers will be forgiven, except those of the Mojahiroon (those people who tell people about their evil deeds, that the people had not known about previously). An example of such a disclosure is if a person commits a sin at night and Allah ﷻ screens it from people. Then, he comes in the morning and say; 'O so-and-so! I did such-and-such (evil) deed last night,' although he had spent his night screened by his Lord (none knew anything about such sins). In the morning he removes Allah's screen from himself." (Bukhari)

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[3] Al Faahishah comprises each improper and indecent act.

٢٩ ــ باب فى قضاء حوائج المسلمين

Chapter: (29)

About Satisfying Muslims' Needs

﴿ يَــا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ﴾ (الحج ٧٧)

"O you who have believe! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful. *" (22: 77) And

﴿ يَسْــأَلُونَكَ مَاذَا يُنفِقُونَ قُلْ مَا أَنْفَقْتُم مِّنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالأَقْرَبِينَ وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللهَ بِهِ عَلِيم﴾ (البقرة٢١٥)

"They ask you (O Muhammad!) what they should spend. Say: "Whatever you spend of good must be for the parents, the kindred, the orphans, the needy, and the wayfarers. And whatever you do of good deeds, truly, Allah knows it well. *" (2: 215)

١٥٠- حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ أَنَّ رَسُــولَ اللَّــهِ ﷺ قَالَ الْمُسْلِمُ أَخُو الْمُسْلِمِ لا يَظْلِمُهُ ولا يُسْلِمُهُ وَمَنْ كَانَ فِي حَاجَــةِ أَخِــيهِ كَانَ اللَّهُ فِي حَاجَتِهِ وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ كُــرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ ابْنِ عُمَرَ * الترمذى.

150. Narrated Ibn Omar: 'The Messenger of Allah ﷺ said: "The Muslims are brothers. A Muslim should not treat his Muslim brother unjustly or forsake him. He that helps his brother achieve his end, Allah will be in support of him. He that alleviates a distress from a believer, Allah will alleviate a distress from him on the Day of Judgment. And he that veils a Muslim, Allah would veil his misdeeds in the Hereafter." (At-Termizi)

١٥١- حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو أُسَامَةَ حَدَّثَنَا الأَعْمَشُ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ نَفَّسَ عَنْ أَخِيهِ كُرْبَةً مِنْ كُرَبِ الدُّنْيَا نَفَّسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالآخِرَةِ وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالآخِرَةِ وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ وَمَا قَعَدَ قَوْمٌ فِي مَسْجِدٍ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ وَحَفَّتْهُمُ الْمَلائِكَةُ وَمَنْ أَبْطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ قَالَ أَبو عِيسَى هَكَذَا رَوَى غَيْرُ وَاحِدٍ عَنِ الأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ مِثْلَ هَذَا الْحَدِيثِ وَرَوَى أَسْبَاطُ بْنُ مُحَمَّدٍ عَنِ الأَعْمَشِ قَالَ حُدِّثْتُ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ فَذَكَرَ بَعْضَ هَذَا الْحَدِيثِ *

151. Narrated Abu-Huraira: 'The Messenger of Allah ﷺ said: "He that relieved his brother from a worldly distress Allah ﷻ will relieve him from distress in the Hereafter, he that veiled a defect of a Muslim[4] Allah ﷻ will veil him in life

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[4] Veiling a Muslim's defects as ordered in this Hadith is confined to the defects of those who are not known to be committing such acts of disobedience or sins. As to those known to be committing

and in the Hereafter, and he that eased (the state of) an insolvent (brother) Allah would ease (his state) in life and in the Hereafter[5]. Allah ﷻ will support him that supports his brother. He that took a way searching for knowledge Allah will facilitate a way to Paradise for him. There is no group of people who sit in a mosque reciting Allah's Book And studying it among themselves except that tranquility will descend on them, mercy will overshadow them, and the ngels will encircle them. And he whose deed caused him to lag behind his affinity will not bring him forward[6]."

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such acts of disobedience, it is recommended to report this to the ruler, as long as this would not lead to an even more dangerous problem, as veiling defects in such cases leads to more problems.

[5] He that gives a period of grace for prepayment or exempted a debtor from his debt, regardless of whether the debtor is a believer or an unbeliever, Allah ﷻ will ease each difficult matter for him.

[6] As to the role of one's affinity, this is confined to the life in this world only, where authority and social status have very important roles. As to Allah ﷻ, no one can draw near to Him, except through righteous deeds and piety. This is confirmed through the Noble Koran and Sunna. The Noble Koran says:
"O mankind! We have created you from a single (pair) of a male and a female, and made you into nations and tribes, that you would know each other (that you would cooperate with each other not that one of you would despise the other). Verily the most honored among you in the sight of Allah is (he who is) the most righteous. And Allah has full Knowledge and knows well what you do. *"
Narrated Abu-Huraira: 'When Allah revealed the Verse: "And admonish your nearest kinsmen, *" Allah's Messenger ﷺ addressed his kinsmen: "O Qorayshi people (or he said similar words)! Buy (i.e. save) yourselves (from the Hellfire) as I cannot save you from Allah's punishment. O Bano Abd-Manaf! I cannot save you from Allah's punishment. O Abbas ibn Abdul-Mottalib! I

cannot save you from Allah's punishment. O Safiyya, the paternal aunt of Allah's Messenger! I cannot save you from Allah's punishment. O Fatima bint Muhammad! Ask me anything from my wealth, but I cannot save you from Allah's punishment."

A proof of this is that most of the people of knowledge from the righteous predecessors were not from the nobility, most of them were freed slaves. For this reason the Messenger of Allah ﷺ said: "Indeed, Allah ﷻ raises some people through this religion and lower others' ranks."

Ibn Al-Salah said: 'Al-Zohri said: "I came to Abdul-Malek ibn Marwan who asked: 'Where have you come from Zohri?' I said: 'From Mecca.' He said: 'Who is their governor?' I said;: 'Ata'a' ibn Rabah.' He said: 'Is he from the Arabs or from the freed slaves?' I said: 'From the freed slaves.' He said: 'How does he rule them?' I said: 'He rules them through the religion and Al-Riwaya.' He said: 'Verily, the people of religion and Al-Riwaya (people of Hadith science and jurisprudence) are worthy to rule.' He said: 'Who is the governor of Yemen?' I said: 'Tawos ibn Kaysan.' He said: 'Is he from the Arabs or from the freed slaves?' I said: 'From the freed slaves.' He said: 'How does he rule over them?' I said: 'He rules over them in the same way 'Ata'a' has ruled.' He said: 'Verily, it behooves them.' He said: 'Who is the governor of Egypt?' I said: 'Yazeed ibn Abu-Habib.' He said: 'Is he from the Arabs or from the freed slaves?' I said: 'From the freed slaves.' He said: 'Who is the governor of Greater Syria?' I said: Makhool.' He said: 'Is he from the Arabs or from the freed slaves?' I said: 'From the freed slaves. He is a Nubian slave that a woman from the Hozayl tribe emancipated.' He said: 'Who is the governor of the Arabian Peninsula?' I said: 'Maymoon ibn Mahran.' He said: 'Is he from the Arabs or from the freed slaves?" I said: 'From the freed slaves.' He said: 'Who is the governor of Khorasan?' I said: 'Al-Dahhak ibn Mozahim.' He said: 'Is he from the Arabs or from the freed slaves?' I said: 'From the freed slaves.' He said: 'Who is the governor of Al-Basra?' I said: 'Al-Hasan ibn Abul-Hasan.' He said: 'Is he from the Arabs or from the freed slaves?' I said: 'From the freed slaves.' He said: 'Who is the governor of Kufa?' I said: 'Ibraheem Al-Nakhe'e .' He said: 'Is he from the Arabs or from the freed slaves?' I said: 'From the Arabs.' He said: 'Woe to you Zohri!

٣٠ ـ باب فى الشفاعة

Chapter(30)

About Interceding for Others

﴿ مَن يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُن لَّهُ نَصِيبٌ مِّنْهَا وَمَن يَشْفَعْ شَفَاعَةً سَيِّئَةً يَكُن لَّهُ كِفْلٌ مِّنْهَا وَكَانَ اللهُ عَلَى كُلِّ شَيْءٍ مُّقِيتًا ﴾ (النساء ٨٥)

Allah ﷻ said:

"Whosoever intercedes for a good cause will have the reward thereof, and whosoever intercedes for an evil cause will have a share in its burden. And Allah is All-Witness to) everything. *" (4: 85)

١٥٢- حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ وَالْحَسَنُ بْنُ عَلِيٍّ وَغَيْرُ وَاحِدٍ قَالُوا حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ عَنْ جَدِّهِ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ اشْفَعُوا وَلْتُؤْجَرُوا وَلْيَقْضِ اللَّهُ عَلَى لِسَانِ نَبِيِّهِ مَا شَاءَ قَالَ أبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَبُرَيْدٌ يُكْنَى أَبَا بُرْدَةَ أَيْضًا هُوَ ابْنُ أَبِي مُوسَى الْأَشْعَرِيِّ وَهُوَ كُوفِيٌّ ثِقَةٌ فِي الْحَدِيثِ رَوَى عَنْهُ شُعْبَةُ وَالثَّوْرِيُّ وَابْنُ عُيَيْنَةَ *

152. Narrated Abu-Musa Al-Asha'ari: 'The Prophet ﷺ said: "Intercede that you would be rewarded and Allah ﷻ decrees whatever He wills on His Prophet's tongue."

You have released me. By Allah, the freed slaves would rule over the Arabs that the preachers pray unto Allah for them on the pulpits.' Al-Zohri said: 'O commander of the faithful! It is the religion of Allah ﷻ that raises those who guard it and lower those who abandon it.'"'

٣١ ـ باب فى الإصلاح بين الناس

Chapter(31)
About Making Peace among People

﴿ لاَ خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلاَّ مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلاَحٍ بَيْنَ النَّاسِ وَمَن يَفْعَلْ ذَلِكَ ابْتَغَاءَ مَرْضَاتِ اللهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴾ (النساء ١١٤)

"There is no good in most of their secret talk save (in) him who orders giving in charity for Allah's Cause, or for enjoining what is just or making peace between people, and he who does this, seeking the good Pleasure of Allah, We shall give him a great reward. *" (4: 114) And

﴿ وَإِنِ امْرَأَةٌ خَافَتْ مِن بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلاَ جُنَاحَ عَلَيْهِمَا أَن يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الأَنفُسُ الشُّحَّ وَإِن تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴾ (النساء ١٢٨)

"And if a woman fears cruelty or desertion on her husband's part, there is no sin on them if they make terms of peace between themselves; and making peace is better. And the human inner-selves are swayed by greed. But if you do good and keep away from evil, verily, Allah is Ever Well-Acquainted with what you do. *" (4: 128) And

﴿ يَسْأَلُونَكَ عَنِ الأَنفَالِ قُلِ الأَنفَالُ للهِ وَالرَّسُولِ فَاتَّقُوا اللهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللهَ وَرَسُولَهُ إِنْ كُنتُم مُّؤْمِنِينَ ﴾ (الانفال١)

"They ask you (O Muhammad!) about the spoils of war. Say: "The spoils are for Allah and the Messenger." So fear Allah and adjust all matters of difference among you, and obey Allah and His Messenger if you are believers. *" (8: 1) And

﴿ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللهَ لَعَلَّكُمْ تُرْحَمُونَ ﴾ (الحجرات ١٠)

"The believers are but a single brotherhood, so make peace and reconciliation between two (disputing/fighting) brothers. And fear Allah, that you may receive Mercy.*" (49: 10)

١٥٣- حديث أَبِي هُرَيْرَةَ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: كُلُّ سُلاَمَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ، كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ[1] يَعْدِلُ بَيْنَ الِاثْنَيْنِ صَدَقَةٌ، وَيُعِينُ الرَّجُلَ عَلَى دَابَّتِهِ فَيَحْمِلُ عَلَيْهَا أَوْ يَرْفَعُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ، وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ وَكُلُّ خَطْوَةٍ يَخْطُوهَا إِلَى الصَّلاَةِ صَدَقَةٌ، وَيُمِيطُ الأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ أخرجه البخاري .

153. Narrated Abu-Huraira ﷺ: 'Allah's Messenger ﷺ said: "One should give in charity for every joint of the human body (as a sign of gratitude to Allah) everyday the sun rises. To judge justly between two people is regarded as giving in charity; and to help a man concerning his mount, by helping him to ride it or by lifting his luggage on to it, is also regarded as giving in charity; to say a good word is also giving in charity; every step taken on one's way to offer the compulsory prayer (in the mosque) is also giving in charity; and to remove a harmful thing from the pathway is also giving in charity." (Bukhari)

١٥٤- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ حَدَّثَنَا سُفْيَانُ قَالَ وحَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ وَأَبُو أَحْمَدَ قَالا حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ عَنْ شَهْرِ بْنِ حَوْشَبٍ عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ لا يَحِلُّ الْكَذِبُ إِلا فِي ثَلاثٍ يُحَدِّثُ الرَّجُلُ امْرَأَتَهُ لِيُرْضِيَهَا وَالْكَذِبُ فِي الْحَرْبِ وَالْكَذِبُ لِيُصْلِحَ بَيْنَ النَّاسِ وقَالَ مَحْمُودٌ فِي

حَدِيثِهِ لا يَصْلُحُ الْكَذِبُ إِلا فِي ثَلاثٍ هَذَا حَدِيثٌ حَسَنٌ لا نَعْرِفُهُ مِنْ حَـدِيثِ أَسْمَاءَ إِلا مِنْ حَدِيثِ ابْنِ خُثَيْمٍ وَرَوَى دَاوُدُ بْنُ أَبِي هِنْدٍ هَذَا الْحَدِيثَ عَنْ شَهْرِ بْنِ حَوْشَبٍ عَنِ النَّبِيِّ ﷺ وَلَمْ يَذْكُرْ فِيهِ عَنْ أَسْمَاءَ حَدَّثَنَا بِـذَلِكَ مُحَمَّـدُ بْـنُ الْعَلاءِ حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ عَنْ دَاوُدَ وَفِي الْبَاب عَنْ أَبِي بَكْرٍ *

154. Narrated Asma'a bint Yazeed: 'The Messenger of Allah ﷺ said: "Lying is permissible as regards three affairs: a husband talking to his wife to please her, a warrior in regards to matter concerning war, and a man (mediator) trying to reconcile between people."

١٥٥- عَنْ كَعْبِ بْنِ مالكٍ ﷺ : أَنَّهُ تَقَاضَى ابْنَ أَبِي حَدْرَدٍ دَيْنًا كَانَ لَهُ عَلَيْهِ فِي المَسْجِدِ، فَارْتَفَعَتْ أَصْوَاتُهُمَا حَتَّى سَمِعَهَا رَسُولُ اللهِ ﷺ وَهُوَ فِي بَيْتِـهِ، فَخَرَجَ إِلَيْهِمَا، حَتَّى كَشَفَ سِجْفَ حُجْرَتِهِ، فَنَادَى: (يَا كَعْبُ). قَالَ: لَبَّيْكَ يَـا رَسُولَ اللهِ، قَالَ: (ضَعْ مِنْ دَيْنِكَ هذَا). وَأَوْمَأَ إِلَيْهِ: أَيِ الشَّطْرَ قَالَ: لَقَدْ فَعَلْتُ يَا رَسُولَ اللهِ، قَالَ: (قُمْ فَاقْضِهِ). رواه البخاري.

155. Ka'ab ibn Malek ﷺ narrated that he asked for repayment of a debt that was owed to him by Ibn Abu-Hadrad in the mosque. Their voices grew louder. Allah's Messenger ﷺ heard them while he was in his house. So he came to them raising the curtain of his room and said: "O Ka'ab!" I replied: "Labbayk, (I am at your disposal) Allah's Messenger!" He said: "O Ka'ab! Reduce your debt (to one half, gesturing with his hand.)" I said: "O Allah's Messenger! I have done so." Then Allah's Messenger ﷺ said (to Ibn Abu-Hadrad): "Get up and pay the debt to him."' (Bukhari)

٣٢ ـ باب في فضل ضعفة المسلمين

Chapter:(32)

About the Supremacy of the Weak Muslims

﴿ وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلاَ تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلاَ تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا ﴾ (الكهف ٢٨).

"(O Muhammad!) adhere yourself patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, and other righteous deeds) morning and afternoon seeking His Face; and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our Remembrance, and who follows his own lusts, and whose affair (deeds) has been lost. *" (18: 28)

١٥٦- حديث حارِثَةَ بْنِ وَهْبٍ الْخُزَاعِيِّ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: أَلاَ أُخْبِرُكُمْ بِأَهْلِ الْجَنَّةِ كُلُّ ضَعِيفٍ مُتَضَعِّفٍ، لَوْ أَقْسَمَ عَلَى اللهِ لأَبَرَّهُ أَلاَ أُخْبِرُكُمْ بِأَهْلِ النَّارِ كُلُّ عُتُلٍّ جَوَّاظٍ مُسْتَكْبِرٍ أخرجه البخاري.

156. Narrated Haritha ibn Wahb Al-Khozae'e ﷺ: 'I heard the Prophet ﷺ saying: "May I tell you of the people of Paradise? (They include) every weak, poor, and obscure person looked down upon by the people. If such a person takes an oath that Allah ﷻ would do anything, his oath would be fulfilled by Allah ﷻ. And may I inform you about the people of the Hellfire? They are all those violent, arrogant, and stubborn people."' (Bukhari)

١٥٧- عَنْ سَهْلٍ ﷺ قالَ: مَرَّ رَجُلٌ غَنِيٌّ عَلَى رَسُولِ اللهِ ﷺ فَقَالَ: (ما تَقُولُونَ في هذا). قالُوا: حَرِيٌّ إنْ خَطَبَ أَنْ يُنْكَحَ، وَإِنْ شَفَعَ أَنْ يُشَفَّعَ، وَإِنْ قالَ أَنْ يُسْتَمَعَ. قالَ: ثُمَّ سَكَتَ، فَمَرَّ رَجُلٌ مِنْ فُقَرَاءِ المُسْلِمِينَ، فَقَالَ: (ما تَقُولُونَ في هذا). قالُوا: حَرِيٌّ إنْ خَطَبَ أَنْ لاَ يُنْكَحَ، وَإِنْ شَفَعَ أَنْ لاَ يُشَفَّعَ، وَإِنْ قالَ أَنْ لاَ يُسْمَعَ. فَقَالَ رَسُولُ اللهِ ﷺ: (هذا خَيْرٌ مِنْ مِلْءِ الأَرْضِ مِثْلَ هذا). رواه البخاري.

157. Narrated Sahl ﷺ : ‘A wealthy man passed by Allah's Messenger ﷺ and Allah's Messenger asked (his companions): “What do you say about this (man)?” They replied: "If he asks for a lady's hand, he ought to be given her in marriage; and if he intercedes (for someone) his intercession would be accepted; and if he speaks, he would be listened to.” Allah's Messenger ﷺ kept silent, and then a poor man from among the Muslims passed by, and Allah's Messenger ﷺ asked: “What do you say about this man?” They replied: ‘If he asks for a lady's hand in marriage, no one would accept him; and if he intercedes (for someone), his intercession would not be accepted; and if he speaks, he would not be listened to. “Allah's Messenger ﷺ said: “This poor man is better than so many of the first as to fill the earth.”' (Bukhari)

١٥٨- وَعَنْ أَبِي هُرَيْرَةَ ﷺ في قِصَّةِ المَرأَةِ الَّتِيْ كَانَتْ تَقُمّ المَسْجِدَ قَالَ: فَسَأَلَ عَنْهَا النَّبِيّ ﷺ، فَقَالُوا: مَاتَتْ، فَقَالَ: أَفَلاَ كُنْتُمْ آذَنْتُمُونِيْ فَكَأَنَّهُمْ صَغَّرُوا أَمْرَهَا فَقَالَ: دُلُّونِيْ عَلَى قَبْرِهَا ، فَدَلُّوهُ، فَصَلَّى عَلَيْهَا مُتَّفَقٌ عَلَيْهِ

وَزَادَ مُسْلِمٌ: ثُمَّ قَالَ: إنَّ هَذِهِ القُبُورَ مَمْلُوءَةٌ ظُلْمَةً عَلَى أَهْلِهَا، وَإِنَّ اللَّهَ يُنَوِّرُهَا لَهُمْ بِصَلاَتِيْ عَلَيْهِمْ.

158. Abu-Huraira ؓ narrated the story of the woman who used to sweep the mosque. He said that the Prophet ﷺ asked about her and they (the companions) told him that she had died. The Messenger of Allah ﷺ then said: "Why did you not inform me?" Abu-Huraira ؓ said that it appeared as if they had treated her as of little importance. The Messenger of Allah ﷺ said: "Show me her grave." They did as he requested and the Prophet ﷺ performed the funeral prayer for her.

The version of Imam Muslim has the following words: 'And the Messenger of Allah ﷺ then said: "These graves are full of darkness for their occupants, but Allah will illuminate them for their dwellers because of my prayer for them."

١٥٩- عَنْ أَبِي هُرَيْرَةَ ؓ: عَنِ النَّبِيِّ ﷺ قالَ: (لَمْ يَتَكَلَّمْ فِي المَهْدِ إلاَّ ثَلاثَةٌ: عِيسى، وكانَ في بَنِي إسْرَائيلَ رَجُلٌ يُقالُ لَهُ جُرَيْجٌ، كانَ يُصَلِّي، جاءَتْهُ أُمُّهُ فَدَعَتْهُ، فقالَ: أُجِيبُهَا أَوْ أُصَلِّي، فقالَتْ: اللَّهُمَّ لاَ تُمِتْهُ حَتَّى تُرِيَهُ وُجُوهَ المُومِسَاتِ، وكانَ جُرَيْجٌ في صَوْمَعَتِه، فَتَعَرَّضَتْ لَهُ امْرَأَةٌ وكَلَّمَتْهُ فأبى، فَأَتَتْ رَاعِيًا فأَمْكَنَتْهُ مِنْ نَفْسِهَا، فوَلَدَتْ غُلاَمًا، فقالَتْ: مِنْ جُرَيْجٍ، فَأَتَوْهُ فكَسَرُوا صَوْمَعَتَهُ وَأَنْزَلُوهُ وَسَبُّوهُ، فتَوَضَّأَ وَصَلَّى ثُمَّ أَتَى الْغُلامَ، فقالَ: مَنْ أَبُوكَ يَا غُلاَمُ قالَ: الرَّاعِي، قالُوا: نَبْنِي صَوْمَعَتَكَ مِنْ ذَهَبٍ قالَ: لاَ، إلاَّ مِنْ طِينٍ. وكانَتْ امْرَأَةٌ تُرْضِعُ ابْنًا لَهَا مِنْ بَنِي إسْرَائيلَ، فَمَرَّ بِهَا رَجُلٌ رَاكِبٌ ذُو شَارَةٍ، فقالَتْ: اللَّهُمَّ اجْعَلِ ابْنِي مِثْلَهُ، فتَرَكَ ثَدْيَهَا وَأَقْبَلَ عَلَى الرَّاكِبِ، فقالَ: اللَّهُمَّ لاَ تَجْعَلْنِي مِثْلَهُ، ثُمَّ أَقْبَلَ عَلَى ثَدْيِهَا يَمَصُّهُ) قالَ أَبُو هُرَيْرَةَ: كَأَنِّي أَنْظُرُ إِلَى النَّبِيِّ ﷺ يَمَصُّ إِصْبَعَهُ (ثُمَّ مُرَّ بِأَمَةٍ، فقالَتْ: اللَّهُمَّ لاَ تَجْعَلِ ابْنِي مِثْلَ هذه، فتَرَكَ ثَدْيَهَا، فقالَ: اللَّهُمَّ اجْعَلْنِي مِثْلَهَا، فقالَتْ: لِمَ ذَاكَ فقالَ: الرَّاكِبُ جَبَّارٌ مِنَ الجَبَابِرَةِ، وَهذهِ الأَمَةُ يَقُولُونَ: سَرَقْتِ، زَنَيْتِ، ولَمْ تَفْعَلْ). رواه البخاري

159. Narrated Abu-Huraira ﷺ: 'The Prophet ﷺ said: "None spoke in the cradle but three: (The first was) Jesus, (the second was a child of Bano Israel whose story is as follows): There was a man from Bano Israel called Jorayj. While he was offering the prayer, his mother came and called him. He said (to himself): 'Shall I answer her or keep on praying?' (He went on praying and did not answer her.) His mother prayed: 'O Allah! Do not let him die until he sees the faces of the prostitutes.' So, while he was in his hermitage, a lady came and sought to seduce him, but he refused her. So she went to a shepherd and gave herself to him and later she gave birth to a child and claiming that it belonged to Jorayj. The people, came to him and dismantled his hermitage, threw him out of it, and abused him. Jorayj performed ablution and offered a prayer, and then went to the child and said: 'O child! Who is your father?' The child replied: 'The shepherd.' (After hearing this) the people said: 'We shall rebuild your hermitage with gold.' He said: 'No. It should be built with nothing but mud.'

(The third was the hero of the following story): A lady from Bano Israel was nursing her child at her breast when a handsome rider passed by her. She said: 'O Allah! Make my child like him.' At that the child left her breast, and facing the horseman, he said: 'O Allah! Do not make me like him.' The child then started sucking her breast again.' Abu -Huraira further said: 'It is as if I were now looking at the Prophet ﷺ sucking his finger (by way of demonstration). (The Prophet ﷺ continued): "After a while they (some people) passed by with a lady -slave and she (i.e. the child's mother) said: 'O Allah! Do not make my child like this (slave-girl)!' At that the child left her breast and said: 'O Allah! Make me like her.' When she (the mother) asked: 'Why?' The child replied: 'The horseman is one of the tyrants

while this slave-girl is falsely accused of theft and illegal sexual intercourse. yet she has not done either.' (Bukhari)

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٣٣ ـ باب في ملاطفة اليتيم والضعفاء

Chapter(33)

About Treating the Orphans kindly

﴿ يَـا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُم مِّن نَّفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا
وَبَثَّ مِنْهُمَا رِجَالاً كَثِيرًا وَنِسَاءً وَاتَّقُوا اللهَ الَّذِي تَسَاءَلُونَ بِهِ وَالأَرْحَامَ إِنَّ اللهَ
كَـانَ عَلَـيْكُمْ رَقِيبًا(١) وَآتُوا الْيَتَامَى أَمْوَالَهُمْ وَلاَ تَتَبَدَّلُوا الْخَبِيثَ بِالطَّيِّبِ وَلاَ
تَـأْكُلُوا أَمْوَالَهُمْ إِلَى أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا(٢) وَإِنْ خِفْتُمْ أَلاَّ تُقْسِطُوا فِي
الْيَـتَامَى فَانكِحُوا مَا طَابَ لَكُم مِّنَ النِّسَاءِ مَثْنَى وَثُلاَثَ وَرُبَاعَ فَإِنْ خِفْتُمْ أَلاَّ
تَعْدِلُـوا فَوَاحِـدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَدْنَى أَلاَّ تَعُولُوا (٣) وَآتُوا النِّسَاءَ
صَـدُقَاتِهِنَّ نِحْلَةً فَإِن طِبْنَ لَكُمْ عَن شَيْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَّرِيئًا(٤) وَلاَ
تُؤْتُـوا السُّـفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللهُ لَكُمْ قِيَامًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ
وَقُولُـوا لَهُمْ قَوْلاً مَّعْرُوفًا(٥) وَابْتَلُوا الْيَتَامَى حَتَّى إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُم
مِّـنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلاَ تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَن يَكْبَرُوا وَمَن
كَـانَ غَنِـيًّا فَلْيَسْـتَعْفِفْ وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ
أَمْوَالَهُمْ فَأَشْهِدُوا عَلَيْهِمْ وَكَفَى بِاللهِ حَسِيبًا(٦) لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ
وَالأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ
نَصِـيبًا مَّفْرُوضًـا(٧) وَإِذَا حَضَـرَ الْقِسْمَةَ أُولُو الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينُ
فَارْزُقُوهُمْ مِّنْهُ وَقُولُوا لَهُمْ قَوْلاً مَّعْرُوفًا(٨) وَلْيَخْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ
ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللهَ وَلْيَقُولُوا قَوْلاً سَدِيدًا(٩) إِنَّ الَّذِينَ يَأْكُلُونَ

أَمْــوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا(١٠) ﴾

(النساء ١–١٠)

Verse number 1 reminds people of their brotherhood. They are the sons of one man Adam, and it reminds them of Allah's Ability and observance over them.

Verse number 2 imposes the rules of managing the orphans' wealth. It forbids devouring their wealth illegally by using crookedness. This is a major sin.

Verse number 3 imposes that the female orphan should be given her dowry like their equals. The fact that she is an orphan has no role in this regard.

Verse number 4 imposes the rule that women should be given their dowry as a pure right for themselves. This applies to the female orphans.

Verse number 5 imposes the rule that orphans should be supported fairly. It pays attention to clothing them elegantly and speaking kind words to them. Then, it orders that the orphan's wealth should be invested honestly and efficiently, it should not be left until the giving of zakat had consumed it.

Verse number 6 imposes the rule that orphan should be taught and trained. Them having reached marriageable age is not the only criterion to be used for handing their property over to them. Their guardians should also be assured of their ability to judge matters in a discerning manner. The verse forbids wasting their wealth through any crooked way. It directs rich guardians not to take any compensation for their noble mission, but poor guardians are permitted to take a just and fair compensation. This

explicitly shows that a guardian should be fair and just, and it is not a condition that he should be rich. When the orphans reach the marriageable age and have sound judgment, they should be presented to the society as new effective members, through having witnesses to the handing over of their properties to them. The verse reminds people of Allah's Ability in reckoning them.

Verse number 7 imposes the right of inheritance to males and the females. This applies with even more reason to the orphans.

Verse number 8 recommends that a portion of the inheritance be given to some relatives who do not inherit, it also gives the orphans the same right.

Verse number 9 sentimentally addresses the guardians to consider orphans as their own sons, it warns them that, had Allah ﷻ willed, their own children would have met the same end (and become orphans). Thus, they should praise Allah ﷻ and show thankfulness to Him through treating orphans in the best and the most virtuous manner .

Verse number 10 warns mankind against devouring orphans' wealth, for this is similar to devouring a blazing fire in one's belly.

Allah ﷻ said:

﴿ لاَ تَمُــدَّنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِّنْهُمْ وَلاَ تَحْزَنْ عَلَيْهِمْ وَاخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ﴾ (الحجر ٨٨).

"Do not long ambitiously for what We have bestowed on certain classes of them (the disbelievers), nor grieve

over them. And lower your wings for the believers (be courteous to the fellow-believers). *" (15: 88) And

﴿ وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلاَ تَعْـدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلاَ تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطاً ﴾ (الكهف ٢٨)

"And keep yourself patiently (O Muhammad!) with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayer, and other righteous deeds) morning and afternoon, seeking His Face; and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our Remembrance, and who follows his own whims, and whose affair (deeds) has been lost. * " (18: 28) And

﴿ فَأَمَّا الْيَتِيمَ فَلاَ تَقْهَرْ (٩) وَأَمَّا السَّائِلَ فَلاَ تَنْهَرْ (١٠) ﴾ (الضحى٩-١٠)

"Therefore, treat not the orphan unfairly * And repulse not the beggar. *" (93: 9-10) And

﴿ أَرَأَيْـتَ الَّـذِي يُكَذِّبُ بِالدِّينِ (١) فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ(٢) وَلاَ يَحُضُّ عَلَى طَعَامِ الْمِسْكِينِ (٣) ﴾ (الماعون ١- ٣)

"Have you seen him who denies the Day Recompense? * That is he who repulses the orphan (harshly), * And urges not on the feeding of the needy. *" (107: 1-3)

١٦٠- حديث مُعَاوِيَةَ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ، يَقُولُ مَنْ يُرِدِ اللهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ، وَإِنَّمَا أَنَا قَاسِمٌ وَاللهُ يُعْطِي، وَلَنْ تَزَالَ هذِهِ الأُمَّةُ قَائِمَةً عَلَى أَمْرِ اللهِ، لا يَضُرُّهُمْ مَن خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللهِ أخرجه البخاري.

160. Narrated Mu'aweya ﷺ: 'I heard Allah's Messenger ﷺ saying: "If Allah wants to do good to a person, He makes him comprehend the religion (the understanding of the meanings of the Koran and the Sunna (legal ways) of the Prophet ﷺ). I am just a distributor, but the grant is from Allah ﷻ. Remember! This nation (a group of the true Muslims) will keep on following Allah's teachings strictly and they will not be harmed by any one going on a different path until Allah's order (Day of Judgment) is established."' (Bukhari)

١٦١- عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ: قَالَ النَّبِيَّ ﷺ: (لَيْسَ الْمِسْكِينُ الَّذِي تَرُدُّهُ التَّمْرَةُ وَالتَّمْرَتَانِ، وَلاَ اللُّقْمَةُ وَلاَ اللُّقْمَتَانِ، إِنَّمَا الْمِسْكِينُ الَّذِي يَتَعَفَّفُ. وَاقْرَؤُوا إِنْ شِئْتُمْ). يَعْنِي قَوْلَهُ: ﴿ لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لاَ يَسْتَطِيعُونَ ضَرْبًا فِي الأَرْضِ يَحْسَبُهُمُ الجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُم بِسِيمَاهُمْ لاَ يَسْأَلُونَ النَّاسَ إِلْحَافاً وَمَا تُنفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴾ (٢٧٣) رواه البخاري.

161. Narrated Abu-Huraira ﷺ: 'The Prophet ﷺ said: "A poor person is not the one for whom a date or two or a morsel or two (of food) is sufficient, but the poor person is he who does not (beg or) ask the people (for something) or show his poverty at all. Recite if you wish, (Allah's Statement):

"(Charity is) for the poor, who in Allah's Cause are restricted (from travel), and cannot move about in the land

(for trade or work). The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark, they do not beg of people at all. And whatever you spend in good, surely Allah knows it well. *" (2: 273)

* * *

٣٤ ـ باب فى الوصية بالنساء

Chapter(34)

About Treating Women Kindly

١٦٢– عَنْ أَبِي هُرَيْرَةَ ﷺ قالَ: قالَ النَّبِيّ ﷺ: (السَّاعِي عَلَى الأَرْمَلَةِ وَالْمِسكِينِ، كالْمُجَاهِدِ في سَبِيلِ الله، أَوِ الْقَائِمِ اللَّيْلَ الصَّائِمِ النَّهَارَ). رواه البخاري.

162. Narrated Abu-Huraira ﷺ: 'The Prophet ﷺ said: "The one who looks after a widow or a poor person is like a warrior who fights for Allah's Cause, or like him who offers prayer all the night and observes fasting all the day." (Bukhari)

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ يَحِلُّ لَكُمْ أَن تَرِثُوا النِّسَاءَ كَرْهًا وَلاَ تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا آتَيْتُمُوهُنَّ إِلاَّ أَن يَأْتِينَ بِفَاحِشَةٍ مُّبَيِّنَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِن كَرِهْتُمُوهُنَّ فَعَسَى أَن تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللهُ فِيهِ خَيْرًا كَثِيرًا ﴾ (النساء ١٩)

Allah ﷻ said:

"O you who believe! You are forbidden to inherit women against their will; and you should not treat them with harshness, that you may take away part of the dowry you have given them, unless they commit Fahishatin Mobayyina (improper behavior). And live with them

honorably. If you dislike them, it may be that you dislike a thing and Allah brings through it a great deal of good. *" (4: 19)

﴿ وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ وَأَخَذْنَ مِنْكُم مِّيثَاقًا غَلِيظًا ﴾
(النساء ٢١)

"...they (women) have taken from you a solemn covenant. *" (4: 21)

عَـــنْ جَابِرِ ابْنِ عَبْدِ اللَّهِ قَالَ رَسُولُ اللَّهِ ﷺ: "... فَاتَّقُوا اللَّهَ فِي النِّسَاءِ فَإِنَّكُمْ أَخَذْتُمُوهُنَّ بِأَمَانِ اللَّهِ وَاسْتَحْلَلْتُمْ فُرُوجَهُنَّ بِكَلِمَةِ اللَّهِ..."

١٦٣- حديـــث أبِـــي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلاَ يُؤْذِي جَارَهُ، وَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا فَإِنَّهُنَّ خُلِقْنَ مِنْ ضِلَعٍ، وَإِنَّ أَعْــوَجَ شَيْءٍ فِي الضِّلَعِ أَعْلاَهُ، فَإِنْ ذَهَبْتَ تُقِيمُهُ كَسَرْتَهُ، وَإِنْ تَرَكْتَهُ لَمْ يَزَلْ أَعْوَجَ، فَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا أخرجه البخاري.

163 Narrated Abu-Huraira ﷺ: 'The prophet ﷺ said: "Whoever believes in Allah and the Last Day should not hurt (trouble) his neighbor. And I command you to take care of the women in a good manner, for they are created from a rib, and the most crooked portion of the rib is its upper part, if you try to straighten it you will break it, and if you leave it it will remain crooked. So I commend you to take care of the woman in a good manner." (Bukhari)

١٦٤- عَــنْ عَــبْدِ اللهِ بْنِ زَمْعَةَ رَضِيَ اللهُ عَنْهُ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَخْطُبُ، وَذَكَرَ النَّاقَةَ وَالَّذِي عَقَرَهَا، فَقَالَ رَسُولُ اللهِ ﷺ: ((إِذِ انْبَعَثَ أَشْقَاهَا)): انْبَعَثَ لَهَــا رَجُــلٌ عَزِيزٌ عَارِمٌ، مَنِيعٌ فِي رَهْطِهِ، مِثْلُ أَبِي زَمْعَةَ). وَذَكَرَ النِّسَاءَ

فَقَالَ: (يَعْمِدُ أَحَدُكُمْ يَجْلِدُ امْرَأَتَهُ جَلْدَ الْعَبْدِ، فَلَعَلَّهُ يُضَاجِعُهَا مِنْ آخِرِ يَوْمِهِ). ثُمَّ وَعَظَهُمْ فِي ضَحِكِهِمْ مِنَ الضَّرْطَةِ، وَقَالَ:(لِمَ يَضْحَكُ أَحَدُكُمْ مِمَّا يَفْعَلُ). رواه البخاري.

164. Abdullah ibn Zama'a ﷺ said that he had heard the Prophet ﷺ delivering a speech, and he mentioned a camel and the one who had slain it. Allah's Messenger ﷺ quoted: "When the most wicked man among them went forth (to kill the camel)… *" (91: 12) Then, he said: "(That man must have been) a tough man, whose equal was rare, who enjoyed the protection of his people like Abu-Zama'a. He went forth to (kill) it."' Abu-Zama'a added: 'The Prophet ﷺ then mentioned about women and said: "It is not wise for anyone of you to lash out at his wife like a slave, for he might sleep with her the same evening. Then he advised them not to laugh when somebody breaks wind, and said: "Why should anybody laugh at what he himself does? (Bukhari)

١٦٥- حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلالُ حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ عَنْ زَائِدَةَ عَنْ شَبِيبِ بْنِ غَرْقَدَةَ عَنْ سُلَيْمَانَ ابْنِ عَمْرِو بْنِ الأَحْوَصِ قَالَ حَدَّثَنِي أَبِي أَنَّهُ شَهِدَ حَجَّةَ الْوَدَاعِ مَعَ رَسُولِ اللَّهِ ﷺ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَذَكَّرَ وَوَعَظَ فَذَكَرَ فِي الْحَدِيثِ قِصَّةً فَقَالَ أَلا وَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا فَإِنَّمَا هُنَّ عَوَانٌ عِنْدَكُمْ لَيْسَ تَمْلِكُونَ مِنْهُنَّ شَيْئًا غَيْرَ ذَلِكَ إِلا أَنْ يَأْتِينَ بِفَاحِشَةٍ مُبَيِّنَةٍ فَإِنْ فَعَلْنَ فَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبَرِّحٍ فَإِنْ أَطَعْنَكُمْ فَلا تَبْغُوا عَلَيْهِنَّ سَبِيلا أَلا إِنَّ لَكُمْ عَلَى نِسَائِكُمْ حَقًّا وَلِنِسَائِكُمْ عَلَيْكُمْ حَقًّا فَأَمَّا حَقُّكُمْ عَلَى نِسَائِكُمْ فَلا يُوطِئْنَ فُرُشَكُمْ مَنْ تَكْرَهُونَ وَلا يَأْذَنَّ فِي بُيُوتِكُمْ لِمَنْ تَكْرَهُونَ أَلا وَحَقُّهُنَّ عَلَيْكُمْ أَنْ تُحْسِنُوا إِلَيْهِنَّ فِي كِسْوَتِهِنَّ

وَطَعَامِهِنَّ قَالَ أبو عيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَمَعْنَى قَوْلِهِ عَوَانٌ عِنْدَكُمْ يَعْنِي أَسْرَى فِي أَيْدِيكُمْ *

165. Narrated Solayman ibn Amr ibn Al-Ahwas: 'My father narrated to me that he had attended Hajjat Al-Wada'a (the Farewell Hajj) with the Messenger of Allah ﷺ who delivered a speech. He praised Allah His due praise, admonished the people, and mentioned a story, then he said: "Behold! Be kind to women for they are as captives under your protection, and you do not possess anything other than that except they bring forth a manifest wrong deed. If they did so, separate from them in the bed and hit them lightly. If they obey you, do not transgress. Indeed, you have rights on your women and they also have rights on you. As to your rights on them, they are not permitted to admit anyone you dislike to your houses. As to their rights on you, it is for you to treat them kindly and moderately as regards their clothing and food."

* * *

٣٥ ـ باب فى حق الزوج على المرأة

Chapter (35)

About the Husband's Right on His Wife

﴿ الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِلْغَيْبِ بِمَا حَفِظَ اللهُ وَاللاَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلاَ تَبْغُوا عَلَيْهِنَّ سَبِيلاً إِنَّ اللهَ كَانَ عَلِيًّا كَبِيرًا ﴾ (النساء ٣٤)

Allah ﷻ said:

"Men are the protectors and maintainers of women, because Allah has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to Allah and to their husbands), and guard in the husband's absence what Allah orders them to guard (e.g. their chastity, their husband's property). As to those women on whose part you see ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly, if it is useful); but if they return to obedience, seek not against them means (of annoyance). Surely, Allah is Ever Most High, Most Great. *" (4: 34)

١٦٦- عَـنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: (إِذَا دَعَا الـرَّجُلُ امْرَأَتَهُ إِلَى فِرَاشِهِ فَأَبَتْ، فَبَاتَ غَضْبَانَ عَلَيْهَا، لَعَنَتْهَا الْمَلَائِكَةُ حَتَّى تُصْبِحَ). رواه البخاري.

166. Narrated Abu-Huraira ﷺ: 'Allah's Messenger ﷺ said: "If a husband calls his wife to his bed (i.e. to have sexual relations) and she refuses and causes him to sleep in anger, the angels will curse her until the morning."' (Bukhari)

١٦٧- عَـنِ ابْـنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: (كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْؤُولٌ عَنْ رَعِيَّتِهِ، الإِمَامُ رَاعٍ وَمَسْؤُولٌ عَنْ رَعِيَّتِهِ، وَالـرَّجُلُ رَاعٍ فِي أَهْلِهِ مَسْؤُولٌ عَنْ رَعِيَّتِهِ، وَالْمَرْأَةُ رَاعِيَةٌ فِي بَيْتِ زَوْجِهَا وَمَسْـؤُولَةٌ عَنْ رَعِيَّتِهَا، وَالْخَادِمُ رَاعٍ فِي مَالِ سَيِّدِهِ وَمَسْؤُولٌ عَنْ رَعِيَّتِهِ).

قَالَ: وَحَسِبْتُ أَنْ قَدْ قَالَ: (وَالرَّجُلُ رَاعٍ فِي مَالِ أَبِيهِ وَمَسْؤُولٌ عَنْ رَعِيَّتِهِ، وَكُلُّكُمْ رَاعٍ وَمَسْؤُولٌ عَنْ رَعِيَّتِهِ). رواه البخاري.

167. Narrated Ibn Omar: 'I heard Allah's Messenger ﷺ saying: "All of you are guardians and responsible for your wards and the things under your care. The imam (i.e. ruler) is the guardian of his subjects and is responsible for them. A man is the guardian of his family and is responsible for them. A woman is the guardian of her husband's house and is responsible for it. A servant is the guardian of his master's belongings and is responsible for them."' I thought that Ibn Omar said: 'I think the Prophet ﷺ also said: "A man is the guardian of his father's property and is responsible for it. All of you are guardians and responsible for your wards and the things under your care."' (Bukhari)

١٦٨- حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ حَدَّثَنَا إِسْمَعِيلُ بْنُ عَيَّاشٍ عَنْ بَحِيرِ بْنِ سَعْدٍ عَنْ خَالِدِ بْنِ مَعْدَانَ عَنْ كَثِيرِ بْنِ مُرَّةَ الْحَضْرَمِيِّ عَنْ مُعَاذِ بْنِ جَبَلٍ عَنِ النَّبِيِّ ﷺ قَالَ لا تُؤْذِي امْرَأَةٌ زَوْجَهَا فِي الدُّنْيَا إِلا قَالَتْ زَوْجَتُهُ مِنَ الْحُورِ الْعِينِ لا تُؤْذِيهِ قَاتَلَكِ اللَّهُ فَإِنَّمَا هُوَ عِنْدَكِ دَخِيلٌ يُوشِكُ أَنْ يُفَارِقَكِ إِلَيْنَا قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لا نَعْرِفُهُ إِلا مِنْ هَذَا الْوَجْهِ وَرِوَايَةُ إِسْمَعِيلَ بْنِ عَيَّاشٍ عَنِ الشَّامِيِّينَ أَصْلَحُ وَلَهُ عَنْ أَهْلِ الْحِجَازِ وَأَهْلِ الْعِرَاقِ مَنَاكِيرُ *

168. Narrated Mo'az ibn Jabal: 'The Prophet ﷺ said: "There is no woman that does harm to her husband in this life except that his wife of the bright-eyed damsels/the dark-eyed damsels of Paradise says: 'Do not do harm to him. He is merely a guest with you and he is about to part from you to us.'

٣٦ ــ باب فى النفقة على العيال

Chapter(36)

About Spending on One's Family

﴿ نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ وَقَدِّمُوا لأَنْفُسِكُمْ وَاتَّقُوا اللهَ وَاعْلَمُوا أَنَّكُم مُلاَقُوهُ وَبَشِّرِ الْمُؤْمِنِين﴾ (البقرة ٢٢٣)

"Mothers shall breastfeed their children for two whole years, (that is) for those (parents) who desire to complete the term of feeding, but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis. No person shall have a burden laid on him greater than he can bear. No mother shall be treated unfairly on account of her child, and nor any father (shall be treated unfairly) on account of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they decide on weaning, by mutual consent, and after due consultation, there is no sin on them. And if you decided on a foster milk-mother for your children, there is no sin on you, provided you pay (the mother) what you agreed (to give her) on a reasonable basis. And fear Allah and know that Allah is the All-Seer of what you do. *" (2: 223) And

﴿ لِيُنْفِقْ ذُو سَعَةٍ مِّن سَعَتِهِ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللهُ لاَ يُكَلِّفُ اللهُ نَفْسًا إِلاَّ مَا آتَاهَا سَيَجْعَلُ اللهُ بَعْدَ عُسْرٍ يُسْرًا ﴾ (الطلاق٧)

"Let the rich man spend according to his means, and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him. Allah will grant after hardship, ease. *" (65: 7) And

﴿ قُـلْ إِنَّ رَبِّـي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ وَمَا أَنفَقْتُم مِّن شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ ﴾ (سبأ ٣٩)

Say: "Truly, my Lord enlarges the provision for whom He wills of His slaves, and (also) restricts (it) for him, and whatsoever you spend of anything (in Allah's Cause), He will replace it. And He is the Best of providers." (34: 39)

١٦٩- عَنْ أُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قُلْتُ: يَا رَسُولَ اللهِ، أَلِي أَجْرٌ أَنْ أُنْفِـقَ عَلَـى بَنِي أَبِي سَلَمَةَ، إِنَّمَا هُمْ بَنِيَّ فَقَالَ: (أَنْفِقِي عَلَيْهِمْ، فَلَكِ أَجْرُ ما أَنْفَقْتِ عَلَيْهِمْ). رواه البخاري.

As to the Hadiths, below are few:

169. Narrated Umm Salama ,may Allah be pleased with her, I said "O Allah's Messenger! Shall I receive a reward if I spend for the sustenance of Abu-Salama's children, even though they are also my sons?' The Prophet ﷺ replied: "Spend on them and you will be rewarded for what you spend on them." (Bukhari)

١٧٠- حديـث أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ النَّبِيَّ ﷺ، قَالَ: مَا مِنْ يَوْمٍ يُصْبِحُ الْعِبَاد فيه إِلاَّ مَلَكَانِ يَنْزِلاَنِ، فَيَقُولُ أَحَدُهُمَا: اللَّهُمَّ أَعْطِ مُنْفِقًا خَلَفًا[1] وَيَقُولُ الآخَرُ: اللَّهُمَّ أَعْطِ مُمْسِكًا تَلَفًا أخرجه البخاري.

170. Narrated Abu-Huraira ﷺ: 'The Prophet ﷺ said: "Every day two angels come down from Heaven and one of them prays: 'O Allah! Compensate every person who spends in Your Cause.' The other (angel) prays: 'O Allah! Spoil the properties of every miser.'"' (Bukhari)

١٧١- عَــنْ حَكِيمِ بْنِ حِزَامٍ رَضِيَ اللهُ عَنْهُ، عن النَّبِيِّ ﷺ قَالَ: (الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى، وَابْدَأْ بِمَنْ تَعُولُ، وَخَيْرُ الصَّدَقَةِ عَنْ ظَهْرِ غِنًى، وَمَنْ يَسْتَعِفَّ يُعِفَّهُ اللهُ وَمَنْ يَسْتَغْنِ يُغْنِهِ اللهُ). رواه البخاري.

171. Narrated Hakeem ibn Hezam ﷺ: 'The Prophet ﷺ said: "The upper hand is better than the lower hand (i.e. he who gives in charity is better than the recipient). One should start giving (Zakat) first to his dependents. And the best charity is what is given by a wealthy person (from the money that is left after his expenses). And whoever abstains from asking others for some financial help, Allah will give him and save him from asking others, and whosoever is satisfied with what Allah has given him, Allah will make him self-sufficient."' (Bukhari)

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٣٧ ـ باب فى الإنفاق مما يحب ومن الجيد

Chapter (37)

About Spending Legitimate Earnings

﴿ لَن تَنَالُوا الْبِرَّ حَتَّى تُنفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنفِقُوا مِن شَيْءٍ فَإِنَّ اللهَ بِهِ عَلِيمٌ ﴾
(آل عمران ٩٢)

"By no means shall you attain Al-Birr (piety, righteousness - here it means Allah's Reward, i.e. Paradise), unless you spend (in Allah's Cause) of that which you love; and whatever of good you spend, Allah knows it well. *" (3: 92) And

﴿ يَـا أَيُّهَـا الَّذِينَ آمَنُوا أَنفِقُوا مِن طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُم مِّنَ الأَرْضِ وَلاَ تَـيَمَّمُوا الْخَبِيـثَ مِنْهُ تُنفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلاَّ أَن تُغْمِضُوا فِيهِ وَاعْلَمُوا أَنَّ اللهَ غَنِيٌّ حَمِيدٌ ﴾ (البقرة ٢٦٧)

"O you who believe! Spend of the good things that you have (legitimately) earned, and of what We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein. And know that Allah is Rich (Free of all needs), and Worthy of all praise. *" (2: 267)

١٧٢- وعَنْه رَضِيَ اللهُ عَنْهُ قَالَ: كانَ أَبُو طَلْحَةَ أَكْثَرَ الأَنْصَارِ بِالمَدِينَةِ مالًا مِنْ نَخْلٍ، وكَانَ أَحَبَّ أَمْوَالِهِ إِلَيْهِ بَيْرُحَاءَ، وكَانَتْ مُسْتَقْبِلَةَ المَسْجِدِ، وكَانَ رَسُولُ اللهِ ﷺ يَدْخُلُهَا، ويَشْرَبُ مِنْ مَاءٍ فِيهَا طَيِّبٍ. قَالَ أَنَسٌ: فَلَمَّا أُنْزِلَتْ هَذِهِ الآيَةُ: ﴿ لَنْ تَنَالُوا البِرَّ حَتَّى تُنفِقُوا مِمَّا تُحِبُّونَ﴾ . قامَ أَبُو طَلْحَةَ إِلَى رَسُولِ اللهِ ﷺ فقَالَ: يَا رَسُولَ اللهِ، إِنَّ اللهَ تَبَارَكَ وتَعَالَى يَقُولُ لَن تَنَالُوا البِرَّ حَتَّى تُنفِقُوا مِمَّا تُحِبُّون). وَإِنَّ أَحَبَّ أَمْوَالِي إِلَيَّ بَيْرُحاءَ، وَإِنَّهَا صَدَقَةٌ لله، أَرْجُو بِرَّهَا وَذُخْرَهَا عِنْدَ اللهِ، فَضَعْهَا، يَا رَسُولَ اللهِ، حَيْثُ أَرَاكَ اللهُ. قَالَ: فَقَالَ رَسُولُ اللهِ ﷺ: (بَخْ، ذَلِكَ مالٌ رَابِحٌ، ذَلِكَ مَالٌ رَابِحٌ، وقَدْ سَمِعْتُ ما قُلْتَ، وَإِنِّي أَرَى أَنْ تَجْعَلَهَا في الأَقْرَبِينَ). فَقَالَ أَبُو طَلْحَةَ: أَفْعَلُ يَا رَسُولَ اللهِ، فَقَسَمَهَا أَبُو طَلْحَةَ في أَقَارِبِهِ وبَنِي عَمِّهِ. رواه البخاري.

172. Narrated Ishaq ibn Abdullah ibn Abu-Talha: 'I heard Anas ibn Malek ﷺ saying: "Abu-Talha owned more date-palm trees (gardens) than any other amongst Al Ansar in Madina and the most beloved of them to him was the Bayroha' garden, that was in front of the Prophet's mosque of the ﷺ. Allah's Messenger ﷺ used to go there and he used to drink its nice water." Anas ﷺ added: "'Upon the revelation of the verses: "By no means shall you attain righteousness (here it means Allah's Reward) unless you spend (in Allah's Cause) of what you love. And whatever of good you spend, Allah knows it well; *" (3: 92)Abu-Talha

said to Allah's Messenger ﷺ: 'O Allah's Messenger! Allah, the Blessed, the Superior says: "By no means shall you attain righteousness unless you spend (in Allah's Cause) of what you love. And whatever of good you spend, Allah knows it well. *" No doubt, the Bayroha' garden is the most beloved of all my property to me. So I want to give it in charity for Allah's Cause, expecting its reward from Allah. O Allah's Messenger! Spend it however you will.' At that Allah's Messenger ﷺ said: 'Well said! It is a useful property. I have heard what you have said (O Abu-Talhah), and I think it would be proper if you give it to your kith and kin.' Abu-Talha said: 'I will do so, O Allah's Messenger.' Then Abu-Talha distributed that garden amongst his relatives and his cousins."'

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٣٨ ـــ باب فى نصح الرجل أهله بطاعة الله ﷻ

Chapter(38)

About Advising One's Family Member to obey Allah ﷻ

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴾(التحريم٦)

"And order your family to perform the prayer punctually and be patient in offering them (the prayers). We do not ask of you a provision (i.e. to give Us anything), We provide for you. And the good end (i.e. Paradise) is for the pious and the righteous persons. *" (20: 132) And

"O you who believe! Ward off from yourselves and your families the Fire whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who

disobey not (from executing) the commands they receive from Allah, but do what they are commanded. *" (66: 6)

١٧٣- عَنْ عُمَرَ بْنِ أَبِيْ سَلَمَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: يَا غُلَامُ سَمِّ اللَّهَ، وَكُلْ بِيَمِينِكَ، وَكُلْ مِمَّا يَلِيكَ * مُتَّفَقٌ عَلَيْهِ.

173. Narrated Omar ibn Abu-Salama ﷺ: 'Allah's Messenger ﷺ said to me: "Boy! Mention Allah's Name, eat with your right hand, and eat from what is next to you." (Agreed upon).

١٧٤- عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: (كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْؤُولٌ عَنْ رَعِيَّتِهِ، الإِمَامُ رَاعٍ وَمَسْؤُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ فِي أَهْلِهِ مَسْؤُولٌ عَنْ رَعِيَّتِهِ، وَالمَرْأَةُ رَاعِيَةٌ فِي بَيْتِ زَوْجِهَا وَمَسْؤُولَةٌ عَنْ رَعِيَّتِهَا، وَالخَادِمُ رَاعٍ فِي مَالِ سَيِّدِهِ وَمَسْؤُولٌ عَنْ رَعِيَّتِهِ). قَالَ: وَحَسِبْتُ أَنْ قَدْ قَالَ: (وَالرَّجُلُ رَاعٍ فِي مَالِ أَبِيهِ وَمَسْؤُولٌ عَنْ رَعِيَّتِهِ، وَكُلُّكُمْ رَاعٍ وَمَسْؤُولٌ عَنْ رَعِيَّتِهِ). رواه البخاري.

174. Narrated Ibn Omar: 'I heard Allah's Messenger ﷺ saying: "All of you are guardians and responsible for your wards and the things under your care. The imam (i.e. ruler) is the guardian of his subjects and is responsible for them. A man is the guardian of his family and is responsible for them. A woman is the guardian of her husband's house and is responsible for it. A servant is the guardian of his master's belongings and is responsible for them."' I thought that Ibn Omar said: 'I think the Prophet ﷺ also said: "A man is the guardian of his father's property and is responsible for it. All of you are guardians and responsible for your wards and the things under your care." (Bukhari)

٣٩ ـ باب فى حق الجار والوصية به

Chapter (39)

About the Neighbor's Rights

Narrated A'isha, may Allah be pleased with her, 'The Prophet ﷺ said: "Gabriel kept on recommending me to treat the neighbor kindly till I thought he will make him an heir."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ قَالَ حَدَّثَنِي مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ أَخْبَرَنِي أَبُو بَكْرِ بْنُ مُحَمَّدٍ عَنْ عَمْرَةَ عَنْ عَائِشَةَ رَضِي اللَّه عَنْهَا عَنِ النَّبِيِّ ﷺ قَالَ مَا زَالَ يُوصِينِي جِبْرِيلُ بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُوَرِّثُهُ. * البخارى.

Narrated Abo Shorayh Al 'Adawi ﷺ; 'My ears have heard and my eyes have seen the Prophet ﷺ when he spoke, "Whoever believes in Allah and the Last Day, should treat his neighbor generously…" And

حديث أبي شُرَيْحٍ الْعَدَوِيِّ قَالَ: سَمِعَتْ أُذُنَايَ وَأَبْصَرَتْ عَيْنَايَ حِينَ تَكَلَّمَ النَّبِيُّ ﷺ فَقَالَ: مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ جَارَهُ... * البخاري.

Narrated Abo Shorayh ﷺ; ' The Prophet ﷺ said: "By Allah, he does not believe! By Allah, he does not believe! By Allah, he does not believe! It was said, Who is that, O Allah's Messenger?' He said: That person whose neighbor does not feel safe from his evil."

It was narrated that a man came to Ibn Mas'oud and said; 'I have a neighbor that hurts me, abuse me, and annoy me.' He said; 'Go (Pardon him). If he disobeyed Allah regarding you, obey Allah regarding him.'

عَنْ أَبِي شُرَيْحٍ ﷺ: قَالَ إِنَّ النَّبِيَّ ﷺ قَالَ: "وَاللهِ لاَ يُؤْمِنُ وَاللهِ لاَ يُــؤْمِنُ وَاللهِ لاَ يُؤْمِنُ." قِيلَ: وَمَنْ يَا رَسُولَ اللهِ قَالَ: "الَّذِي لاَ يَأْمَنُ جَارُهُ بَوَائِقَهُ." البخاري.

Narrated Abo Horayrah; 'A man said; 'Messenger of Allah! So and so (a woman) performs the prayer too much, observe fasting too much, and give Az-Zakah too much but she hurts her neighbors with her tongue?' He said: "She is in Hellfire."

قَالَ حَدَّثَنَا أَبُو أُسَامَةَ قَالَ أَخْبَرَنِي الأَعْمَشُ عَنْ أَبِي يَحْيَى مَوْلَى جَعْدَةَ عَنْ أَبِــي هُرَيْرَةَ قَالَ قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ إِنَّ فلانَةَ يُذْكَرُ مِنْ كَثْرَةِ صلاتِهَا وَصِــيَامِهَا وَصَدَقَتِهَا غَيْرَ أَنَّهَا تُؤْذِي جِيرَانَهَا بِلِسَانِهَا قَالَ هِيَ فِي النَّارِ...* أحمد.

Narrated Abu Zarr; 'My patron recommended me: "If you cooked meat increase its water and spoon to your neighbors thereof."

أَخْبَرَنَا أَبُو نُعَيْمٍ حَدَّثَنَا شُعْبَةُ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ عَنْ عَبْــدِ اللَّــهِ بْــنِ الصَّامِتِ عَنْ أَبِي ذَرٍّ قَالَ أَوْصَانِي خَلِيلِي ﷺ فَقَالَ إِذَا طَبَخْتَ مَرَقَةً فَــأَكْثِرْ مَاءَهَا ثُمَّ انْظُرْ أَهْلَ بَيْتٍ مِنْ جِيرَتِكَ فَاغْرِفْ لَهُمْ مِنْهَا * الدارمى.

Narrated Abu Hurayrah ﷺ; 'The Prophet ﷺ said: "O Muslim women! None of you should look down upon the gift sent by her female neighbor even if it were meatless hoof of a ewe (fleshless part of legs)." And

عَنْ أَبِي هُرَيْرَةَ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: "يَا نِسَاءَ الْمُسْلِمَاتِ لاَ تَحْقِرَنَّ جَــارَةٌ لِجَارَتِهَا وَلَوْ فِرْسِنَ شَاةٍ." البخاري.

حَدَّثَنَا رَوْحٌ حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي حُمَيْدٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُحَمَّدِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مِنْ سَعَادَةِ ابْنِ آدَمَ ثَلاثَةٌ

وَمِنْ شِقْوَةِ ابْنِ آدَمَ ثَلاثَةٌ مِنْ سَعَادَةِ ابْنِ آدَمَ الْمَرْأَةُ الصَّالِحَةُ وَالْمَسْكَنُ الصَّالِحُ وَالْمَرْكَبُ الصَّالِحُ....* أحمد.

Narrated Sa'd bin Abo Waqqaas; 'The Messenger of Allah ﷺ said: "Three matters bring forth happiness to the son of Adam. The righteous woman, the large house, and the suitable mount…"

حَدَّثَــنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ عَنْ جَامِعِ بْنِ شَدَّادٍ عَنْ كُلْثُومٍ الْخُزَاعِيِّ قَالَ أَتَى النَّبِيَّ ﷺ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ كَيْفَ لِي أَنْ أَعْلَمَ إِذَا أَحْسَنْتُ أَنِّي قَدْ أَحْسَنْتُ وَإِذَا أَسَأْتُ أَنِّي قَدْ أَسَأْتُ فَقَالَ رَسُولُ اللَّهِ ﷺ إِذَا قَالَ جِيرَانُكَ قَدْ أَحْسَنْتَ فَقَدْ أَحْسَنْتَ وَإِذَا قَالُوا إِنَّكَ قَدْ أَسَأْتَ فَقَدْ أَسَأْتَ * ابن ماجة.

Narrated Kolthoom Al Khoraa'i; 'A man came to the Prophet ﷺ and said; 'When I have done any deed, how do I know whether I have done well or not?' He said: "If your neighbors said; 'You have done well, you have done well. And if they said; 'You have done ill, you have done ill."
And

حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ سُلَيْمَانَ الْيَشْــكُرِيِّ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ مَنْ كَانَ لَهُ شَرِيكٌ فِي حَائِطٍ فَلا يَبِيعُ نَصِيبَهُ مِنْ ذَلِكَ حَتَّى يَعْرِضَهُ عَلَى شَرِيكِهِ. * الترمذى.

Narrated Jaabir bin 'Abdullah; 'The Prophet ﷺ said: "He that has a partner in a garden, let him not sell it till he consults his partner."

عَــنْ أَبِــي هُرَيْرَةَ ﷺ: أَنَ رَسُولَ اللهِ ﷺ قَالَ: "لاَ يَمْنَعْ جَارٌ جَارَهُ أَنْ يَغْرِزَ خَشَبَهُ فِي جِدَارِهِ...." البخاري.

Narrated Abo Horayrah ﷺ; 'Allah's Messenger ﷺ said: "No one should prevent his neighbor from fixing a wooden peg in his wall..."

حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ جَابِرٍ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:"... وَلِلرَّجُلِ أَنْ يَجْعَلَ خَشَبَةً فِي حَائِطِ جَارِهِ .. * أحمد.

Narrated Ibn 'Abbaas; 'The Messenger of Allah ﷺ said: "...And the man is entitled to fix his ceiling wood on his neighbor's wall..."

ثُمَّ قَالَ أَبُو هُرَيْرَةَ: ما لِي أَرَاكُمْ عَنْهَا مُعْرِضِينَ واللهِ لأَرْمِيَنَّ بِهَا بَيْنَ أَكْتَافِكُمْ. * البخاري.

"...Then Abo Horayrah ﷺ said; 'Why do I find you averse to it? By Allah, I certainly will enact it among you.'

Some scholars are on the opinion that the neighbor is entitled to fix his ceiling beams on the wall of his neighbor.

The Messenger of Allah ﷺ said: "He for whom Allah wills goodness endears him to his neighbors."

﴿ وَاعْبُدُوا اللهَ وَلاَ تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَى وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالجَنْبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللهَ لاَ يُحِبُّ مَن كَانَ مُخْتَالاً فَخُورًا ﴾ (النساء ٣٦)

"Worship Allah and join none with Him in worship; and do good to parents, kinsfolk, orphans, the needy, the neighbor who is near of kin, the neighbor who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allah does not like such as are proud and boastful." (4: 36)

١٧٥- حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ قَالَ حَدَّثَنِي مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ أَخْبَرَنِي أَبُو بَكْرِ بْنُ مُحَمَّدٍ عَنْ عَمْرَةَ عَنْ عَائِشَةَ رَضِي اللَّه عَنْهَا عَنِ النَّبِيِّ ﷺ قَالَ مَا زَالَ يُوصِينِي جِبْرِيلُ بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُوَرِّثُهُ. * البخارى.

175. Narrated A'isha may Allah be pleased with her: 'The Prophet ﷺ said: "Gabriel kept on recommending me to treat my neighbor kindly until I thought he will make him an heir."'

١٧٦- أَخْبَرَنَا أَبُو نُعَيْمٍ حَدَّثَنَا شُعْبَةُ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ عَنْ أَبِي ذَرٍّ قَالَ أَوْصَانِي خَلِيلِي ﷺ فَقَالَ إِذَا طَبَخْتَ مَرَقَةً فَأَكْثِرْ مَاءَهَا ثُمَّ انْظُرْ أَهْلَ بَيْتٍ مِنْ جِيرَتِكَ فَاغْرِفْ لَهُمْ مِنْهَا * الدارمى.

176. Narrated Abu-Zarr : 'My patron recommended me: "If you cook meat increase its water and spoon [give some] to your neighbors."

١٧٧- عَنْ أَبِي شُرَيْحٍ ﷺ: قَالَ إِنَّ النَّبِيَّ ﷺ قَالَ: "وَاللهِ لاَ يُؤْمِنُ وَاللهِ لاَ يُؤْمِنُ وَاللهِ لاَ يُؤْمِنُ." قِيلَ: وَمَنْ يَا رَسُولَ اللهِ قَالَ: "الَّذِي لاَ يَأْمَنُ جَارُهُ بَوَائِقَهُ." البخاري.

177. Narrated Abu-Shorayh ﷺ: 'The Prophet ﷺ said: "By Allah, he does not believe! By Allah, he does not believe! By Allah, he does not believe!" It was asked: "Who is that, O Allah's Messenger?" He said: "That person whose neighbor does not feel safe from his evil."' (Bukhari)

١٧٨- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّد حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ حَيْوَةَ بْنِ شُرَيْحٍ عَنْ شُرَحْبِيلَ بْنِ شَرِيكٍ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبُلِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو

قَـــالَ: قَـــالَ رَسُولُ اللَّهِ ﷺ خَيْرُ الأَصْحَابِ عِنْدَ اللَّهِ خَيْرُهُمْ لِصَاحِبِهِ وَخَيْرُ الْجِيرَانِ عِنْدَ اللَّهِ خَيْرُهُمْ لِجَارِهِ قَالَ أبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَأَبُو عَبْدِ الرَّحْمَنِ الْحُبُلِيُّ اسْمُهُ عَبْدُ اللَّهِ بْنُ يَزِيدَ * الترمذى.

178. Narrated Abdullah ibn Amr: 'The Messenger of Allah ﷺ said: "The best of companions in Allah's sight, is the best to his companion and the best of neighbors in Allah's sight, is the best to his neighbor."'

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٤٠ ــ باب فى بر الوالدين

Chapter(40)

About Dutifulness to the Parents and Relatives

[Imam Al-Ghazali elaborated on this subject in his book entitled Ihya'a Ulum Al-Din (Revival of the Religious Sciences)'

Below is a quotation from this work, hoping that it will benefit the reader on this topic

عَـــنْ أَبِـــي هُرَيْرَةَ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: "إِنَّ الرَّحِمَ شِجْنَةٌ مِنَ الرَّحْمَنِ فَقَالَ اللهُ: مَنْ وَصَلَكِ وَصَلْتُهُ، وَمَنْ قَطَعَكِ قَطَعْتُهُ." البخاري.

Narrated Abu-Huraira ﷺ: 'The Prophet ﷺ said: "The word Al-Rahim (womb) is derived from the Name Al -Rahman (Most Gracious, One of the of Allah's Names) and All ah said: 'I will keep good relations with the one who keeps good relations with you (womb i.e. kith and kin) and sever relations with him who severs relations with you (womb, i.e., kith and kin)."' And

عَنْ أَنَسِ بْنِ مَالِك ﷺ قَالَ: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: "مَنْ سَرَّهُ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ أَوْ يُنْسَأَ لَهُ فِي أَثَرِهِ فَلْيَصِلْ رَحِمَه." البخاري.

Narrated Anas ibn Malek ﷺ: 'I heard Allah's Messenger ﷺ saying: "Whoever desires an increase in his sustenance and age, should keep good relations with his kith and kin."' The other narrative adds the words: "Let him fear Allah and keep good relations with his kith and kin."

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْمَلِكِ حَدَّثَنَا شَرِيكٌ عَنْ سِمَاكٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَيْرَةَ عَنْ زَوْجِ دُرَّةَ بِنْتِ أَبِي لَهَبٍ عَنْ دُرَّةَ بِنْتِ أَبِي لَهَبٍ قَالَتْ قَامَ رَجُلٌ إِلَى النَّبِيِّ ﷺ وَهُوَ عَلَى الْمِنْبَرِ فَقَالَ يَا رَسُولَ اللَّهِ أَيُّ النَّاسِ خَيْرٌ فَقَالَ ﷺ خَيْرُ النَّاسِ أَقْرَؤُهُمْ وَأَتْقَاهُمْ وَآمَرُهُمْ بِالْمَعْرُوفِ وَأَنْهَاهُمْ عَنِ الْمُنْكَرِ وَأَوْصَلُهُمْ لِلرَّحِمِ * أحمد.

Narrated Dorra ibn Abu-Lahab: 'A man rose up while the Prophet ﷺ was on the Minbar (pulpit) and said: "O Messenger of Allah! What is the best [attribute] among the people?" He said: "The best amongst them is he who reads the Koran most perfectly, the one who is most pious, the one who enjoins what is right and forbids what is wrong (most perfectly), and the one who treats his kith and kin most kindly."'

حَدَّثَنَا عَفَّانُ حَدَّثَنَا سَلَّامٌ أَبُو الْمُنْذِرِ عَنْ مُحَمَّدِ بْنِ وَاسِعٍ عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ عَنْ أَبِي ذَرٍّ قَالَ أَمَرَنِي خَلِيلِي ﷺ بِسَبْعٍ ... وَأَمَرَنِي أَنْ أَصِلَ الرَّحِمَ وَإِنْ أَدْبَرَتْ وَأَمَرَنِي أَنْ لا أَسْأَلَ أَحَدًا شَيْئًا وَأَمَرَنِي أَنْ أَقُولَ بِالْحَقِّ وَإِنْ كَانَ مُرًّا... * أحمد.

Narrated Abu-Zarr : 'My patron has ordered me seven [things]…And he ordered me to treat my kith and kin kindly, even if they fled (from the warfare). He ordered me not to ask anyone for anything, and he ordered me to tell the truth, even if it was bitter.'

حَدَّثَـــنَا مُحَمَّدُ بْنُ كَثِيرٍ أَخْبَرَنَا سُفْيَانُ عَنِ الأَعْمَشِ وَالْحَسَنِ بْنِ عَمْرٍو وَفِطْرٍ عَنْ مُجَاهِدٍ عَنْ عَبْدِاللَّهِ بْنِ عَمْرٍو قَالَ سُفْيَانُ لَمْ يَرْفَعْهُ الأَعْمَشُ إِلَى النَّبِيِّ ﷺ وَرَفَعَهُ حَسَنٌ وَفِطْرٌ عَنِ النَّبِيِّ ﷺ قَالَ: "لَيْسَ الْوَاصِلُ بِالْمُكَافِئِ وَلَكِنِ الْوَاصِلُ الَّذِي إِذَا قُطِعَتْ رَحِمُهُ وَصَلَهَا." * البخارى.

Narrated Hasan and Fitr directly from the Prophet ﷺ who said: "The one connecting his womb-related relatives is not he that connects those who connect him and severs those who severe him. It is he that when they sever him, he connect them."

The other narrative has the words:

حَدَّثَـــنَا أَبُـــو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَاللَّفْظُ لأَبِي بَكْرٍ قَالا حَدَّثَنَا وَكِـــيعٌ عَنْ مُعَاوِيَةَ بْنِ أَبِي مُزَرِّدٍ عَنْ يَزِيدَ بْنِ رُومَانَ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَـــتْ قَالَ رَسُولُ اللَّهِ ﷺ الرَّحِمُ مُعَلَّقَةٌ بِالْعَرْشِ تَقُولُ مَنْ وَصَلَنِي وَصَلَهُ اللَّهُ وَمَنْ قَطَعَنِي قَطَعَهُ اللَّهُ * مسلم.

Narrated A'isha: 'The Messenger of Allah ﷺ said: "The womb is clinging to the Throne. It says: 'He that maintains connections with me Allah maintains connections with him and he that severed relationships with me, Alah severs relationships with him."

عَـــنْ أَسْـــمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللهُ عَنْهُمَا قَالَتْ: قَدِمَتْ عَلَيَّ أُمِّي وَهِيَ مُشْرِكَةٌ فِي عَهْدِ رَسُولِ اللهِ ﷺ فَاسْتَفْتَيْتُ رَسُولَ اللهِ ﷺ قُلْتُ: إِنَّ أُمِّي قَدِمَتْ وَهِيَ رَاغِبَةٌ أَفَأَصِلُ أُمِّي قَالَ: "نَعَمْ صِلِي أُمَّكِ." البخاري.

Narrated Asma'a bint Abu-Bakr, may Allah be pleased with them: 'My mother came to me during the lifetime of Allah's Messenger ﷺ and she was a polytheist. I said to Allah's Messenger ﷺ, seeking his verdict "My mother has

come to me and she desires to receive a reward from me, shall I keep good relations with her?" The Prophet ﷺ said: "Yes, keep good relations with her."' And

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَاصِمٍ الأَحْوَلِ عَنْ حَفْصَةَ بِنْتِ سِيرِينَ عَنِ الرَّبَابِ عَنْ عَمِّهَا سَلْمَانَ بْنِ عَامِرٍ أَنَّ النَّبِيَّ ﷺ قَالَ: ... "الصَّدَقَةُ عَلَى الْمِسْكِينِ صَدَقَةٌ وَهِيَ عَلَى ذِي الرَّحِمِ ثِنْتَانِ صَدَقَةٌ وَصِلَةٌ.* الترمذى.

Narrated Salman ibn Amer: 'The Prophet ﷺ said: "A charitable deed for a needy person has a one-fold reward, while that for a relative has a two-fold reward, i.e. charity and keeping connections with blood relations."

Narrated Anas ibn Malek ﷺ: 'I heard Allah's Messenger ﷺ saying: "Whoever desires an increase in his sustenance and age, should keep good relations with his kith and kin."' The other narrative adds the words: "Let him fear Allah and keep good relations with his kith and kin."

عَنْ أَنَسٍ قَالَ النَّبِيُّ ﷺ لأَبِي طَلْحَةَ: "اجْعَلْهَا لِفُقَرَاءِ أَقَارِبِكَ..." البخارى.

Narrated Anas: 'The Prophet ﷺ said to Abu-Talha: "Distribute it (the garden) among your relatives," When he was responding to Allah's commandment:

﴿ لَن تَنَالُوا الْبِرَّ حَتَّى تُنفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنفِقُوا مِن شَيْءٍ فَإِنَّ اللهَ بِهِ عَلِيمٌ ﴾
(آل عمران ٩٢)

"By no means shall you attain righteousness unless you give (freely) of that which you love...*" (3: 92) Abu-Talha decided to give a garden of his in charity. The Messenger of Allah ﷺ said to him: "Your reward has fallen due. Distribute it among your relatives."'

حَدَّثَــنَا عَــبْد اللَّهِ قَالَ وَجَدْتُم فِي كِتَابِ أَبِي بِخَطِّ يَدِهِ حَدَّثَنَا سَعِيدٌ يَعْنِي ابْنَ سُــلَيْمَانَ حَدَّثَنَا عَبَّادٌ يَعْنِي ابْنَ الْعَوَّامِ عَنْ سُفْيَانَ بْنِ حُسَيْنٍ عَنِ الزُّهْرِيِّ عَنْ أَيُّوبَ بْنِ بَشِيرٍ الأَنْصَارِيِّ عَنْ حَكِيمِ بْنِ حِزَامٍ أَنَّ رَجلا سَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الصَّدَقَاتِ أَيُّهَا أَفْضَلُ قَالَ عَلَى ذِي الرَّحِمِ الْكَاشِحِ * أحمد.

Narrated Hakeem bin Hizaam; 'A man asked the Messenger of Allah ﷺ about the best charitable deed one would offer and he said: "That is given to the relative who shows enmity to one."

﴿ وَاعْبُدُوا اللهَ وَلاَ تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَى وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالجَنْبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللهَ لاَ يُحِبُّ مَن كَانَ مُخْتَالاً فَخُورًا ﴾ (النساء ٣٦)

"Worship Allah and join none with Him in worship; and do good to parents, kinsfolk, orphans, the needy, the neighbor who is near of kin, the neighbor who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allah does not like such as are proud and boastful. *" (4" 36) And

"Mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife (Eve)) and from them both He created manymen and women; and fear Allah through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever All-Watcher over you. *" And

﴿ وَالَّذِيــنَ يَصِلُونَ مَا أَمَرَ اللهُ بِهِ أَن يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ ﴾ (الرعد ٢١)

"Those who join that which Allah has commanded to be joined (i.e. they are good to their relatives and do not sever the bond of kinship), and fear their Lord, and dread the terrible reckoning (i.e. abstain from all kinds of sins and evil deeds which Allah has forbidden and perform all kinds of good deeds which Allah has ordained). *" (13: 21) And

﴿ وَوَصَّيْنَا الإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِن جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلاَ تُطِعْهُمَا إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴾ (العنكبوت ٨)

"And We have enjoined on man to be good and dutiful to his parents; but if they strive to make you join anything (in worship) with Me (as a partner) of which you have no knowledge, then obey them not. Unto Me is your return, and I shall tell you what you used to do. *" (29: 8) And

﴿ وَقَضَى رَبُّكَ أَلاَّ تَعْبُدُوا إِلاَّ إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلاَهُمَا فَلاَ تَقُل لَّهُمَا أُفٍّ وَلاَ تَنْهَرْهُمَا وَقُل لَّهُمَا قَوْلاً كَرِيمًا (٢٣) وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُل رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا (٢٤) ﴾ (الإسراء ٢٣ : ٢٤)

"And your Lord has decreed that you worship none but Him, and that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honor. * And lower unto them the wing of submission and humility through mercy, and say (invoke for them): "My Lord! Bestow on them Your Mercy as they did bring me up when I was young." (17: 23-24) And

﴿ وَوَصَّيْنَا الإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ ﴾ (لقمان ١٤)

"And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years - give thanks to Me and to your parents. Unto Me is the final destination. *" (31: 14)

As to the Hadiths, below are a few:

١٧٩- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنِ الْمَسْعُودِيِّ عَنِ الْوَلِيدِ بْنِ الْعَيْزَارِ عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ عَنِ ابْنِ مَسْعُودٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ يَا رَسُولَ اللَّهِ أَيُّ الأَعْمَالِ أَفْضَلُ قَالَ الصَّلاَةُ لِمِيقَاتِهَا قُلْتُ ثُمَّ مَاذَا يَا رَسُولَ اللَّهِ قَالَ بِرُّ الْوَالِدَيْنِ قُلْتُ ثُمَّ مَاذَا يَا رَسُولَ اللَّهِ قَالَ الْجِهَادُ فِي سَبِيلِ اللَّهِ ثُمَّ سَكَتَ عَنِّي رَسُولُ اللَّهِ ﷺ وَلَوِ اسْتَزَدْتُهُ لَزَادَنِي قَالَ أَبو عِيسَى وَأَبُو عَمْرٍو الشَّيْبَانِيُّ اسْمُهُ سَعْدُ ابْنُ إِيَاسٍ وَهُوَ حَدِيثٌ حَسَنٌ صَحِيحٌ رَوَاهُ الشَّيْبَانِيُّ وَشُعْبَةُ وَغَيْرُ وَاحِدٍ عَنِ الْوَلِيدِ بْنِ الْعَيْزَارِ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهٍ عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ عَنِ ابْنِ مَسْعُودٍ *

179. Narrated Abdullah ibn Mas'oud ﵁: 'I asked the Prophet ﷺ: "Which deed is the dearest to Allah?" He replied: "To perform the prayers at the earliest stated times." I asked: "What is the next (in goodness)?" He replied: "To be good and dutiful to your parents." I again asked: "What is the next (in goodness)?" He replied: "To take part in Al Jihad (fighting for Allah's Cause)." (Abdullah) added: "Then Allah's Messenger ﷺ kept silent. Had I asked him more, he would have told me more.'

١٨٠- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (خَلَقَ اللهُ الْخَلْقَ، فَلَمَّا فَرَغَ مِنْهُ قَامَتِ الرَّحِمُ، فَأَخَذَتْ بِحَقْوِ الرَّحْمنِ، فَقَالَ لَهُ: مَهْ، قَالَتْ: هذا مَقَامُ

الْعَائِذِ بِكَ مِنَ الْقَطِيعَةِ، قَالَ: أَلاَ تَرْضَيْنَ أَنْ أَصِلَ مَنْ وَصَلَكِ، وَأَقْطَعَ مَنْ قَطَعَكِ قَالَتْ: بَلَى يَا رَبِّ، قَالَ: فَذَاكِ). قَالَ أَبُو هُرَيْرَةَ: اقْرَؤُوا إِنْ شِئْتُمْ:

﴿ فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا فِي الأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ (٢٢) أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللهُ فَأَصَمَّهُمْ وَأَعْمَى أَبْصَارَهُمْ (٢٣) ﴾ (محمد ٢٢:٢٣) (رواه البخاري) .

180. Narrated Abu-Huraira ﷺ: 'The Prophet ﷺ said: "Allah created His creation, and when He had finished it, the womb got up and caught hold of Allah, whereupon Allah said: "What is the matter?" The womb said: "I seek refuge with you from Al-Qateea'a (Severing the ties of kith and kin)." At that Allah ﷻ said: "Will you accept (be satisfied) if I bestow My Favors on him who keeps your ties, and withhold My Favors from him who severs your ties?" At that it said" "Yes, O my Lord!" Then Allah ﷻ said: "That is for you."' (Abu-Huraira added): 'If you wish, you can recite:

"Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship? * Such are they whom Allah has cursed, so that He has made them deaf and blinded their sight. *"' (47: 22-23)

١٨١- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ أَخْبَرَنَا بَهْزُ بْنُ حَكِيمٍ حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ قُلْتُ يَا رَسُولَ اللَّهِ مَنْ أَبَرُّ قَالَ أُمَّكَ قَالَ: قُلْتُ ثُمَّ مَنْ قَالَ أُمَّكَ قَالَ: قُلْتُ ثُمَّ مَنْ قَالَ أُمَّكَ قَالَ: قُلْتُ ثُمَّ مَنْ قَالَ ثُمَّ أَبَاكَ ثُمَّ الأَقْرَبَ فَالأَقْرَبَ قَالَ وَفِي الْبَاب عَنْ أَبِي هُرَيْرَةَ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَعَائِشَةَ وَأَبِي الدَّرْدَاءِ قَالَ أَبُو عِيسَى وَبَهْزُ بْنُ حَكِيمٍ هُوَ أَبُو مُعَاوِيَةَ بْنُ حَيْدَةَ الْقُشَيْرِيُّ وَهَذَا حَدِيثٌ حَسَنٌ وَقَدْ تَكَلَّمَ شُعْبَةُ فِي بَهْزِ بْنِ حَكِيمٍ وَهُوَ ثِقَةٌ عِنْدَ أَهْلِ الْحَدِيثِ وَرَوَى عَنْهُ مَعْمَرٌ وَالثَّوْرِيُّ وَحَمَّادُ بْنُ سَلَمَةَ وَغَيْرُ وَاحِدٍ مِنَ الأَئِمَّةِ *

181. Narrated Mu'aweya ibn Heeda: 'I asked: "O Allah's Messenger! To whom should I be most devoted?" He replied: "Your mother." I asked: "Who comes next?" He replied: "Your mother." I asked: "Who comes next?" He replied: "Your mother." I asked: "Who comes next?" He replied: "Your father, then your relatives; the closest then the next closest."'

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٤١ ــ باب فى تحريم العقوق وقطيعة الرحم

Chapter(41)

About the Forbiddance of Being Undutiful to Parents

Allah ﷻ said:

﴿ فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا فِي الأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ (٢٢) أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللهُ فَأَصَمَّهُمْ وَأَعْمَى أَبْصَارَهُمْ (٢٣) ﴾ (محمد ٢٢:٢٣)

"Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship? * Such are they whom Allah has cursed, so that He has made them deaf and blinded their sight. *" (47: 22-23) And

﴿ وَالَّذِينَ يَنقُضُونَ عَهْدَ اللهِ مِن بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللهُ بِهِ أَن يُوصَلَ وَيُفْسِدُونَ فِي الأَرْضِ أُولَئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ﴾ (الرعد ٢٥)

"And those who break the Covenant of Allah, after its ratification, and sever what Allah has commanded to be joined (i.e. they sever the bond of kinship and are not good to their relatives), and work mischief in the land, on them is the curse (i.e. they will be far away from Allah's Mercy), and for them is the unhappy (evil) home (i.e. Hell). *" (13: 25) And

﴿ وَقَضَى رَبُّكَ أَلاَّ تَعْبُدُوا إِلاَّ إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلاَهُمَا فَلاَ تَقُل لَّهُمَا أُفٍّ وَلاَ تَنْهَرْهُمَا وَقُل لَّهُمَا قَوْلاً كَرِيمًا(٢٣) وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُل رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا (٢٤) ﴾ (الاسراء ٢٣: ٢٤)

"And your Lord has decreed that you worship none but Him and that you should be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them, but address them in terms of honor. * And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young.*" (17: 23-24)

١٨٢- حَدَّثَنَا حُمَيْدُ بنُ مَسْعَدَةَ حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ حَدَّثَنَا الْجُرَيْرِيُّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ أَلا أُحَدِّثُكُمْ بِأَكْبَرِ الْكَبَائِرِ قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ الإِشْرَاكُ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ قَالَ وَجَلَسَ وَكَانَ مُتَّكِئًا فَقَالَ وَشَهَادَةُ الزُّورِ أَوْ قَوْلُ الزُّورِ فَمَا زَالَ رَسُولُ اللَّهِ ﷺ يَقُولُهَا حَتَّى قُلْنَا لَيْتَهُ سَكَتَ قَالَ وَفِي الْبَاب عَنْ أَبِي سَعِيدٍ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو بَكْرَةَ اسْمُهُ نُفَيْعُ بْنُ الْحَارِثِ *

182. Narrated Abu-Bakra ﷺ: 'The Prophet said thrice: "Should I tell you about the most dangerous of the major sins?" They said: "Yes, O Allah's Messenger!" He said: "To join others in worship with Allah and to be undutiful to one's parents." The Prophet ﷺ was reclining, then sat erect and said: "Particularly, avoid perjury."' Abu-Bakra said: 'The Messenger of Allah ﷺ kept on repeating this many times until we said (to ourselves): "Would it be that he would keep silent."'

١٨٣- حَدَّثَـــنَا عَـــبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ هِشَـــامِ بْـــنِ سَـــعْدٍ عَنْ مُحَمَّدِ بْنِ زَيْدِ بْنِ مُهَاجِرِ بْنِ قُنْفُذٍ التَّيْمِيِّ عَنْ أَبِي أُمَامَةَ الْأَنْصَـــارِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أُنَيْسٍ الْجُهَنِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ مِنْ أَكْبَرِ الْكَبَائِرِ الشِّرْكُ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ وَالْيَمِينُ الْغَمُوسُ ...*

183. Narrated Abdullah ibn Onays Al-Johani: 'The Messenger of Allah ﷺ said: "It is of the major sins that one ascribes partners to Allah ﷻ, is undutiful to parents, and utters false oaths (that dips its taker in Fire)…"'

١٨٤- حَدَّثَـــنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنِ ابْنِ الْهَادِ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ عَـــنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ ابْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مِـــنَ الْكَـــبَائِرِ أَنْ يَشْتُمَ الرَّجُلُ وَالِدَيْهِ قَالُوا يَا رَسُولَ اللَّهِ وَهَلْ يَشْتُمُ الرَّجُلُ وَالِدَيْـــهِ قَـــالَ نَعَمْ يَسُبُّ أَبَا الرَّجُلِ فَيَشْتُمُ أَبَاهُ وَيَشْتُمُ أُمَّهُ فَيَسُبُّ أُمَّهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

184. Narrated Abdullah ibn Amr ,may Allah be pleased with her: 'Allah's Messenger ﷺ said: "It is one of the greatest sins that a man should curse his parents." It was asked: "O Allah's Messenger! How does a man curse his parents?" The Prophet ﷺ said: "The man abuses the father of another man then, the latter abuses the father of the former and abuses his mother."

١٨٥- عَـــنِ المَغِـــيرَةِ بْنِ شُعْبَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِي ﷺ: (إِنَّ اللهَ حَـــرَّمَ عَلَـــيْكُمْ: عُقُوقَ الأُمَّهَاتِ وَوَأْدَ البَنَاتِ، ومَنْعَ وَهَاتِ. وكَرِهَ لَكُمْ: قِيلَ وَقَالَ، وكَثْرَةَ السُّؤَالِ، وإِضَاعَةَ المَالِ). رواه البخاري.

185. Narrated Al-Mogheera ibn Sho'aba ﷺ: 'The Prophet ﷺ said: "Allah has forbidden for you to be

undutiful to your mothers, to bury your daughters alive, to withhold the rights of the poor and others, and to beg from men. And Allah has hated for you to gossip (sinful and vain talk like backbiting etc.), to ask too many questions, (in disputed religious issues, etc.), and He forbade you to waste wealth (by extravagance with lack of wisdom and thinking etc.).'" (Bukhari)

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٤٢ ـ باب فى فضل بر أصدقاء الأب والأم والأقارب

Chapter(42)

About the Superiority of Showing Dutifulness to One's Parents' Friends

From the Messenger of Allah ﷺ:

١٨٦- حَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ أَخْبَرَنِي سَعِيدُ بْنُ أَبِي أَيُّوبَ عَنِ الْوَلِيدِ بْنِ أَبِي الْوَلِيدِ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَجُلا مِنَ الأَعْرَابِ لَقِيَهُ بِطَرِيقِ مَكَّةَ فَسَلَّمَ عَلَيْهِ عَبْدُ اللَّهِ وَحَمَلَهُ عَلَى حِمَارٍ كَانَ يَرْكَبُهُ وَأَعْطَاهُ عِمَامَةً كَانَتْ عَلَى رَأْسِهِ فَقَالَ ابْنُ دِينَارٍ فَقُلْنَا لَهُ أَصْلَحَكَ اللَّهُ إِنَّهُمُ الأَعْرَابُ وَإِنَّهُمْ يَرْضَوْنَ بِالْيَسِيرِ فَقَالَ عَبْدُ اللَّهِ إِنَّ أَبَا هَذَا كَانَ وُدًّا لِعُمَرَ ابْنِ الْخَطَّابِ وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ إِنَّ أَبَرَّ الْبِرِّ صِلَةُ الْوَلَدِ أَهْلَ وُدِّ أَبِيهِ * مسلم.

186. Narrated Abdullah ibn Dinar: 'A nomad met with Abdullah ibn Omar on the road to Mecca. Abdullah greeted him, let him ride behind him on his mount, and gave him the turban he was wearing.' Ibn Dinar said: 'May Allah reform your affairs Abu-Abdul-Rahman) They are (the nomads) are satisfied with the least thing.' Abdullah said: "The father of

that man was a friend to Omar and I heard the Messenger of Allah ﷺ saying: 'The best form of righteousness is that one shows kindness to the folk of his father's friends.''' And

١٨٧- حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ مُحَمَّدِ بْنِ سُوقَةَ عَنْ أَبِي بَكْرِ بْنِ حَفْصٍ عَنِ ابْنِ عُمَرَ أَنَّ رَجُلا أَتَى النَّبِيَّ ﷺ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أَصَبْتُ ذَنْبًا عَظِيمًا فَهَلْ لِي تَوْبَةٌ قَالَ هَلْ لَكَ مِنْ أُمٍّ قَالَ لا قَالَ هَلْ لَكَ مِنْ خَالَةٍ قَالَ نَعَمْ قَالَ فَبِرَّهَا * الترمذى.

187. Narrated Ibn Omar: 'A man came to the Prophet ﷺ and said: "I have committed a major sin. Is my repentance accepted?" He said: "Is your mother alive?" He said: "No." The Prophet ﷺ said: "Have you a maternal aunt?" He said: "Yes." He said: "So, be kind to her."'

١٨٨- حديث عَائِشَةَ ، قَالَتْ: مَا غِرْتُ عَلَى أَحَدٍ مِنْ نِسَاءِ النَّبِيِّ ﷺ مَا غِرْتُ عَلَى خَدِيجَةَ، وَمَا رَأَيْتُهَا وَلَكِنْ كَانَ النَّبِيُّ ﷺ يُكْثِرُ ذِكْرَهَا وَرُبَّمَا ذَبَحَ الشَّاةَ ثُمَّ يُقَطِّعُهَا أَعْضَاءً، ثُمَّ يَبْعَثُهَا فِي صَدَائِقِ خَدِيجَةَ فَرُبَّمَا قُلْتُ لَهُ: كَأَنَّهُ لَمْ يَكُنْ فِي الدُّنْيَا امْرَأَةٌ إِلاَّ خَدِيجَةُ فَيَقُولُ: إِنَّهَا كَانَتْ، وَكَانَتْ، وَكَانَ لِي مِنْهَا وَلَدٌ أخرجه البخاري.

188. Narrated A'isha may Allah be pleased with her: 'I did not get jealous of any of the wives of the Prophet ﷺ as much as I did of Khadeeja, although I never saw her, but the Prophet ﷺ used to mention her very often; and whenever he slaughtered a ewe he would cut it up and send some to the women friends of Khadeeja. I would say to him: "(You treat Khadeeja in such a way) as if there is no woman on earth except Khadeeja," He would say: "Khadeeja was such-and-such, and I had my children with her." (Bukhari)

٤٣ ـ باب فى توقير العلماء وأهل الفضل

Chapter(43)

About Revering the People of Knowledge and the virtuous People

Allah ﷻ said:

﴿ أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ﴾ (الزمر ٩)

"Is one who is obedient to Allah, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter, and hoping for the Mercy of his Lord (like one who disbelieves)? Say: "Are those who know equal to those who know not?" It is only men of understanding who will remember (i.e. get a lesson from Allah's Signs and Verses). *" (39: 9)

١٨٩- حَدَّثَنَا هَنَّادٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ عَنْ إِسْمَعِيلَ بْنِ رَجَاءٍ عَنْ أَوْسِ بْنِ ضَمْعَجٍ عَنْ أَبِي مَسْعُودٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لا يُؤَمُّ الرَّجُلُ فِي سُلْطَانِهِ وَلا يُجْلَسُ عَلَى تَكْرِمَتِهِ فِي بَيْتِهِ إِلا بِإِذْنِهِ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ * الترمذى.

189. Abu-Mas'oud : 'The Messenger of Allah ﷺ said: "A man should not be led in the prayer in his home except by his leave and it is not permissible for one to sit in his favorite seat in his house, except by his leave."' (At-Termizi)

١٩٠- حدثنا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ بُشَيْرِ بْنِ يَسَارٍ عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ قَالَ يَحْيَى وَحَسِبْتُ عَنْ رَافِعِ بْنِ خَدِيجٍ أَنَّهُمَا قَالا خرجَ عَبْدُ اللَّهِ بْنُ سَهْلِ بْنِ زَيْدٍ وَمُحَيِّصَةُ بْنُ مَسْعُودِ بْنِ زَيْدٍ حَتَّى إِذَا

كَانَـــا بِخَيْبَرَ تَفَرَّقَا فِي بَعْضِ مَا هُنَاكَ ثُمَّ إِنَّ مُحَيِّصَةَ وَجَدَ عَبْدَ اللَّهِ بْنَ سَهْلٍ قَتِيلا قَدْ قُتِلَ فَدَفَنَهُ ثُمَّ أَقْبَلَ إِلَى رَسُولِ اللَّهِ ﷺ هُوَ وَحُوَيِّصَةُ بْنُ مَسْعُودٍ وَعَبْدُ الرَّحْمَـــنِ بْنُ سَهْلٍ وَكَانَ أَصْغَرَ الْقَوْمِ ذَهَبَ عَبْدُ الرَّحْمَنِ لِيَتَكَلَّمَ قَبْلَ صَاحِبَيْهِ قَالَ لَهُ رَسُولُ اللَّهِ ﷺ كَبِّرْ لِلْكُبْرِ فَصَمَتَ وَتَكَلَّمَ صَاحِبَاهُ ثُمَّ تَكَلَّمَ مَعَهُمَا فَذَكَرُوا لِرَسُـــولِ اللَّـــهِ ﷺ مَقْـــتَلَ عَبْدِ اللَّهِ بْنِ سَهْلٍ فَقَالَ لَهُمْ أَتَحْلِفُونَ خَمْسِينَ يَمِينًا فَتَسْتَحِقُّونَ صَاحِبَكُمْ أَوْ قَاتِلَكُمْ قَالُوا وَكَيْفَ نَحْلِفُ وَلَمْ نَشْهَدْ قَالَ فَتُبَرِّئُكُمْ يَهُودُ بِخَمْسِينَ يَمِينًا قَالُوا وَكَيْفَ نَقْبَلُ أَيْمَانَ قَوْمٍ كُفَّارٍ فَلَمَّا رَأَى ذَلِكَ رَسُولُ اللَّهِ ﷺ أَعْطَـــى عَقْلَـــهُ حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلالُ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ بُشَيْرِ بْنِ يَسَارٍ عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ وَرَافِعِ بْنِ خَدِيجٍ نَحْوَ هَذَا الْحَدِيثِ بِمَعْنَاهُ قَالَ أبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَـــذَا الْحَدِيثِ عِنْدَ أَهْلِ الْعِلْمِ فِي الْقَسَامَةِ وَقَدْ رَأَى بَعْضُ فُقَهَاءِ الْمَدِينَةِ الْقَوَدَ بِالْقَسَامَةِ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَهْلِ الْكُوفَةِ وَغَيْرِهِمْ إِنَّ الْقَسَامَةَ لا تُوجِبُ الْقَوَدَ وَإِنَّمَا تُوجِبُ الدِّيَةَ * الترمذي.

190. Narrated Rafe'e ibn Khadeej" 'Abdullah ibn Sahl ibn Sa'ad and Mohayyisha ibn Mas'oud ibn Zayd went out until they reached Khaybar and then they parted. Afterwards Mohayyisha learned that Abdullah ibn Sahl had been killed. He buried him and came to the Messenger of Allah ﷺ with Howayyisa ibn Mas'oud and Abdul-Rahman ibn Sahl. Abdul-Rahman was the youngest among them, and when he started to speak before his two companions, the Messenger of Allah ﷺ said to him: "Let the older one speak," and so he kept silent. The two companions and Abdul-Rahman informed the Prophet ﷺ about the incident. The Prophet ﷺ said to them:

"Would you take fifty oaths that you would be entitled to have your fellow or the murderer[7]?" (At-Termizi)

١٩١- حَدَّثَنَا إِسْحَقُ بْنُ مُوسَى الأَنْصَارِيُّ حَدَّثَنَا مَعْنٌ حَدَّثَنَا مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ إِنَّ مِنَ الشَّجَرِ شَجَرَةً لا يَسْقُطُ وَرَقُهَا وَهِيَ مَثَلُ الْمُؤْمِنِ حَدِّثُونِي مَا هِيَ قَالَ عَبْدُ اللَّهِ فَوَقَعَ النَّاسُ فِي شَجَرِ الْبَوَادِي وَوَقَعَ فِي نَفْسِي أَنَّهَا النَّخْلَةُ فَقَالَ النَّبِيُّ ﷺ هِيَ النَّخْلَةُ فَاسْتَحْيَيْتُ أَنْ أَقُولَ قَالَ عَبْدُ اللَّهِ فَحَدَّثْتُ عُمَرَ بِالَّذِي وَقَعَ فِي نَفْسِي فَقَالَ لأَنْ تَكُونَ قُلْتَهَا أَحَبُّ إِلَيَّ مِنْ أَنْ يَكُونَ لِي كَذَا وَكَذَا قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِي الْبَاب عَنْ أَبِي هُرَيْرَةَ ﷺ * الترمذى.

191. Narrated Abdullah ibn Omar: 'The Messenger of Allah ﷺ said: "Really, there is a tree whose leaves do not fall. It is an example of the believer. So, guess which one it is?"' Ibn Omar said: 'The people started thinking of the various kinds of the trees and I guessed it to be the date palm. The Prophet ﷺ then said: "It is the date palm8." Abdullah ibn

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[7] This is known as Al-Qasama. It occurs when homicide is committed, the felon is unknown, and the guardians of the murdered one have doubts, based on solid grounds, about some people. Fifty of the doubted people have to take oath that they did not kill the murdered person or do not know the killer. Its condition is that the one taking the oath should be a free person [i.e. not a slave]. Imam Malek said: "Women can take an oath in the case of manslaughter, but not for premeditated murder." Its ruling is the giving of blood money after swearing.

[8] The similarity between a date palm and a believer related to the leaves not falling is that a believer's prayers are always granted and are not rejected, as the leaves of the date palm never fall. The narrative compiled by Imam Muslim has the words: "Really, there are some trees whose blessedness is like the blessedness of the

Omar said: 'I felt shy to answer.' He further said: 'I talked to Omar (his father) about this and he said: "If you had so answered, it would have been better for me than having such and such."' (At-Termizi)

١٩٢- حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا يَزِيدُ بْنُ بَيَانٍ الْعُقَيْلِيُّ حَدَّثَنَا أَبُو الرَّحَّالِ الْأَنْصَارِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَا أَكْرَمَ شَابٌّ شَيْخًا لِسِنِّهِ إِلا قَيَّضَ اللَّهُ لَهُ مَنْ يُكْرِمُهُ عِنْدَ سِنِّهِ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لا نَعْرِفُهُ إِلا مِنْ حَدِيثِ هَذَا الشَّيْخِ يَزِيدَ بْنِ بَيَانٍ وَأَبُو الرَّجَالِ الأَنْصَارِيُّ آخَرُ * الترمذى.

192. Narrated Anas ibn Malek: 'The Messenger of Allah ﷺ said: "There is no young man that dignifies an old one due to his old age except that Allah ﷻ would assign for him one to serve him in his old age."' (At-Termizi)

Muslim." The blessedness of the date palm is not unknown. From the first day when it starts growing until it [dies and] dries up, man makes use of it, even the stones of their fruit are used as fodder for animals. In the same way, a Muslim's blessedness is constant and he benefits all around him, even after his death.
This Hadith shows that a teacher is entitled to examine the students' knowledge through questioning and clarifying the answers to his questions when they do not know the right answer. However, it should be obvious that posing puzzling question is not permissible, especially those that may embarrass the students or scholars.

٤٤ ـ باب فى مصاحبة أهل الخير ومحبتهم

Chapter: (44)

About Accompanying and Love of the Righteous People

[Imam Al-Ghazali elaborated on this subject in his book entitled Ihya'a Ulum Al-Din (Revival of the Religious Sciences)'

Below is a quotation from this work hoping that it will benefit the reader on this topic.

'Brotherhood and Harmony

Please be informed that harmony is the fruit of a noble character and disunity is the fruit of evil characters. Noble characters create harmony and unity, while evil characters create disunity and separation, and noble characters are praised in Allah's Book as when Allah ﷻ has praised His Prophet ﷺ. He says:

﴿ وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ ﴾ (القلم ٤)

"And you stand on an exalted standard of character. *" (68: 4)

From the Messenger of Allah ﷺ:

حَدَّثَـنَا مُحَمَّدُ بْنُ عُبَيْدٍ قَالَ حَدَّثَنَا دَاوُدُ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ ... قَالَ أَتَدْرُونَ أَكْثَرَ مَا يُدْخِلُ الْجَنَّةَ تَقْوَى اللَّهِ وَحُسْنُ الْخُلُقِ * أحمد.

Narrated Abu-Huraira: 'The Prophet ﷺ said: "Do you know what admits people into Paradise most? It is fearing Allah and a noble character." And

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَهِشَامُ بْنُ عَمَّارٍ قَالا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ زِيَادِ بْنِ عِلاقَةَ عَنْ أُسَامَةَ بْنِ شَرِيكٍ قَالَ... قَالُوا يَا رَسُولَ اللَّه! مَا خَيْرُ مَا أُعْطِيَ الْعَبْدُ قَالَ: خُلُقٌ حَسَنٌ * ابن ماجة.

Narrated Osama ibn Shareek: '...they said: "What is the best thing one is given?" He said: "A noble character." And

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ قَالَ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَجْلانَ عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ إِنَّمَا بُعِثْتُ لأُتَمِّمَ صَالِحَ الأَخْلاقِ * أحمد.

Narrated Abu-Huraira: 'The Messenger of Allah ﷺ said: "I have been sent to perfect the best morals" And

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ عَنِ ابْنِ أَبِي مُلَيْكَةَ عَنْ يَعْلَى بْنِ مَمْلَكٍ عَنْ أُمِّ الدَّرْدَاءِ عَنْ أَبِي الدَّرْدَاءِ أَنَّ النَّبِيَّ ﷺ قَالَ مَا شَيْءٌ أَثْقَلُ فِي مِيزَانِ الْمُؤْمِنِ يَوْمَ الْقِيَامَةِ مِنْ خُلُقٍ حَسَنٍ. * الترمذى.

Narrated Abu Al-Darda'a: 'The Prophet ﷺ said: "There is nothing weightier on the believer's scale's than a noble character." And

It is crystal clear that nobleness of character creates sociability and harmony. There are many textual proofs praising intimacy and harmony based on piety and religion. Allah ﷻ says reminding the believers of His favor to them:

﴿ وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنفَقْتَ مَا فِي الأَرْضِ جَمِيعًا مَّا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ ﴾ (الانفال٦٣)

"...Had you spent all that is on the earth, you would not have produced that affection, but Allah has done it...*" (8: 63) And

﴿ وَاعْتَصِمُوا بِحَبْلِ اللهِ جَمِيعًا وَلاَ تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْـدَاءً فَـأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنقَذَكُمْ مِّنْهَا كَذَلِكَ يُبَيِّنُ اللهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ﴾ (آل عمران١٠٣)

"...So that by His Grace, you have become brothers...*" (3: 103)

The Messenger of Allah ﷺ said: "The believer befriends and is easily befriended and there is no good in him that does not befriend or is not easily befriended."

Abu-Muslim Al-khawlani said to Mo'az: "I love you for Allah's sake." He said to him: "Have good tidings! I heard the Messenger of Allah ﷺ saying: '

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ حَدَّثَنَا حَبِيبُ بْـنُ أَبِـي مَرْزُوقٍ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ عَنْ أَبِي مُسْلِمٍ الْخَوْلَانِيِّ حَدَّثَنِي مُعَاذُ ابْنُ جَبَلٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: قَالَ اللَّهُ ﷻ: الْمُتَحَابُّونَ فِي جَلَالِي لَهُمْ مَنَابِرُ مِنْ نُورٍ يَغْبِطُهُمُ النَّبِيُّونَ وَالشُّهَدَاءُ. * الترمذى.

Narrated Abu-Muslim Al-khawlani; 'Mo'az ibn Jabal said to me: 'I heard the Messenger of Allah ﷺ saying: "Allah ﷻ says: 'Those who love each other for My sake have pulpits of light. The Prophets and the martyrs wish eagerly for their statuses."' The other narrative comprises the words: "Their faces are like the full moon. People will be concerned and they will not. They are Allah's devotees who will have no fear nor shall they grieve."

Abu-Huraira said: 'The Messenger of Allah said ﷺ: "There are pulpits of light around the Throne where people whose faces and clothes are like light will sit. These people are neither prophets nor martyrs, but the prophets and the martyrs are envious of their status." They said: "Describe them to us, Messenger of Allah!" He said: "They are those who love each other, sit with each other, and visit each other for Allah's sake."' And "There are no two persons who love each other except that the one who loves his brother more is the more beloved to Allah."

It is inferred from the following verse that when one Muslim brother loves his brother more than his brother loves him, the one having less love is raised to the rank of the other, similarly to the way that children's statuses are raised up to join their fathers. Allah ﷻ says:

﴿ وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُم مِّنْ عَمَلِهِم مِّن شَيْءٍ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ ﴾ (الطور ٢١)

"...(those who believed and their progeny who followed strictly their footsteps) We shall let their progeny join them. We shall not deprive them (of the fruit) of aught of their works...*" (52: 21)

From the sayings of the Messenger of Allah ﷺ:

أن رَسُولَ اللَّهِ ﷺ قال: إِنَّ اللَّهَ ﷻ يَقُولُ: قَدْ حَقَّتْ مَحَبَّتِي لِلَّذِينَ يَتَحَابُّونَ مِنْ أَجْلِي وَحَقَّتْ مَحَبَّتِي لِلَّذِينَ يَتَصَافُونَ مِنْ أَجْلِي وَحَقَّتْ مَحَبَّتِي لِلَّذِينَ يَتَزَاوَرُونَ مِنْ أَجْلِي وَحَقَّتْ مَحَبَّتِي لِلَّذِينَ يَتَبَاذَلُونَ مِنْ أَجْلِي وَحَقَّتْ مَحَبَّتِي لِلَّذِينَ يَتَنَاصَرُونَ مِنْ أَجْلِي * أحمد.

The Messenger of Allah ﷺ said: "Allah ﷻ says: 'My love is duly deserved for those who love each other for My sake. My

love is duly deserved for those who visit each other for My sake. My love is duly deserved for those who spend for My sake. My love is rightful for those who support each other for My sake."' And

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ فِيمَا قُرِئَ عَلَيْهِ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ مَعْمَرٍ عَنْ أَبِي الْحُبَابِ سَعِيدِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ اللَّهَ يَقُولُ يَوْمَ الْقِيَامَةِ أَيْنَ الْمُتَحَابُّونَ بِجَلالِي الْيَوْمَ أُظِلُّهُمْ فِي ظِلِّي يَوْمَ لا ظِلَّ إِلا ظِلِّي * مسلم.

Narrated Abu-Huraira: 'The Messenger of Allah ﷺ said: "On the Day of Resurrection, Allah will say: 'Where are those who loved each other for My sake? This Day I take them in My shade where there is no shade except Mine.'"' And

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: "سَبْعَةٌ يُظِلُّهُمُ اللهُ فِي ظِلِّهِ يَوْمَ لاَ ظِلَّ إِلاَّ ظِلُّهُ: الإِمَامُ الْعَادِلُ وَشَابٌّ نَشَأَ فِي عِبَادَةِ رَبِّهِ وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسَاجِدِ وَرَجُلاَنِ تَحَابَّا فِي اللهِ اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ وَرَجُلٌ طَلَبَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ فَقَالَ إِنِّي أَخَافُ اللهَ وَرَجُلٌ تَصَدَّقَ أَخْفَى حَتَّى لاَ تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ وَرَجُلٌ ذَكَرَ اللهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ." البخاري.

Narrated Abu-Huraira رضي الله عنه: 'The Prophet ﷺ said: "Allah will give shade to seven people on the Day when there will be no shade but His. (These seven persons are): A just ruler, a young person who has been brought up in the worship of Allah (i.e. worships Allah ﷻ alone sincerely from his childhood), a man whose heart is attached to the mosque (i.e. who offers the five compulsory congregational prayers (in the mosques)), two people who love each other only for Allah's sake and they meet and part in Allah's cause only, a man who

refuses the seduction of a charming woman of noble birth and says: 'I am afraid of Allah,' a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given, and a person who remembers Allah in privacy and his eyes become flooded with tears."'

The Messenger of Allah ﷺ said: "A man went out to visit a (Muslim) brother whom he loves for the sake. Allah assigned an angel who said to him: 'Where are you going?' He said: 'I am going to visit my brother so and so.' The angel said: 'Have you anything to request from him?' The man said: 'No.' The angel said: "Are you relatives?" The man said: 'No.' The angel said: 'Has he done any favor to you?' The man said: 'No.' The angel said: 'Then, why do you visit him?' The man said: 'I love him for Allah's sake.' The angel said: 'Indeed, Allah has sent me to inform you that Allah loves you for your love to him and He has made Paradise your rightful share."

حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ عَنْ مُجَاهِدٍ عَنْ رَجُلٍ عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "أَفْضَلُ الأَعْمَالِ الْحُبُّ فِي اللَّهِ وَالْبُغْضُ فِي اللَّهِ * أبو داود.

Narrated Abu-Zarr : 'The Messenger of Allah ﷺ said: "The best of deeds is to love for Allah and hate for Allah."'

Wise sayings:

﴿ فَمَا لَنَا مِن شَافِعِينَ(١٠٠) وَلَا صَدِيقٍ حَمِيمٍ (١٠١) ﴾ (الشعراء ١٠٠: ١٠١)

Ali ﷺ said: 'Have (righteous) bothers for they are [your] supporters in life and in the Hereafter. Have not you heard the cry of the inmates of Hellfire: "Now, we have none to intercede (for us), * Nor a single friend to feel (for us). *" (26: 100-101)

Abdullah ibn Omar may Allah be pleased with them(said: "By Allah! If I were to observe fasting all the time without breaking it, stand in the prayer all night without sleeping, and if I were to spend my wealth until the last penny for the sake of Allah, and I do not have love for the obedient people to Allah and hate for the disobedient people to Allah, such good deeds would not benefit me."

When Ibn Al-Sammak was on his deathbed, he invoked Allah: "O Allah! You know that if I have committed some sins, I loved those who used to obey you. So, let this be an offering to You."

Al-Hasan said: "Son of Adam! Do not be deluded by the saying: 'A man will be with him whom he loves.' For you will not attain the status of the righteous unless you behave in the same way they behaved. The Jews and the Christians loved their prophets, but they will not be with them."

It is inferred from this that there should be righteous deeds as well as love. Al-Fodhayl mocked those who claimed to be in the highest degree of Paradise with the prophets and martyrs as saying: "You want to be in the highest degree of Paradise with the prophets and martyrs! For which deed have you done! Which lust have you given up? Which anger have you suppressed? Which blood relation that severed ties with you, have you connected with? Which sin of your brother have you pardoned?Or which relative have you deserted for Allah's sake?'

Abdullah ibn Mas'oud said: "If a man were to stand for the prayer between the corner with the Black Stone of Ka'aba and Maqam for seventy years, Allah would gather him with those whom he loved on the Day of Resurrection."

Al-Hasan said" "Deserting a rebellious one is an offering to Allah ﷻ."

A man said to Muhammad ibn Wasie'e: "I love you for Allah's sake." He said: "I love you for Whom you loved me for." Then he turned his face and said: "O Allah! I seek refuge with You lest I should love for Your sake while You detest me."

Allah ﷻ said:

﴿وَإِذْ قَالَ مُوسَى لِفَتَاهُ لاَ أَبْرَحُ حَتَّى أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا(٦٠) فَلَمَّا بَلَغَا مَجْمَعَ بَيْنِهِمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا (٦١) فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ آتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِن سَفَرِنَا هَذَا نَصَبًا(٦٢) قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنْسَانِيهُ إِلاَّ الشَّيْطَانُ أَنْ أَذْكُرَهُ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا(٦٣) قَالَ ذَلِكَ مَا كُنَّا نَبْغِ فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصًا(٦٤) فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ مِن لَّدُنَّا عِلْمًا(٦٥) قَالَ لَهُ مُوسَى هَلْ أَتَّبِعُكَ عَلَى أَن تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْدًا (٦٦) ﴾ (الكهف ٦٠-٦٦)

"And (remember) when Moses said to his boy-servant: "I will not give up (traveling) until I reach the junction of the two seas or (until) I spent years and years in traveling. * But when they reached the junction of the two seas, they forgot their fish, and it took its way through the sea as in a tunnel. * So when they had passed further on (beyond that fixed place), Moses said to his boy-servant: "Bring us our morning meal; truly, we have suffered much fatigue in this journey" * He said: "Do you remember when we betook ourselves to the rock? I indeed forgot the fish; none but Satan made me forget to remember it. It took its course into the sea in a strange (way)!" * Moses said: "That is what we have been seeking." So they went back retracing their footsteps. * Then, they found one of Our servants, on whom We had bestowed mercy from Us, and whom We had taught knowledge from Us. *

Moses said to him (Khadir): "May I follow you so that you teach me something of that knowledge (guidance and true path) that you have been taught (by Allah)? *" (18: 60-66) And

﴿ وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلاَ تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلاَ تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا ﴾ (الكهف ٢٨)

"(O Muhammad!) adhere yourself patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, and other righteous deeds) morning and afternoon, seeking His Pleasure and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our Remembrance, and who follows his own lusts, and whose affair (deeds) has been lost. *" (18: 28)

١٩٣- عَنْ أَبِي مُوسى رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: (مَثَلُ الجَلِيسِ الصَّالِحِ وَالسَّوْءِ، كَحَامِلِ المِسْكِ وَنَافِخِ الْكِيرِ، فَحَامِلُ الْمِسْكِ: إِمَّا أَنْ يُحْذِيَكَ، وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ، وإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا طَيِّبَةً. وَنَافِخُ الْكِيرِ: إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ، وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا خَبِيثَةً). رواه البخاري.

193. Narrated Abu-Musa ﷺ: 'The Prophet ﷺ said: "The example of a good righteous companion and an evil one is that of a person carrying musk and another blowing a pair of bellows. The one who is carrying musk will either give you some perfume as a present, or you will buy some from him, or you will get a good smell from him; but the one who is blowing a pair of bellows will either burn your clothes or you will get a bad smell from him."' (Bukhari)

١٩٤- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ مُوسَى أَخْبَرَنَا إِسْحَقُ بْنُ يُوسُفَ الأَزْرَقُ أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ عَنْ عَطَاءٍ عَنْ جَابِرٍ أَنَّ النَّبِيَّ ﷺ قَالَ إِنَّ الْمَرْأَةَ تُنْكَحُ عَلَى دِينِهَا وَمَالِهَا وَجَمَالِهَا فَعَلَيْكَ بِذَاتِ الدِّينِ تَرِبَتْ يَدَاكَ قَالَ وَفِي الْبَاب عَنْ عَوْفِ بْنِ مَالِكٍ وَعَائِشَةَ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَأَبِي سَعِيدٍ قَالَ أبو عِيسَى حَدِيثُ جَابِرٍ حَدِيثٌ حَسَنٌ صَحِيحٌ *

194. Narrated Jaber : 'The Prophet ﷺ said: "Indeed, a woman would be taken in marriage for being religious, wealthy, and for being beautiful. So, take in marriage the religious woman, otherwise you will be destitute[9].'"

١٩٥- حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا إِسْمَعِيلُ بْنُ جَعْفَرٍ عَنْ حُمَيْدٍ عَنْ أَنَسٍ أَنَّهُ قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ يَا رَسُولَ اللَّهِ مَتَى قِيَامُ السَّاعَةِ فَقَامَ النَّبِيُّ ﷺ إِلَى الصَّلاةِ فَلَمَّا قَضَى صَلاتَهُ قَالَ أَيْنَ السَّائِلُ عَنْ قِيَامِ السَّاعَةِ فَقَالَ الرَّجُلُ أَنَا يَا رَسُولَ اللَّهِ قَالَ مَا أَعْدَدْتَ لَهَا قَالَ يَا رَسُولَ اللَّهِ مَا أَعْدَدْتُ لَهَا كَبِيرَ صَلاةٍ وَلا صَوْمٍ إِلا أَنِّي أُحِبُّ اللَّهَ وَرَسُولَهُ فَقَالَ رَسُولُ اللَّهِ ﷺ الْمَرْءُ مَعَ مَنْ أَحَبَّ وَأَنْتَ مَعَ مَنْ أَحْبَبْتَ فَمَا رَأَيْتُ فَرِحَ الْمُسْلِمُونَ بَعْدَ الإِسْلامِ فَرَحَهُمْ بِهَذَا قَالَ أبو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ *

195. Narrated Anas: 'A man came to the Messenger of Allah ﷺ and said: "Messenger of Allah! When will the hour be established?" The Messenger of Allah ﷺ rose up for the prayer. When he completed the prayer, he said: "Where is the

[9] The words used here are actually: *taribat yadak*, which literally mean 'your hands would be covered with dust.' It is not a curse against him who does not take a religious woman in marriage as could be understood. It is a guide for us to the best way to have a happy marital life.

one asking about the Hour?" The man said: "Yes. Messenger of Allah!" The Messenger of Allah ﷺ said: "What did you prepare for it?" The man said: "Messenger of Allah! I have not prepared much prayer or excessive fasting, save I love Allah l and His Messenger ﷺ." The Messenger of Allah ﷺ said: "Man will be with whom he loved. And you will be with whom you loved." Anas said: "The Muslims did not get pleaser from anything like their pleasure with this."

* * *

٤٥ ـ باب فى فضل الحبّ فى الله والحثّ عليه

Chapter:(45)

About Superiority of Love for Allah's Sake

[Imam Al-Ghazali elaborated on this subject in his book entitled Ihya'a Ulum Al-Din (Revival of the Religious Sciences)'

Below is a quotation from this work hoping that it will benefit the reader on this topic

Love of Allah ﷻ.

'Allah ﷻ only is worthy of Love

He that does not love Allah does this out if ignorance and failure to know Allah ﷻ as He should be loved. Love of the Messenger of Allah ﷺ is also ordered because it is an outcome of love for Allah. Love of the scholars and the pious is obligatory too, because the beloved one of the Beloved is beloved, the Messenger of the Beloved is beloved, and the beloved ones of the beloved are beloved. All this arises from loving the Source i.e. Allah ﷻ. Thus, there is no real beloved

one for the people of insight except Allah ﷻ and no one deserves love except Him ﷻ.

This can be attributed to five reasons, and the five reasons are combined in Allah's right to love. The individual reasons are granted to some people. They are actual in Allah's right to love, but they are only a mirage in other creatures' right to love, as they are only metaphorical in people. Thus, the knowledgeable people know that real love should be for Allah ﷻ because it entails loving none besides Allah ﷻ.

The First Cause:

Man loves his self, life, perfection, and eternal existence. He hates death, imperfection, and what leads to imperfection. This is the nature of every living creature and it is not possible for man to give up such instinctive desires. This also entails a perfect love of Allah ﷻ, because he that knows his self and his Lord, knows for certain that he is not living alone, rather that his existence and perfection is from Allah ﷻ, to Allah ﷻ, and for Allah ﷻ.

Allah is his Originator and Sustainer. He ﷻ grants man noble attributes and guides him to the means that lead to noble attributes. Thus, the servant has no existence except from Allah ﷻ; but for Allah's bounty in creating him, he would not exist. He is perishable, except that Allah ﷻ grants him life. But for Allah's will to perfect him, he would be imperfect.

In brief, there is no creature except that it stands in need of the Sustainer, the Living, and the Eternal, all else stands in need of Him. Thus, if the cognizant one loves his self he must love Him Who has originated him and granted him life and existence. He is the Creator, the Originator, the Eternal, and

the Sustainer of every creature. It is He Who stands in no need of any creature.

So, if man does not love Allah, this is due to his ignorance of his self and his Lord. Love is the fruit of knowledge, and it dwindles, weakens, or strengthens proportionally with knowledge. For this reason, Al-Hasan A- Basri said: "He that knew his Lord loves Him, and he that loved life abstains from it.'

It cannot be imagined that man loves his self and then he does not love his Lord Who sustains him! It is well known that the one afflicted by the heat of the sun, loves shade. His love for the shade leads him to love the trees that provide him with the shade. It is obvious that all that existed is attributed to Allah ﷻ, as the shade is attributed to the trees and light to the sun. All are signs of His Ability and all rely on Him for existence, as light is attributed to the sun and shade is attributed to the trees.

Thus, if man's love for his self is essential, his love for what helps him to live becomes essential too. The same applies to granting him long life, attributes, etc.

He who is deprived of this love is he who has involved his self in satisfying his lusts and is detracted from his Lord Who has created him. He has confined his sight to material lusts.

The Second Cause:

Man loves those who do good for him, such as giving him of their wealth, talking to him kindly, supporting him against his enemies, and protecting him from the evil people. This very fact necessitates that man should love Allah ﷻ alone, if he knows that Allah ﷻ is the One Who does good for him. The favors of Allah to His servants are too many to count. Allah ﷻ says:

﴿ وَآتَاكُم مِّن كُلِّ مَا سَأَلْتُمُوهُ وَإِن تَعُدُّوا نِعْمَتَ اللهِ لاَ تُحْصُوهَا إِنَّ الإِنْسَانَ لَظَلُومٌ كَفَّارٌ ﴾ (إبراهيم ٣٤)

"…But if you count the favors of Allah, never will you be able to number them…*" (14: 34)

"...لا أُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ." * الترمذي.

حَدَّثَنَا هَارُونُ بْنُ زَيْدِ بْنِ أَبِي الزَّرْقَاءِ حَدَّثَنَا أَبِي حَدَّثَنَا جَعْفَرٌ يَعْنِي ابْنَ بُرْقَانَ عَنْ يَزِيدَ يَعْنِي ابْنَ الأَصَمِّ عَنْ أَبِي هُرَيْرَةَ يَرْفَعُهُ قَالَ الأَرْوَاحُ جُنُودٌ مُجَنَّدَةٌ فَمَا تَعَارَفَ مِنْهَا ائْتَلَفَ وَمَا تَنَاكَرَ مِنْهَا اخْتَلَفَ * أبو داود.

Allah ﷻ said :

﴿ مُحَمَّدٌ رَّسُولُ اللهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلاً مِّنَ اللهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِم مِّنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَاةِ وَمَثَلُهُمْ فِي الإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ وَعَدَ اللهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا ﴾ (الفتح ٢٩)

"Muhammad is the Messenger of Allah, and those who are with him are severe against the disbelievers, and merciful amongst themselves. You see them bowing and falling down in prostration (in prayer), seeking Bounty from Allah and (His) Good Pleasure. The mark of them (of their faith) is on their faces (foreheads) from the traces of prostration (during prayers). This is their description in the Torah. But their description in Al Injeel is like a (sown) seed which sends forth its shoot, then makes it strong, and then becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allah has

promised those among them who believe (all those who follow Islamic Monotheism, the religion of Prophet Muhammad (peace be upon him) until the Day of Resurrection) and do righteous good deeds, forgiveness, and a mighty reward (i.e. Paradise). *" (48: 29) And

﴿ وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالإِيمَانَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلاَ يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَى أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ" ﴾ (الحشر ٩)

"And (it is also for) those who, before them had homes (in Madina) and had adopted Faith, love those who emigrated to them, and have no jealousy in their breasts for what they have been given (from Al Fay' of Bano Al-Nadheer) and give them (emigrants) preference over themselves even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful.*"(59:9)

١٩٦- حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا عَبْدُ الْوَهَّابِ عَنْ أَيُّوبَ عَنْ أَبِي قِلاَبَةَ عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ ثَلاَثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ طَعْمَ الإِيمَانِ مَنْ كَانَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا وَأَنْ يُحِبَّ الْمَرْءَ لا يُحِبُّهُ إِلا لِلَّهِ وَأَنْ يَكْرَهَ أَنْ يَعُودَ فِي الْكُفْرِ بَعْدَ إِذْ أَنْقَذَهُ اللَّهُ مِنْهُ كَمَا يَكْرَهُ أَنْ يُقْذَفَ فِي النَّارِ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ قَتَادَةُ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ * الترمذى.

196. Narrated Anas: 'The Messenger of Allah ﷺ said: "Whoever possessed these three (qualities) would have the sweetness (delight) of faith. The one to whom Allah ﷻ and His Messenger ﷺ become dearer to him than anything else, the one who loves a person and he loves him only for Allah's sake, and the one who would hate to convert to atheism (unbelief) as he would hate to be thrown into the fire."' (Termizi)

١٩٧- حَدَّثَنَا الأَنْصَارِيُّ حَدَّثَنَا مَعْنٌ حَدَّثَنَا مَالِكٌ عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ حَفْصِ ابْنِ عَاصِمٍ عَنْ أَبِي هُرَيْرَةَ أَوْ عَنْ أَبِي سَعِيدٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِي ظِلِّهِ يَوْمَ لا ظِلَّ إِلا ظِلُّهُ إِمَامٌ عَادِلٌ وَشَابٌّ نَشَأَ بِعِبَادَةِ اللَّهِ وَرَجُلٌ كَانَ قَلْبُهُ مُعَلَّقًا بِالْمَسْجِدِ إِذَا خَرَجَ مِنْهُ حَتَّى يَعُودَ إِلَيْهِ وَرَجُلانِ تَحَابَّا فِي اللَّهِ فَاجْتَمَعَا عَلَى ذَلِكَ وَتَفَرَّقَا وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ حَسَبٍ وَجَمَالٍ فَقَالَ إِنِّي أَخَافُ اللَّهَ وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَهَكَذَا رُوِيَ هَذَا الْحَدِيثُ عَنْ مَالِكِ بْنِ أَنَسٍ مِنْ غَيْرِ وَجْهٍ مِثْلَ هَذَا وَشَكَّ فِيهِ وَقَالَ عَنْ أَبِي هُرَيْرَةَ أَوْ عَنْ أَبِي سَعِيدٍ وَعُبَيْدُ اللَّهِ بْنُ عُمَرَ رَوَاهُ عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ وَلَمْ يَشُكَّ فِيهِ يَقُولُ عَنْ أَبِي هُرَيْرَةَ حَدَّثَنَا سَوَّارُ بْنُ عَبْدِ اللَّهِ الْعَنْبَرِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالا حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ حَدَّثَنِي خُبَيْبٌ عَنْ حَفْصِ بْنِ عَاصِمٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ مَالِكِ بْنِ أَنَسٍ بِمَعْنَاهُ إِلا أَنَّهُ قَالَ كَانَ قَلْبُهُ مُعَلَّقًا بِالْمَسَاجِدِ وَقَالَ ذَاتُ مَنْصِبٍ وَجَمَالٍ *

197. Narrated Abu-Sa'eed: 'The Messenger of Allah ﷺ said: "Allah will give shade to seven people on the Day when there will be no shade besides His. They are a just ruler, a young man who has been brought up in the worship of Allah ﷻ alone sincerely from his childhood, a man whose heart is attached to the mosques, two people who love each other only for Allah's sake and they meet and part in Allah's cause only, a man who refuses the seduction of a charming woman of noble birth saying: 'I fear Allah,' a man who gives charitable gifts so secretly that his left hand does not know what his

right hand has given, and a person who remembers Allah in seclusion and his eyes overflows with tears."

١٩٨- حَدَّثَـنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ حَدَّثَنَا حَبِيبُ بْنُ أَبِي مَرْزُوقٍ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ عَنْ أَبِي مُسْلِمٍ الْخَوْلانِيِّ حَدَّثَنِي مُعَـاذُ ابْـنُ جَبَلٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: قَالَ اللَّهُ ﷻ: الْمُتَحَابُّونَ فِي جَلالِي لَهُمْ مَنَابِرُ مِنْ نُورٍ يَغْبِطُهُمُ النَّبِيُّونَ وَالشُّهَدَاءُ. * الترمذى.

198. Narrated Abu-Muslim Al-khawlani: 'Mo'az ibn Jabal said to me: "I heard the Messenger of Allah ﷺ saying: 'Allah ﷻ says: "Those who love each other for My sake have pulpits of light. The Prophets and the martyrs wish eagerly for their statuses.""'" The other narrative comprises the words: "Their faces are like the full moon. People will be concerned and they will not. They are Allah's devotees who will have no fear nor shall they grieve."

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٤٦ ـ باب فى علامات حب الله ﷻ للعبد

Chapter (46)

About Signs of Allah's Love of His Devotees

Allah ﷻ said:

﴿ قُلْ إِن كُنتُمْ تُحِبُّونَ اللهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللهُ غَفُورٌ رَّحِيمٌ ﴾ (آل عمران ٣١)

"Say (O Muhammad! to mankind): "If you (really) love Allah then follow me (accept the Islamic Monotheism, follow the Koran and Sunna), Allah will love you and forgive you your sins. And Allah is Oft-Forgiving, Most Merciful."" (3: 31) And

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِ فَسَوْفَ يَأْتِي اللهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللهِ وَلاَ يَخَافُونَ لَوْمَةَ لائِمٍ ذَلِكَ فَضْلُ اللهِ يُؤْتِيهِ مَن يَشَاءُ وَاللهُ وَاسِعٌ عَلِيمٌ ﴾ (المائدة٥٤)

"O you who believe! Whoever among you turns back from his religion (Islam), Allah will bring another people whom He will love and they will love Him. They will be humble towards the believers, stern towards the disbelievers. They will be fighting in the Way of Allah. They will never fear the blame of the blamers. That is the Grace of Allah that He bestows on whom He wills. And Allah is All Sufficient for His creatures' needs and All-Knower. *" (5: 54)

١٩٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: (إِنَّ اللهَ تَبَارَكَ وَتَعَالَى قَالَ: مَنْ عادَى لِي وَلِيًا فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ: كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَإِنْ سَأَلَنِي لأُعْطِيَنَّهُ، وَلَئِنِ اسْتَعَاذَنِي لأُعِيذَنَّهُ، وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ تَرَدُّدِي عَنْ نَفْسِ الْمُؤْمِنِ، يَكْرَهُ الْمَوْتَ وَأَنَا أَكْرَهُ مَسَاءَتَهُ). رواه البخاري.

199. Narrated Abu-Huraira ﵁: 'Allah's Messenger ﷺ said: "Allah said: 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My slave draws near to Me is what I have enjoined upon him. My slave keeps on coming closer to Me through performing the optional acts of worship (in addition to what is obligatory) until I love him. When I love him, I become the sense of hearing with which he hears, the sense of sight with which he sees, the hand with which he grips, and the

leg with which he walks; and if he asks Me [for anything]I will give him, and if he asks for My Protection (Refuge) I will protect him (take him in My Protection); and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him.'"' (Bukhari)

٢٠٠- عَـنْ أَبِـي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: (إِذَا أَحَبَّ اللهُ الْعَبْدَ نَادَى جِبْرِيلَ: إِنَّ اللهَ يُحِبُّ فُلاَنًا فَأَحْبِبْهُ، فَيُحِبُّهُ جِبْرِيلُ، فَيُنَادِي جِبْرِيلُ فِي أَهْلِ السَّمَاءِ: إِنَّ اللهَ يُحِبُّ فُلاَنًا فَأَحِبُّوهُ، فَيُحِبُّهُ أَهْلُ السَّمَاءِ، ثُمَّ يُوضَعُ لَهُ الْقَبُولُ فِي الأَرْضِ). رواه البخاري.

200. Narrated Abu-Huraira ﷺ: 'The Prophet ﷺ said: "If Allah loves a person, He calls out to Gabriel saying: 'Allah loves so and so. O Gabriel! Love him.' Gabriel would love him and make an announcement to the inhabitants of the heaven: 'Allah loves so and so, therefore you should love him also.' And so, all the inhabitants of the heaven would love him, and he is then granted the pleasures of the people on the earth."' (Bukhari)

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٤٧ ــ باب فى التحذير من إيذاء الصّالحين والضّعفة والمساكين

Chapter: (47)

About Warning against Harming the Righteous, the Weak, and the Destitute

Allah ﷻ said:

﴿ وَالَّذِيـنَ يُـؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُبِينًا ﴾ (الاحزاب ٥٨)

"And those who annoy believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin. *" (33: 58) And

﴿ فَأَمَّا الْيَتِيمَ فَلاَ تَقْهَرْ (٩) وَأَمَّا السَّائِلَ فَلاَ تَنْهَرْ (١٠) ﴾ (الضحى ٩:١٠)

"Therefore, treat not the orphan unfairly * And repulse not the beggar. *" (93: 9-10)

٢٠١- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ : (إِنَّ اللهَ تَبَارَكَ وَتَعَالَى قَالَ: مَنْ عَادَى لِي وَلِيًا فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ: كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَإِنْ سَأَلَنِي لأُعْطِيَنَّهُ، وَلَئِنِ اسْتَعَاذَنِي لأُعِيذَنَّهُ، وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ تَرَدُّدِي عَنْ نَفْسِ الْمُؤْمِنِ، يَكْرَهُ الْمَوْتَ وَأَنَا أَكْرَهُ مَسَاءَتَهُ). رواه البخاري.

201. Narrated Abu-Huraira ﷺ: 'Allah's Messenger ﷺ said: "Allah said: 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My slave draws near to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing the optional acts of worship (besides what is obligatory) until I love him. When I love him, I become the sense of hearing with which he hears, the sense of sight with which he sees, the hand with which he grips, and his leg with which he walks; and if he asks Me for anything I will give it to him, and if he asks for My Protection (Refuge) I will protect him (take him in My Protection), and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him."' (Bukhari)

٤٨ ـ باب فى إجراء أحكام الناس على الظاهر

Chapter: (48)

About Judging People in accordance with their Apparent Behavior

Allah ﷻ said:

﴿ فَإِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ وَنُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴾ (التوبة ١١)

"But if they repented, performed the prayer, and gave Zakat, then they are your brothers in religion. (In this way) We explain the signs in detail for a people who know. * (9: 11)

٢٠٢- حَدَّثَـــنَا هَـــنَّادٌ حَدَّثَـــنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لا إِلَهَ إِلا اللَّهُ فَإِذَا قَالُوهَا مَنَعُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلا بِحَقِّهَا وَحِسَابُهُمْ عَلَى اللَّهِ وَفِي الْبَاب عَنْ جَابِرٍ وَأَبِي سَعِيدٍ وَابْنِ عُمَرَ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

202. Narrated Abu-Huraira: 'The Messenger of Allah ﷺ said: "I have been ordered to fight people until they say: 'La Ilaha illa Allah (None has the right to be worshipped except Allah).' So if they say it, they save their blood and property, except what violates Islamic law, and then their reckoning will be with Allah ﷻ."'

٢٠٣- عَـــنْ أُسَـــامَةَ بْنِ زَيْدٍ رَضِيَ اللهُ عَنْهُمَا قالَ: بَعَثَنَا رَسُولُ اللهِ ﷺ إِلَى الْحُرَقَةِ، فَصَبَّحْنَا الْقَوْمَ فَهَزَمْنَاهُمْ، وَلَحِقْتُ أَنَا وَرَجُلٌ مِنَ الأَنْصَارِ رَجُلًا مِنْهُمْ، فَلَمَّا غَشِينَاهُ قَالَ: لاَ إِلهَ إِلاَّ اللهُ، فَكَفَّ الأَنْصَارِيّ، فَطَعَنْتُهُ بِرُمْحِي حَتَّى قَتَلْتُهُ، فَلَمَّــا قَدِمْــنَا بَلَغَ النَّبِيَّ ﷺ فَقَالَ: (يَا أُسَامَةُ، أَقَتَلْتَهُ بَعْدَ مَا قَالَ لاَ إِلهَ إِلاَّ اللهُ)

قُلْتُ: كانَ مُتَعَوِّذًا، فَمَا زَالَ يُكَرِّرُهَا، حَتَّى تَمَنَّيْتُ أَنِّي لَمْ أَكُنْ أَسْلَمْتُ قَبْلَ ذلكَ الْيَوْمِ. رواه البخاري.

203. Narrated Osama ibn Zayd: 'Allah's Messenger ﷺ sent us to Al-Haraqah, and in the morning we attacked them and defeated them. An Ansari man and I followed a man from among them and when we overtook him, he said: "La Ilaha illa Allah (None has the right to be worshipped except Allah)." Upon hearing that, the Ansari man stopped, but I killed him by stabbing him with my spear. When we returned, the Prophet ﷺ learned about this and he said: "O Osama! Did you kill him after he had said: 'La Ilaha illa Allah (None has the right to be worshipped except Allah)?'" I said: "But he only said it to save himself." The Prophet ﷺ kept on repeating that so often that I wished I had not embraced Islam before that day." (Bukhari)

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٤٩ ــ باب في الخوف

Chapter (49)

About Fearing Allah ﷻ

Now, let us read what Imam Al-Nawawi compiled in this concern.

Allah ﷻ said:

﴿ يَـا بَنِـي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُون ﴾ (البقرة ٤٠)

"O Children of Israel! Remember My Favor that I bestowed upon you, and fulfill (your obligations to) My

Covenant (with you) so that I fulfill (My Obligations to) your covenant (with Me), and fear none but Me. *" (2: 40) And

﴿ إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ﴾ (البروج ١٢)

"Verily, the Seizure (punishment) of your Lord is severe." (85: 12) And

﴿ وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَى وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ (١٠٢) إِنَّ فِي ذَلِكَ لآيَةً لِّمَنْ خَافَ عَذَابَ الآخِرَةِ ذَلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ النَّاسُ وَذَلِكَ يَوْمٌ مَّشْهُودٌ (١٠٣) وَمَا نُؤَخِّرُهُ إِلاَّ لأَجَلٍ مَّعْدُودٍ (١٠٤) يَوْمَ يَأْتِ لاَ تَكَلَّمُ نَفْسٌ إِلاَّ بِإِذْنِهِ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ(١٠٥) فَأَمَّا الَّذِينَ شَقُوا فَفِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ (١٠٦) ﴾ (هود ١٠٢: ١٠٦)

"Such is the seizure of your Lord when He seizes the (population of) the towns while they are doing wrong. Verily, His Seizure is painful, (and) severe. * Indeed, in that (there) is a sure lesson for those who fear the torment of the Hereafter. That is a Day whereon mankind will be gathered together, and that is a Day when all (the dwellers of the heavens and the earth) will be present * And We delay it only for a term (already) fixed. * When that Day comes, nobody shall speak except by His (Allah's) Leave. Some among them will be wretched and (others) blessed. * As for those who are wretched, they will be in Fire, sighing in a high and low tone. *" (11: 102-106) And

﴿ لاَ يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِن دُونِ الْمُؤْمِنِينَ وَمَن يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللهِ فِي شَيْءٍ إِلاَّ أَن تَتَّقُوا مِنْهُمْ تُقَاةً وَيُحَذِّرُكُمُ اللهُ نَفْسَهُ وَإِلَى اللهِ الْمَصِيرُ ﴾ (آل عمران ٢٨)

"Let not the believers take the disbelievers as supporters instead of the believers, and whoever does that will never be helped by Allah in any way, except if you indeed fear a danger from them. And Allah warns you against Himself (His Punishment), and to Allah is the final return. *" (3: 28) And

﴿ يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ (٣٤) وَأُمِّهِ وَأَبِيهِ(٣٥) وَصَاحِبَتِهِ وَبَنِيهِ (٣٦) لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ(٣٧) ﴾ (عبس ٣٤-٣٧)

"That Day a man shall flee from his brother, * From his mother and his father, * And from his wife and his children. * Every man that Day will have enough to make him careless of others. *" (80: 34-37) And

﴿ وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَانِ(٤٦) ﴾ (الرحمن ٤٦)

"But for him who fears the standing before his Lord, there will be two Gardens (i.e. in Paradise). *" (55: 46) And

﴿ وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ (٢٥) قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ (٢٦) فَمَنَّ اللهُ عَلَيْنَا وَوَقَانَا عَذَابَ السَّمُومِ (٢٧) إِنَّا كُنَّا مِن قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ (٢٨) ﴾ (الطور ٢٥:٢٨)

"And some of them draw near to others, questioning * Saying: 'Aforetime, we were afraid (of the punishment of Allah) in the midst of our families. But Allah has been gracious to us, and has saved us from the torment of the Fire * Verily, We used to invoke Him (Alone and none else) before. Verily, He is Al-Barr (the Most Subtle, Kind, Courteous, and Generous), the Most Merciful. *'" (52: 25-28)

The verses in this regard are too many to count, and so are the Hadiths.

٢٠٤- عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ: حَدَّثَنَا رَسُولُ اللهِ ﷺ وَهُوَ الصَّـادِقُ المَصْدُوقُ، قَالَ: (إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يَبْعَثُ اللهُ مَلَكًا فَيُؤْمَرُ بِأَرْبَعِ كَلِمَـاتٍ، وَيُقَـالُ لَهُ: اكْتُبْ عَمَلَهُ، وَرِزْقَهُ، وَأَجَلَهُ، وَشَقِيٌّ أَوْ سَعِيدٌ، ثُمَّ يُنْفَخُ فِيهِ الرُّوحُ، فَإِنَّ الرَّجُلَ مِنْكُمْ لَيَعْمَلُ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَ الجَنَّةِ إِلاَّ ذِرَاعٌ، فَيَسْبِقُ عَلَـيْهِ كِـتَابُهُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ. وَيَعْمَلُ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَ النَّارِ إِلاَّ ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ الجَنَّةِ). رواه البخاري.

204. Narrated Abdullah (ibn Mas'oud) ﷺ: ‘Allah's Messenger, the true and truly inspired ﷺ said: “(The matter of the creation of) a human being is put together in the womb of the mother in forty days, and then he becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period. Then Allah sends an angel who is ordered to write four things. He is ordered to write down his (i.e. the new creature's) deeds, his livelihood, his (date of) death, and whether he will be blessed or wretched (in the Hereafter). Then the soul is breathed into him. So, a man amongst you may do (good) deeds until there is only a cubit between him and Paradise and then what has been written for him decides his behavior and he starts doing the (evil) deeds of the people of the (Hell) Fire[10]. And similarly a man amongst you may do

[10] Some scholars explain this as referring to those who do good deeds to show off and not for the sake of Allah ﷻ, thinking that they beguile Allah ﷻ and the believer, but Allah ﷻ causes them to go astray and mocks them. Allah ﷻ says:
“And of mankind, there are some (hypocrites) who say: "We believe in Allâh and the Last Day" while in fact they believe not. * They (think to) deceive Allah and those who believe, while they only deceive themselves, and they perceive (it) not. * In their

(evil) deeds until there is only a cubit between him and the (Hell) Fire, and then what has been written for him decides his behavior, and he starts doing deeds characteristic of the people of Paradise."' (Bukhari)

٢٠٥- عَـنِ النُعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (إِنَّ أَهْـوَنَ أَهْـلِ النَّارِ عَذَابًا يَوْمَ الْقِيامَةِ رَجُلٌ يُوضَعُ عَلَى أَخْمَصِ قَدَمَيْهِ جَمْرَتَانِ، يَغْلِي مِنْهُمَا دِمَاغُهُ كما يَغْلِي الْمِرْجَلُ والْقُمْقُمُ). رواه البخاري.

205. Narrated Al-No'aman ibn Basheer ﷺ: 'I heard the Prophet ﷺ saying: "The least punished person in the (Hellfire) on the Day of Resurrection will be a man under the arches of whose feet there will be two firebrands, because of which his brain will boil just like a boiler or a narrow-necked vessel when they contain boiling water." (Bukhari)

٢٠٦- عَـنْ عَـبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ قالَ: ﴿ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ (٦) ﴾ (المطففين ٦)

206. Abdullah ibn Omar (may Allah be pleased with them) said, as a comment on the verse:

."The Day when (all) mankind will stand before the Lord of all that exists (mankind, jinn and all that exists). *" (83: 6), that the Prophet ﷺ said: "Some of them will be submerged in their sweat up to the middle of their ears." (Bukhari)

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hearts is a disease (of doubt and hypocrisy) and Allah has increased their disease. A painful torment is theirs because they used to tell lies. *" And

"Verily, the hypocrites seek to deceive Allah, but it is He Who deceives them. And when they stand up for the prayer, they stand with laziness and to be seen by men, and they do not remember Allah but little. *" (4" 142)

٢٠٧- حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ حَدَّثَنَا إِسْرَائِيلُ عَنْ إِبْرَاهِيمَ بْنِ الْمُهَاجِرِ عَنْ مُجَاهِدٍ عَنْ مُوَرِّقٍ عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ إِنِّي أَرَى مَا لا تَرَوْنَ وَأَسْمَعُ مَا لا تَسْمَعُونَ أَطَّتِ السَّمَاءُ وَحُقَّ لَهَا أَنْ تَئِطَّ مَا فِيهَا مَوْضِعُ أَرْبَعِ أَصَابِعَ إِلا وَمَلَكٌ وَاضِعٌ جَبْهَتَهُ سَاجِدًا لِلَّهِ وَاللَّهِ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلا وَلَبَكَيْتُمْ كَثِيرًا وَمَا تَلَذَّذْتُمْ بِالنِّسَاءِ عَلَى الْفُرُشِ وَلَخَرَجْتُمْ إِلَى الصُّعُدَاتِ تَجْأَرُونَ إِلَى اللَّهِ لَوَدِدْتُ أَنِّي كُنْتُ شَجَرَةً تُعْضَدُ قَالَ أَبُو عِيسَى وَفِي الْبَاب عَنْ أَبِي هُرَيْرَةَ وَعَائِشَةَ وَابْنِ عَبَّاسٍ وَأَنَسٍ قَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَيُرْوَى مِنْ غَيْرِ هَذَا الْوَجْهِ أَنَّ أَبَا ذَرٍّ قَالَ لَوَدِدْتُ أَنِّي كُنْتُ شَجَرَةً تُعْضَدُ *

207. Narrated Abu-Zarr : 'The Messenger of Allah ﷺ said: "I see what you do not see and hear what you do not hear. The heavens have screamed and they have the full right to scream. There is no space the width of four fingers ex cept there is a prostrating angel with his forehead on it for Allah ﷻ. And by Allah, if you have known what I know, you would weep much and laugh little, you would not enjoy the women in bed, and you would come out on the pathways supplicating to Allah ﷻ sincerely. I wish that I was a tree that is cut off ." (At-Termizi)

٢٠٨- حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ حَدَّثَنَا حُصَيْنُ بْنُ نُمَيْرٍ أَبُو مِحْصَنٍ حَدَّثَنَا حُسَيْنُ بْنُ قَيْسٍ الرَّحَبِيُّ حَدَّثَنَا عَطَاءُ بْنُ أَبِي رَبَاحٍ عَنِ ابْنِ عُمَرَ عَنِ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ لا تَزُولُ قَدَمُ ابْنِ آدَمَ يَوْمَ الْقِيَامَةِ مِنْ عِنْدِ رَبِّهِ حَتَّى يُسْأَلَ عَنْ خَمْسٍ عَنْ عُمُرِهِ فِيمَ أَفْنَاهُ وَعَنْ شَبَابِهِ فِيمَ أَبْلاهُ وَمَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَ أَنْفَقَهُ وَمَاذَا عَمِلَ فِيمَا عَلِمَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لا نَعْرِفُهُ مِنْ حَدِيثِ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ إِلا مِنْ حَدِيثِ الْحُسَيْنِ بْنِ قَيْسٍ وَحُسَيْنُ بْنُ قَيْسٍ يُضَعَّفُ فِي الْحَدِيثِ مِنْ قِبَلِ حِفْظِهِ وَفِي الْبَاب عَنْ أَبِي بَرْزَةَ وَأَبِي سَعِيدٍ *

208. Narrated Ibn Mas'oud : 'The Prophet ﷺ said: "No one of the sons of Adam will be moved from the place of reckoning on the day of Judgment save after having been accounted for in five things: his life and for what (good or evil) he had spent it, his strength and for what (good or evil) he exerted it, his wealth and from where he had earned it and on what (good or evil) he had spent it, and after being accounted as to whether he had behaved in accordance with what he had acquired of knowledge." (At-Termizi)

٢٠٩- أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ أَخْبَرَنَا أَبُو حَيَّانَ التَّيْمِيُّ عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ عَنْ أَبِي هُرَيْرَةَ قَالَ أُتِيَ رَسُولُ اللَّهِ ﷺ بِلَحْمٍ فَرُفِعَ إِلَيْهِ الذِّرَاعُ فَأَكَلَهُ وَكَانَتْ تُعْجِبُهُ فَنَهَسَ مِنْهَا نَهْسَةً ثُمَّ قَالَ أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ هَلْ تَدْرُونَ لِمَ ذَاكَ يَجْمَعُ اللَّهُ النَّاسَ الأَوَّلِينَ وَالآخِرِينَ فِي صَعِيدٍ وَاحِدٍ فَيُسْمِعُهُمُ الدَّاعِي وَيَنْفُذُهُمُ الْبَصَرُ وَتَدْنُو الشَّمْسُ مِنْهُمْ فَبَلَغَ النَّاسُ مِنَ الْغَمِّ وَالْكَرْبِ مَا لا يُطِيقُونَ وَلا يَحْتَمِلُونَ فَيَقُولُ النَّاسُ بَعْضُهُمْ لِبَعْضٍ أَلا تَرَوْنَ مَا قَدْ بَلَغَكُمْ أَلا تَنْظُرُونَ مَنْ يَشْفَعُ لَكُمْ إِلَى رَبِّكُمْ فَيَقُولُ النَّاسُ بَعْضُهُمْ لِبَعْضٍ عَلَيْكُمْ بِآدَمَ فَيَأْتُونَ آدَمَ فَيَقُولُونَ أَنْتَ أَبُو الْبَشَرِ خَلَقَكَ اللَّهُ بِيَدِهِ وَنَفَخَ فِيكَ مِنْ رُوحِهِ وَأَمَرَ الْمَلائِكَةَ فَسَجَدُوا لَكَ اشْفَعْ لَنَا إِلَى رَبِّكَ أَلاَرَى مَا نَحْنُ فِيهِ أَلاَرَى مَا قَدْ بَلَغَنَا فَيَقُولُ لَهُمْ آدَمُ إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ وَإِنَّهُ قَدْ نَهَانِي عَنِ الشَّجَرَةِ فَعَصَيْتُ نَفْسِي نَفْسِي نَفْسِي اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى نُوحٍ فَيَأْتُونَ نُوحًا فَيَقُولُونَ يَا نُوحُ أَنْتَ أَوَّلُ الرُّسُلِ إِلَى أَهْلِ الأَرْضِ وَقَدْ سَمَّاكَ اللَّهُ عَبْدًا شَكُورًا اشْفَعْ لَنَا إِلَى رَبِّكَ أَلا تَرَى إِلَى مَا نَحْنُ فِيهِ أَلا تَرَى مَا قَدْ بَلَغَنَا فَيَقُولُ لَهُمْ نُوحٌ إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ

بَعْدَهُ مِثْلَهُ وَإِنَّهُ قَدْ كَانَ لِي دَعْوَةٌ دَعَوْتُهَا عَلَى قَوْمِي نَفْسِي نَفْسِي نَفْسِي اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى إِبْرَاهِيمَ فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُونَ يَا إِبْرَاهِيمُ أَنْتَ نَبِيُّ اللَّهِ وَخَلِيلُهُ مِنْ أَهْلِ الأَرْضِ اشْفَعْ لَنَا إِلَى رَبِّكَ أَلا تَرَى مَا نَحْنُ فِيهِ فَيَقُولُ إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ وَإِنِّي قَدْ كَذَبْتُ ثَلاثَ كَذِبَاتٍ فَذَكَرَهُنَّ أَبُو حَيَّانَ فِي الْحَدِيثِ نَفْسِي نَفْسِي نَفْسِي اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى مُوسَى فَيَأْتُونَ مُوسَى فَيَقُولُونَ يَا مُوسَى أَنْتَ رَسُولُ اللَّهِ فَضَّلَكَ اللَّهُ بِرِسَالَتِهِ وَبِكَلامِهِ عَلَى الْبَشَرِ اشْفَعْ لَنَا إِلَى رَبِّكَ أَلا تَرَى مَا نَحْنُ فِيهِ فَيَقُولُ إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ وَإِنِّي قَدْ قَتَلْتُ نَفْسًا لَمْ أُومَرْ بِقَتْلِهَا نَفْسِي نَفْسِي نَفْسِي اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى عِيسَى فَيَأْتُونَ عِيسَى فَيَقُولُونَ يَا عِيسَى أَنْتَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ وَكَلَّمْتَ النَّاسَ فِي الْمَهْدِ اشْفَعْ لَنَا إِلَى رَبِّكَ أَلا تَرَى مَا نَحْنُ فِيهِ فَيَقُولُ عِيسَى إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ وَلَمْ يَذْكُرْ ذَنْبًا نَفْسِي نَفْسِي نَفْسِي اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى مُحَمَّدٍ قَالَ فَيَأْتُونَ مُحَمَّدًا فَيَقُولُونَ يَا مُحَمَّدُ أَنْتَ رَسُولُ اللَّهِ وَخَاتَمُ الأَنْبِيَاءِ وَقَدْ غُفِرَ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ اشْفَعْ لَنَا إِلَى رَبِّكَ أَلا تَرَى مَا نَحْنُ فِيهِ فَأَنْطَلِقُ فَآتِي تَحْتَ الْعَرْشِ فَأَخِرُّ سَاجِدًا لِرَبِّي ثُمَّ يَفْتَحُ اللَّهُ عَلَيَّ مِنْ مَحَامِدِهِ وَحُسْنِ الثَّنَاءِ عَلَيْهِ شَيْئًا لَمْ يَفْتَحْهُ عَلَى أَحَدٍ قَبْلِي ثُمَّ يُقَالُ يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ سَلْ تُعْطَهْ وَاشْفَعْ تُشَفَّعْ فَأَرْفَعُ رَأْسِي فَأَقُولُ يَا رَبِّ أُمَّتِي يَا رَبِّ أُمَّتِي يَا رَبِّ أُمَّتِي فَيَقُولُ يَا مُحَمَّدُ أَدْخِلْ مِنْ أُمَّتِكَ مَنْ لا حِسَابَ عَلَيْهِ مِنَ الْبَابِ الأَيْمَنِ مِنْ أَبْوَابِ الْجَنَّةِ وَهُمْ شُرَكَاءُ النَّاسِ فِيمَا سِوَى ذَلِكَ مِنَ الأَبْوَابِ ثُمَّ قَالَ وَالَّذِي نَفْسِي بِيَدِهِ مَا بَيْنَ الْمِصْرَاعَيْنِ مِنْ مَصَارِيعِ الْجَنَّةِ كَمَا بَيْنَ مَكَّةَ وَهَجَرَ وَكَمَا بَيْنَ مَكَّةَ وَبُصْرَى

وَفِي الْبَاب عَنْ أَبِي بَكْرٍ الصِّدِّيقِ وَأَنَسٍ وَعُقْبَةَ بْنِ عَامِرٍ وَأَبِي سَعِيدٍ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو حَيَّانَ التَّيْمِيُّ اسْمُهُ يَحْيَى بْنُ سَعِيدِ بْنِ حَيَّانَ كُوفِيٌّ وَهُوَ ثِقَةٌ وَأَبُو زُرْعَةَ بْنُ عَمْرِو بْنِ جَرِيرٍ اسْمُهُ هَرِمٌ *

209. Narrated Abu-Huraira: 'Some cooked meat was brought to Allah's Messenger ﷺ and the meat from the fore shank was presented to him as he used to like it. He ate a morsel of it and said: "I will be the master of all the people on the Day of Resurrection. Do you know the reason for this? Allah will gather all the human beings from the early generations as well as the later generations on one plain, so that the announcer will be able to make them all hear his voice and the watcher will be able to see all of them. The sun will come so close to the people that they will suffer severe distress and hardship in a way they will not be able to tolerate or bear. Then the people will say to each other: 'Don't you see, what state you have reached? Won't you look for someone who can intercede for you with your Lord?' Some people will say: 'Go to Adam.' So they will go to Adam and say to him: 'You are the father of mankind. Allah has created you with His Own Hand, and breathed into you His spirit, and ordered the angels to prostrate before you, and they did, so please intercede for us with your Lord. Don't you see what state we are in? Don't you see what condition we have reached?' Adam will say: 'This day my Lord has become angry as He never became before, nor will ever become hereafter. He forbade me (to eat of the fruit of) the Tree, but I disobeyed Him. I invoke Allah only for myself. I invoke Allah only for myself. I invoke Allah only for myself. Go to someone else; go to Noah.'

So, they will go to Noah and say to him: 'O Noah! You are the first Messenger of Allah to the people on the earth,

and Allah has named you a thankful servant. Please intercede for us with your Lord. Don't you see what state we are in?' He will say: 'Today my Lord has become angry as He never became before nor will ever be come hereafter. I invoked Allah ﷻ for an invocation and He ﷻ granted it in my life. I invoke Allah only for myself. I invoke Allah only for myself. I invoke Allah only for myself. Go to someone else, go to Ibraheem."

They will go to Ibraheem and say: 'O Ibraheem! You are Allah's Messenger and His drawn -near servant from among the people of the earth, so please intercede for us with your Lord. Don't you see what state we are in?' He will say to them: 'My Lord has today become angry as He never became before, nor will ever become hereafter. I told three lies. I invoke Allah only for myself. I invoke Allah only for myself. I invoke Allah only for myself. Go to some one else. Go to Moses.'

The people will then go to Moses and say: 'O Moses! You are Allah's Messenger and Allah has given you superiority above the others with His Message and with His Speaking directly to you. Please intercede for us with your Lord. Don't you see what state we are?' Moses will say: 'My Lord has today become angry as He never became before, nor will become hereafter, I killed a man whom I had not been ordered to kill. I invoke Allah only for myself. I invoke Allah only for myself. I invoke Allah only for myself. Go to someone else. Go to Jesus.

So, they will go to Jesus and say 'O Jesus! You are Allah's Messenger and His Word (Be. And he was) that He sent to Mary, and His Breath (a soul created by Him), and you talked to the people while still in the cradle. Please intercede for us with your Lord. Don't you see what state we are in?' Jesus will say: 'My Lord has today become angry as He never became before nor will ever become hereafter.' Jesus will not

mention any sin, but he will say: 'I invoke Allah only for myself. I invoke Allah only for myself. I invoke Allah only for myself. Go to someone else. Go to Muhammad.'

So, they will come to me and will say: 'O Muhammad! You are Allah's Messenger and the last of the prophets, and Allah has forgiven your past, present, and future sins. So, please intercede for us with your Lord. Don't you see what state we are in?'" The Prophet ﷺ added: "Then I will go beneath Allah's Throne and fall in prostration before my Lord. And then Allah ﷻ will guide me to such praises and glorifications to Him as He never guided anybody else before me. Then it will be said: 'O Muhammad! Raise your head, ask and it will be granted. Intercede, and it (your intercession) will be accepted.' So I will raise my head and say: 'My followers O my Lord! My followers O my Lord! My followers O my Lord.' It will be said: 'O Muhammad! Let those of your followers who have no accounts, enter through the gate on the right side Paradise and they will share the other gates with the people.'" The Prophet ﷺ further said: "By Him in Whose Hand my soul is, the distance between every two gateposts of Paradise is like the distance between Mecca and Hajar or between Mecca and Bosra (in Greater Syria)". (At-Termizi)

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٥٠ ـ باب في الرجاء

Chapter:(50)

About Longing for Allah's Forgiveness

﴿ قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنفُسِهِمْ لاَ تَقْنَطُوا مِن رَّحْمَةِ اللهِ إِنَّ اللهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴾ (الزمر ٥٣)

"Say: "My servants who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah. Verily, Allah forgives all sins. Truly He is Oft-Forgiving, Most Merciful. "* (39: 53) And

﴿ ذَلِكَ جَزَيْنَاهُمْ بِمَا كَفَرُوا وَهَلْ نُجَازِي إِلاَّ الْكَفُورَ ﴾ (سبأ ١٧)

"Like this, We requited them because they were ungrateful disbelievers. And never do We requite in such a way except those who are ungrateful (disbelievers). *" (34: 17) And

﴿ إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَى مَن كَذَّبَ وَتَوَلَّى ﴾ (طه ٤٨)

"Truly, it has been revealed to us that the torment will be for him who denies (believing not in the Oneness of Allah, and in His Messengers) and turns away (from the truth and obedience of Allah). *" (20: 48) And

﴿ وَاكْتُبْ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الأَخِرَةِ إِنَّا هُدْنَا إِلَيْكَ قَالَ عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُم بِآيَاتِنَا يُؤْمِنُون ﴾ (الأعراف ١٥٦)

"And ordain for us good in this world, and in the Hereafter. Certainly we have turned unto You." He (Allah ﷻ) said: "(As to) My Punishment I afflict therewith whom I will and My Mercy embraces all things. That (Mercy) I shall ordain for those who are the pious, those who give Zakat; and those who believe in signs. *" (7: 156)

As to the Hadiths, they are too many to count, thus we mention only a few of them:

٢١٠- عَنْ عُبَادَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: (مَنْ شَهِدَ أَنْ لاَ إِلهَ إِلاَّ اللهُ وَحْـــدَهُ لاَ شَـــرِيكَ لَـــهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَأَنَّ عِيسى عَبْدُ اللهِ وَرَسُولُهُ، وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ، وَالجنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، أَدْخَلَهُ اللهُ الجَنَّةَ عَلَى ما كانَ مِنَ الْعَمَلِ). رواه البخاري.

210. Narrated Obada ﷺ: 'The Prophet ﷺ said, "If anyone testifies: 'La iIlaha illa Allah (None has the right to be worshipped except Allah) Who has no partners, and that Muhammad is His slave and His Messenger, and that Jesus is Allah's servant and His Messenger and His Word (Be! And he was) which He bestowed on Mary and a Spirit created by Him, and that Paradise is the truth, and Hell is the truth,' Allah will admit him into Paradise no matter what deeds he had done, even if those deeds were few." (Bukhari)

٢١١- حديـــث عُمَـــرَ بْنِ الْخَطَّابِ رضي الله عنه، قَالَ: قَدِمَ عَلَى النَّبِيِّ ﷺ سَـــبْيٌ، فَـــإِذَا امْـــرَأَةٌ مِن السَّبْيِ قَدْ تَحْلُبُ ثَدْيَهَا، تَسْقِي إِذَا وَجَدَتْ صَبِيًا فِي السَّـــبْيِ، أَخَذَتْـــهُ، فَأَلْصَقَتْهُ بِبَطْنِهَا وَأَرْضَعَتْهُ فَقَالَ لَنَا النَّبِيِّ ﷺ: أَتَرَوْنَ هذه طَارِحَـــةً وَلَدَهَـــا فِي النَّارِ قُلْنَا: لاَ وَهِيَ تَقْدِرُ عَلَى أَنْ لاَ تَطْرَحَهُ فَقَالَ: للهُ أَرْحَمُ بِعِبَادِهِ، مِنْ هذه بِوَلَدِهَا أخرجه البخاري.

211. Narrated Omar ibn Al-Khattab ﷺ: 'Some war prisoners, (children and women only) were brought before the Prophet ﷺ and behold, a woman amongst them was offering her breasts to feed [the babies] and whenever she found a child amongst the captives, she took it to her breast and nursed it (she had lost her child but later she found him). The Prophet ﷺ said to us: "Do you think that this lady could throw her son into the fire?" We replied: "No, except in case she cannot do." The Prophet ﷺ then said: "Allah ﷻ is more Merciful to His servants than this lady is to her son."' (Bukhari)

٢١٢- حديث أَبِي هُرَيْرَةَ، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: جَعَلَ اللهُ الرَّحْمَةَ مِائَةَ جُزْءٍ فَأَمْسَكَ عِنْدَهُ تِسْعَةً وَتِسْعِينَ جُزْءًا وَأَنْزَلَ فِي الأَرْضِ جُزْءًا وَاحِدًا فَمِنْ ذَلِكَ الْجُزْءِ يَتَرَاحَمُ الْخَلْقُ، حَتَّى تَرْفَعَ الْفَرَسُ حَافِرَهَا عَنْ وَلَدِهَا، خَشْيَةَ أَنْ تُصِيبَهُ أخرجه البخاري.

212. Narrated Abu-Huraira ﷺ: 'I heard Allah's Messenger ﷺ saying: "Allah ﷻ has divided Mercy into one-hundred parts and He kept ninety-nine parts with Him and sent down one part to the earth, and because of that one single part, His creatures are merciful to each other. So that even the mare lifts up its hoof away from its foal, lest it should trample on it."' (Bukhari)

﴿ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللهِ كَذِبًا أُولَئِكَ يُعْرَضُونَ عَلَى رَبِّهِمْ وَيَقُولُ الأَشْهَادُ هَؤُلاَءِ الَّذِينَ كَذَبُوا عَلَى رَبِّهِمْ أَلاَ لَعْنَةُ اللهِ عَلَى الظَّالِمِينَ ﴾ (هود ١٨)

"And who does more wrong than he who invents a lie against Allah. Such will be brought before their Lord, and the witnesses will say: "These are the ones who lied against their Lord!" No doubt, Allah's curse is on the wrong-doers. *" (11: 18)

* * *

٥١ ـ باب فى فضل الرجاء

Chapter:(51)

About the Superiority of Yearning for What is with Allah ﷻ

Allah ﷻ said:

﴿ فَسَتَذْكُرُونَ مَا أَقُولُ لَكُمْ وَأُفَوِّضُ أَمْرِي إِلَى اللهِ إِنَّ اللهَ بَصِيرٌ بِالْعِبَادِ (٤٤) فَوَقَاهُ اللهُ سَيِّئَاتِ مَا مَكَرُوا وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ (٤٥) ﴾(غافر ٤٤-٤٥)

"And you will remember what I am telling you, and I confide my affairs to Allah. Verily, Allah is the All-Seer of (His) slaves. * So Allah saved him from the evils that they plotted (against him), while an evil torment encompassed Pharaoh's subordinates. *" (40: 44-45)

٢١٤- عَــن أبي هريرة ﷺ قال: قالَ النَّبيّ ﷺ: (يَقُولُ اللهُ تَعَالَى: أَنَا عِنْدَ ظَنِّ عَــبْدِي بِــي، وَأَنَا مَعَهُ إِذَا ذَكَرَنِي، فَإِنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي، وَإِنْ ذَكَرَنِــي فِــي مَلَــإٍ ذَكَرْتُهُ فِي مَلَإٍ خَيْرٍ مِنْهُمْ، وَإِنْ تَقَرَّبَ إِلَيَّ شِبْرًا تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا، وَإِنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا تَقَرَّبْتُ إِلَيْهِ بَاعًا، وَإِنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً). رواه البخاري.

214. Narrated Abu-Huraira ﷺ: 'Allah's Messenger ﷺ said: "Allah ﷻ says: 'I am just as My slave thinks of Me, (I am Able to do for him what he thinks I can do for him) and I am with him if he remembers Me. If he remembers Me in himself, I too remember him in Myself. and if he remembers Me in a group of people I remember him in a group that is better than his. and if he comes one span nearer to Me I go one cubit nearer to him, and if he comes one cubit nearer to Me I go a distance of two outstretched arms nearer to him. and if he come s to Me walking I go to him running.' (Bukhari)

٢١٥- حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا وَكِيعٌ عَنْ جَعْفَرِ بْنِ بُرْقَانَ عَنْ يَزِيدَ بْنِ الأَصَمِّ عَــنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ اللَّهَ يَقُولُ أَنَا عِنْدَ ظَنِّ عَبْدِي بِي وَأَنَا مَعَهُ إِذَا دَعَانِي قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

215. Narrated Abu-Huraira: 'The Messenger of Allah ﷺ said: "I will be as My servant thinks of Me and I will be with him when he invokes Me."

٢١٦- حديث عَبْدِ اللهِ بْنِ مَسْعُودٍ، عَنِ النَّبِيِّ ﷺ قَالَ: "للهُ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِـــنْ رَجُلٍ نَزَلَ مَنْزِلاً وَبِهِ مَهْلَكَةٌ وَمَعَهُ رَاحِلَتُهُ عَلَيْهَا طَعَامُهُ وَشَرَابُهُ فَوَضَعَ رَأْسَهُ فَنَامَ نَوْمَةً فَاسْتَيْقَظَ وَقَدْ ذَهَبَتْ رَاحِلَتُهُ حَتَّى اشْتَدَّ عَلَيْهِ الْحَرّ وَالْعَطَشُ أَوْ مَا شَاءَ اللهُ قَالَ: أَرْجِعُ إِلَى مَكَانِي فَرَجَعَ فَنَامَ نَوْمَةً ثُمَّ رَفَعَ رَأْسَهُ فَإِذَا رَاحِلَتُهُ عِنْدَهُ" البخاري.

216. Narrated Anas ibn Malek: 'The Messenger of Allah ﷺ said: "Allah is more pleased with the repentance of His servant than any one of you who descends into a dangerous place where he is most likely to perish. He had his luggage, food, and drink on his mount, but he slept[11], and when he awoke he did not find his mount. When the heat and his thirst became more intense, he said to himself: 'I will return to my [starting] place. He slept there for a while and awoke to find his mount."

* * *

٥٢ ــ باب فى الجمع بين الرجاء والخوف

Chapter: (52)

About Combining between Fear and Hope

[Please be informed that a servant should be both fearful and hopeful in moderation. No virtue of one of them should exceed the other, but in the case of falling sick, his hope

[11] The other narrations have the words: "He slept waiting for death. When he found his mount, he was greatly moved and said: 'O Allah! You are my slave and I am your Lord.' (The last words show his utmost pleasure that caused him to utter what contradicts believing in Oneness of Allah ﷻ. This did not affect his faith). And the words: "Allah ﷻ is more pleased than that slave."

should be more intense. The textual proofs from the Book of Allah ﷻ and Sunna of the Prophet ﷺ support this.

Allah ﷻ said:

﴿ أَفَأَمِنُوا مَكْرَ اللهِ فَلاَ يَأْمَنُ مَكْرَ اللهِ إِلاَّ الْقَوْمُ الْخَاسِرُونَ ﴾ (الأعراف ٩٩)

"Did they then feel secure against the Plan of Allah? None feels secure from the Plan of Allah except the people who are losers. *" (7: 99) And

﴿ يَا بَنِيَّ اذْهَبُوا فَتَحَسَّسُوا مِن يُوسُفَ وَأَخِيهِ وَلاَ تَيْأَسُوا مِن رَّوْحِ اللهِ إِنَّهُ لاَ يَيْأَسُ مِن رَّوْحِ اللهِ إِلاَّ الْقَوْمُ الْكَافِرُونَ ﴾ (يوسف ٨٧)

"O my sons! Go and inquire about Joseph (ﷺ) and his brother, and never give up hope of Allah's Mercy. Certainly no one despairs of Allah's Mercy, except the people who disbelieve ." 12: 87) And

﴿ يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴾ (آل عمران ١٠٦)

"On the Day (the Day of Resurrection) when some faces will become white and some faces will become black; as to those whose faces will become black (to them it will be said): "Did you reject faith after accepting it? Then taste the torment (in Hell) for rejecting faith." (3: 106) And

﴿ وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ إِلَى يَوْمِ الْقِيَامَةِ مَن يَسُومُهُمْ سُوءَ الْعَذَابِ إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ (١٦٧) ﴾ (الأعراف ١٦٧)

"And (remember) when your Lord declared that He would certainly keep on sending against them (the Jews), until the Day of Resurrection, those who would afflict them with a humiliating torment. Verily, your Lord is quick in

retribution (for the disobedient and the wicked) and certainly He is Oft-Forgiving, Most Merciful (for the obedient and those who beg Allah's Forgiveness). *" (7 -167) And

﴿ إِنَّ الأَبْرَارَ لَفِي نَعِيمٍ (١٣) وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ (١٤) ﴾ (الانفطار ١٣-١٤)

"Verily, the pious righteous people will be in Delight (Paradise); * And verily, the wicked the disbelievers will be in the blazing Hellfire, *" (82: 13-14)

﴿ فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ (٦) فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ(٧) وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ (٨) فَأُمُّهُ هَاوِيَةٌ (٩) ﴾ (القارعة٦-٩)

"Then as for him whose balance (of good deeds) will be heavier. * He will live a pleasant life (in Paradise). * But as for him whose balance (of good deeds) will be light, * He will have his home in Hellfire. *" (101: 6-9)

There are too many verses in this regard. As to the Hadiths, we will mention the following:

٢١٧- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ﷺ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: (إِذَا وُضِعَتِ الْجَنَازَةُ، وَاحْتَمَلَهَا الرِّجَالُ عَلَى أَعْنَاقِهِمْ، فَإِنْ كَانَتْ صَالِحَةً قَالَتْ: قَدِّمُونِي، وَإِنْ كَانَتْ غَيْرَ صَالِحَةٍ قَالَتْ: يَا وَيْلَهَا، أَيْنَ يَذْهَبُونَ بِهَا، يَسْمَعُ صَوْتَهَا كُلُّ شَيْءٍ إِلاَّ الإِنْسَانَ، وَلَوْ سَمِعَهُ صَعِقَ). رواه البخاري.

217. Narrated Abu-Sa'eed Al-Khudri ﷺ: 'Allah's Messenger ﷺ said: "When the funeral is ready and the men carry the deceased person on their shoulders, if the deceased was righteous it will say: 'Present me (hurriedly),' and if he was not righteous it will say: 'Woe is me! Where are they taking me?' Its voice will be heard by every creature except mankind. Had he heard it he would have fallen unconscious."' (Bukhari)

٥٣ ـ باب في فضل البكاء من خشية الله ﷻ

Chapter:(53)

About Superiority of Weeping out of Fearing Allah ﷻ

Allah ﷻ said:

﴿ وَيَخِرُّونَ لِلأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ﴾ (الإسراء ١٠٩)

"And they fall down on their faces weeping and it increases their humility. *" (17: 109) And

﴿ أَفَمِنْ هَذَا الْحَدِيثِ تَعْجَبُونَ (٥٩) وَتَضْحَكُونَ وَلاَ تَبْكُونَ (٦٠) ﴾(النجم ٥٩-٦٠)

"Do you then wonder at this recital (the Koran)? * And you laugh at it and weep not? *" (53: 59-60)

٢١٨- عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ لِي النَّبِيّﷺ: (اقْرَأْ عَلَيَّ). قُلْتُ: آقْرَأُ عَلَيْكَ وَعَلَيْكَ أُنْزِلَ قَالَ: (فَإِنِّي أُحِبّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي). فَقَرَأْتُ عَلَيْهِ سُورَةَ النِّسَاءِ، حَتَّى بَلَغْتُ ﴿ فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلاءِ شَهِيداً (٤١) ﴾ (النساء ٤١) قَالَ: (أَمْسِكْ). فَإِذَا عَيْنَاهُ تَذْرِفَانِ. رواه البخاري.

218. Narrated Abdullah ibn Mas'oud ﷺ: 'The Prophet ﷺ said to me: "Recite (of the Koran) for me." I said: "Shall I recite it to you even though it was been revealed to you?" He said: "I like to hear it from others." So I recited the chapter entitled Al-Nisa'a (the Women) until I reached (the verse that says: "How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad!) as a witness against these people? *" (4: 41) Thereupon, the Messenger of Allah ﷺ said: "Stop!"' Abdullah said: 'And behold! His eyes were overflowing with tears.' (Bukhari)

٢١٩- حَدَّثَـــنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ حَدَّثَنَا إِسْرَائِيلُ عَنْ إِبْرَاهِيمَ بْـــنِ الْمُهَاجِرِ عَنْ مُجَاهِدٍ عَنْ مُوَرِّقٍ عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ إِنِّي أَرَى مَـــا لا تَرَوْنَ وَأَسْمَعُ مَا لا تَسْمَعُونَ أَطَّتِ السَّمَاءُ وَحُقَّ لَهَا أَنْ تَئِطَّ مَا فِيهَا مَوْضِعُ أَرْبَـــعِ أَصَابِعَ إِلا وَمَلَكٌ وَاضِعٌ جَبْهَتَهُ سَاجِدًا لِلَّهِ وَاللَّهِ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلا وَلَبَكَيْتُمْ كَثِيرًا وَمَا تَلَذَّذْتُمْ بِالنِّسَاءِ عَلَى الْفُرُشِ وَلَخَرَجْتُمْ إِلَى الصُّعُدَاتِ تَجْأَرُونَ إِلَـــى اللَّهِ لَوَدِدْتُ أَنِّي كُنْتُ شَجَرَةً تُعْضَدُ قَالَ أَبو عِيسَى وَفِي الْبَاب عَنْ أَبِي هُرَيْرَةَ وَعَائِشَـــةَ وَابْـــنِ عَـــبَّاسٍ وَأَنَسٍ قَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَيُرْوَى مِنْ غَيْرِ هَذَا الْوَجْهِ أَنَّ أَبَا ذَرٍّ قَالَ لَوَدِدْتُ أَنِّي كُنْتُ شَجَرَةً تُعْضَدُ * الترمذي.

219. Narrated Abu-Zarr : 'The Messenger of Allah ﷺ said: "I see what you do not see and hear what you do not hear. The heavens have screamed and they have the full right to scream. There is no space of four fingers width except there is a prostrating angel with his forehead on it for Allah ﷻ. And by Allah, if you have known what I know, you would weep much and laugh little, you would not enjoy the women in bed, and you would come out on the pathways supplicating to Allah ﷻ sincerely. I wished if I had been a tree that is cut off." (At-Termizi)

٢٢٠- حَدَّثَـــنَا هَـــنَّادٌ حَدَّثَـــنَا ابْـــنُ الْمُبَارَكِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ الْمَسْعُودِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عِيسَى ابْنِ طَلْحَةَ عَنْ أَبِي هُرَيْرَةَ قَـــالَ: قَـــالَ رَسُولُ اللَّهِ ﷺ لا يَلِجُ النَّارَ رَجُلٌ بَكَى مِنْ خَشْيَةِ اللَّهِ حَتَّى يَعُودَ اللَّبَنُ فِي الضَّرْعِ وَلا يَجْتَمِعُ غُبَارٌ فِي سَبِيلِ اللَّهِ وَدُخَانُ جَهَنَّمَ قَالَ أَبو عِيسَى هَـــذَا حَدِيـــثٌ حَسَـــنٌ صَحِيحٌ وَمُحَمَّدُ ابْنُ عَبْدِ الرَّحْمَنِ هُوَ مَوْلَى أَبِي طَلْحَةَ مَدَنِيٌّ *

220. Abu-Huraira: 'The Messenger of Allah ﷺ said: "A man that wept out of fear of Allah will never enter the Fire until the milk returns to the udder. And neither dust scattered for the sake of Allah and Fire's smoke gathers."

٢٢١- حَدَّثَنَا الأَنْصَارِيُّ حَدَّثَنَا مَعْنٌ حَدَّثَنَا مَالِكٌ عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ حَفْصِ ابْنِ عَاصِمٍ عَنْ أَبِي هُرَيْرَةَ أَوْ عَنْ أَبِي سَعِيدٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِي ظِلِّهِ يَوْمَ لا ظِلَّ إِلا ظِلُّهُ إِمَامٌ عَادِلٌ وَشَابٌّ نَشَأَ بِعِبَادَةِ اللَّهِ وَرَجُلٌ كَانَ قَلْبُهُ مُعَلَّقًا بِالْمَسْجِدِ إِذَا خَرَجَ مِنْهُ حَتَّى يَعُودَ إِلَيْهِ وَرَجُلانِ تَحَابَّا فِي اللَّهِ فَاجْتَمَعَا عَلَى ذَلِكَ وَتَفَرَّقَا وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ حَسَبٍ وَجَمَالٍ فَقَالَ إِنِّي أَخَافُ اللَّهَ وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَهَكَذَا رُوِيَ هَذَا الْحَدِيثُ عَنْ مَالِكِ بْنِ أَنَسٍ مِنْ غَيْرِ وَجْهٍ مِثْلَ هَذَا وَشَكَّ فِيهِ وَقَالَ عَنْ أَبِي هُرَيْرَةَ أَوْ عَنْ أَبِي سَعِيدٍ وَعُبَيْدُ اللَّهِ بْنُ عُمَرَ رَوَاهُ عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ وَلَمْ يَشُكَّ فِيهِ يَقُولُ عَنْ أَبِي هُرَيْرَةَ حَدَّثَنَا سَوَّارُ بْنُ عَبْدِ اللَّهِ الْعَنْبَرِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالا حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ حَدَّثَنِي خُبَيْبٌ عَنْ حَفْصِ بْنِ عَاصِمٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ مَالِكِ بْنِ أَنَسٍ بِمَعْنَاهُ إِلا أَنَّهُ قَالَ كَانَ قَلْبُهُ مُعَلَّقًا بِالْمَسَاجِدِ وَقَالَ ذَاتُ مَنْصِبٍ وَجَمَالٍ *

221. Narrated Abu-Sa'eed: 'The Messenger of Allah ﷺ said: "Allah will give shade to seven people on the Day when there will be no shade besides His. They are a just ruler, a young man who has been brought up in the worship of Allah ﷻ alone sincerely from his childhood, a man whose heart is attached to the mosque, two people who love each other only for Allah's sake, they meet and part in Allah's cause only, a

man who refuses the seduction of a charming woman of noble birth saying: 'I fear Allah,' a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given, and a person who remembers Allah in seclusion and his eyes overflows with tears."

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٥٤ ـ باب فى الزهد فى الدنيا

Chapter (54)

About Abstention from Worldly Delights

[Imam Al-Ghazali elaborated on this subject in his book entitled Ihya'a Ulum Al-Din (Revival of the Religious Sciences)'

Below is a quotation from this work hoping that it will benefit the reader on this topic.

The Fourth Article: Asceticism

Signs of Asceticism

Although it may be thought that he who does not covet money is an ascetic, this is not true, because disliking money and showing austerity (in food or clothes) is easy for those who long for praise.

How many monks used to eat little food and lived in an opened monastery with the aim that people would know about him and praise him. This is not the decisive depiction of asceticism,, as asceticism is a difficult matter to know of, rather it is so for the ascetic himself. It has three inner signs.

The First Sign:

One should not be pleased with what he gains nor saddened over what he loses. Allah ﷻ says:

﴿ لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴾ (الحديد ٢٣)

"In order that you may not despair over matters that pass you by, nor exult over favors bestowed upon you…*" (57 23)

The Second Sign:

The one that praises him or criticizes him are equal to him.

The first sign is related to asceticism in wealth and this sign is related to asceticism in authority.

The Third Sign:

He should feel at peace when mentioning Allah ﷻ. The sweetness of obedience should dominate his heart, and the heart should always be filled with love; either life's love or Allah's love. Both of them are like the water and the air in a glass; if you pour water into a glass, the air vacates. Thus, whoever preoccupied himself with the remembrance of Allah ﷻ would not care for any thing else. For this reason, when some scholars were asked: "How far has asceticism taken them?" he said: "Until they felt at complete rest mentioning Allah ﷻ because love of life and feeling at complete peace mentioning Allah ﷻ do not go together."

The people of knowledge said: "If belief occupies a marginal position in the heart, it becomes involved in life and

the Hereafter, but if it occupies its innermost position, it becomes involved in the Hereafter.'

Abu-Solayman said: 'He that is obsessed with himself is distracted from people. This is the status of working people. He that is obsessed with his Lord is distracted from his soul. This is the status of the cognizant people. The ascetic one should have a status in between these two. His primary status is to have his soul preoccupied with his soul. In this status both praise and criticism, existence and non-existence are equal to him. It should be obvious that the withholding of some money by such a person does not discredit his asceticism.

Thus, the sign of asceticism is that poverty and wealth, dignity and indignity, praise and criticism become equal and this is because geniality with Allah ﷻ overpowers all. These signs necessarily have secondary signs.

Yahya ibn Mo'az said: "Giving of what is available is a sign of asceticism."

Ibn Khafeef said: "Feeling at peace at abandoning wealth is one of the signs of asceticism." He also said: "Asceticism is the abandonment of worldly pleasures without mannerism or pretence."

Ahmed ibn Hanbal and Sofyan (may Allah ﷻ shower of His mercy on them) said: "Shortening one's hopes is one of the signs of asceticism."

Al-Sorri said: "An ascetic does not feel at peace if he is detracted from his soul, and a cognizant one does not feel at peace if he is obsessed by his soul." He also said: "I practiced all types of asceticism and controlled them all except the asceticism from people. I could neither reach nor bear it."

Al-Fodhayl (may Allah ﷻ shower of His mercy on him) said: "Allah ﷻ has gathered all the evil objects in a house and made love of life its key. He also has gathered all the good objects in a house and made asceticism in life its key."

The previous words of Imam Al-Ghazali seem to serve this topic, and now let us see what Imam Al-Nawawi compiled.]

Allah ﷻ said:

﴿ إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالأَنْعَامُ حَتَّى إِذَا أَخَذَتِ الأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَادِرُونَ عَلَيْهَا أَتَاهَا أَمْرُنَا لَيْلاً أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْنَ بِالأَمْسِ كَذَلِكَ نُفَصِّلُ الآيَاتِ لِقَوْمٍ يَتَفَكَّرُون ﴾ (يونس ٢٤)

"Verily the likeness of (this) worldly life is as the water (rain) which We send down from the sky; so by it arises the intermingled produce of the earth of which men and cattle eat. until the earth is clad with its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our Command reaches it by night or by day and We make it like a clean-cut harvest, as if it had not flourished for one day! Thus do We explain the signs in detail for the people who reflect. *" (10: 24) And

﴿ وَاضْرِبْ لَهُم مَّثَلَ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَاحُ وَكَانَ اللهُ عَلَى كُلِّ شَيْءٍ مُّقْتَدِرًا (٤٥) الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلاً (٤٦) ﴾ (الكهف ٤٥-٤٦)

"And put forward to them the example of the life of this world, it is like the water (rain) which We send down from the sky, and the vegetation of the earth mingles with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And Allah is Able to do everything. * Wealth and children are the adornment of the life of this world, but the good righteous deeds, that last are better with your Lord for rewards and better in respect of hope. *" (18: 45-46) And

﴿ اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الأَمْوَالِ وَالأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا وَفِي الآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلاَّ مَتَاعُ الْغُرُورِ ﴾ (الحديد ٢٠)

"Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) as the likeness of vegetation after rain, thereof the growth is pleasing to the tiller, afterwards it dries up and you see it turning yellow, then it becomes straw. But, in the Hereafter (there is) a severe torment (for the disbelievers and the evil-doers), and (there is) Forgiveness from Allah and (His) Good Pleasure (for the believers and good-doers). And the life of this world is only a deceiving enjoyment. *" (57: 20) And

﴿ زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللهُ عِنْدَهُ حُسْنُ الْمَآبِ ﴾ (آل عمران ١٤)

"Beautified for men is the love of things they covet, women, children, much gold and silver (wealth), branded

beautiful horses, cattle, and well-tilled land. This is the pleasure of the present world's life; but Allah has the excellent return (Paradise with flowing rivers) with Him. *" (3: 14) And

﴿ يَـا أَيُّهَـا النَّاسُ إِنَّ وَعْدَ اللهِ حَقٌّ فَلاَ تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلاَ يَغُرَّنَّكُمْ بِاللهِ الْغَرُورُ ﴾ (فاطر ٥)

"O mankind! Verily, the Promise of Allah is true. So let not this present life deceive you, and let not the chief deceiver (Satan) deceive you about Allah. *" (35: 5) And

﴿ أَلْهَـاكُمُ التَّكَاثُرُ (١) حَتَّى زُرْتُمُ الْمَقَابِرَ (٢) كَلاَّ سَوْفَ تَعْلَمُونَ (٣) ثُمَّ كَلاَّ سَوْفَ تَعْلَمُونَ (٤) كَلاَّ لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ (٥) ﴾ (التكاثر ١-٥)

"The mutual rivalry (for piling up of worldly things) diverts you * Until you visit the graves (when you die). * Nay! You shall come to know. * Again, Nay! You shall come to know. * Nay! If you knew with a sure knowledge (the end result of piling up wealth, you would not have occupied yourselves in worldly things). *" (102: 1-5) And

﴿ وَمَـا هَـذِهِ الْحَيَاةُ الدُّنْيَا إِلاَّ لَهْوٌ وَلَعِبٌ وَإِنَّ الدَّارَ الآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ ﴾ (العنكبوت ٦٤)

"And the life of this world is only amusement and play! Verily, the home of the Hereafter - that is the life indeed (i.e. the eternal life that will never end), if they but knew. *" (29: 64)

The Hadiths in this regard are too many to enumerate, thus, we choose just a few of them:

٢٢٢- حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ وَيُونُسَ عَنِ الزُّهْرِيِّ أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ أَخْبَرَهُ أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ أَخْبَرَهُ أَنَّ عَمْرَو بْنَ عَوْفٍ وَهُوَ حَلِيفُ بَنِي عَامِرِ بْنِ لُؤَيٍّ وَكَانَ شَهِدَ بَدْرًا مَعَ رَسُولِ اللَّهِ ﷺ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ فَقَدِمَ بِمَالٍ مِنَ الْبَحْرَيْنِ وَسَمِعَتِ الأَنْصَارُ بِقُدُومِ أَبِي عُبَيْدَةَ فَوَافَوْا صَلاَةَ الْفَجْرِ مَعَ رَسُولِ اللَّهِ ﷺ فَلَمَّا صَلَّى رَسُولُ اللَّهِ ﷺ انْصَرَفَ فَتَعَرَّضُوا لَهُ فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ حِينَ رَآهُمْ ثُمَّ قَالَ أَظُنُّكُمْ سَمِعْتُمْ أَنَّ أَبَا عُبَيْدَةَ قَدِمَ بِشَيْءٍ قَالُوا أَجَلْ يَا رَسُولَ اللَّهِ قَالَ فَأَبْشِرُوا وَأَمِّلُوا مَا يَسُرُّكُمْ فَوَاللَّهِ مَا الْفَقْرَ أَخْشَى عَلَيْكُمْ وَلَكِنِّي أَخْشَى أَنْ تُبْسَطَ الدُّنْيَا عَلَيْكُمْ كَمَا بُسِطَتْ عَلَى مَنْ قَبْلَكُمْ فَتَنَافَسُوهَا كَمَا تَنَافَسُوهَا فَتُهْلِكَكُمْ كَمَا أَهْلَكَتْهُمْ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ *

222. Narrated Amr ibn Awf, the freed slave of Bano Amer ibn Lo'ayy who participated in Badr battle: 'The Messenger of Allah ﷺ sent Abu-Obayda ibn Al–Jarra'a who returned with some money from Bahrain. Some people of Al-Ansar heard the news, so they attended the Dawn Prayer with the Messenger of Allah ﷺ. When the he ﷺ completed his prayer and wanted to leave, they met him, and when he ﷺ saw them he smiled and said: "I think you have been informed that Abu-Obayda has brought something?" They said: "Yes. Messenger of Allah!" He said: "So, have the good tidings and wait for what would please you. And by Allah, I do not fear poverty for you, but I fear lest luxury of life be given to you as it was given to those before you, and I fear lest you compete with one another as they had competed with one another. Hence it would destroy you as it had destroyed them."'

٢٢٣- حَدَّثَنَا عِمْرَانُ بْنُ مُوسَى الْقَزَّازُ الْبَصْرِيُّ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ حَدَّثَنَا عَلِيُّ بْنُ زَيْدِ ابْنِ جُدْعَانَ الْقُرَشِيُّ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ يَوْمًا صَلاةَ الْعَصْرِ بِنَهَارٍ ثُمَّ قَامَ خَطِيبًا فَلَمْ يَدَعْ شَيْئًا يَكُونُ إِلَى قِيَامِ السَّاعَةِ إِلا أَخْبَرَنَا بِهِ حَفِظَهُ مَنْ حَفِظَهُ وَنَسِيَهُ مَنْ نَسِيَهُ وَكَانَ فِيمَا قَالَ إِنَّ الدُّنْيَا حُلْوَةٌ خَضِرَةٌ وَإِنَّ اللَّهَ مُسْتَخْلِفُكُمْ فِيهَا فَنَاظِرٌ كَيْفَ تَعْمَلُونَ أَلا فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاءَ وَكَانَ فِيمَا قَالَ أَلا لا يَمْنَعَنَّ رَجُلا هَيْبَةُ النَّاسِ أَنْ يَقُولَ بِحَقٍّ إِذَا عَلِمَهُ قَالَ فَبَكَى أَبُو سَعِيدٍ فَقَالَ قَدْ وَاللَّهِ رَأَيْنَا أَشْيَاءَ فَهِبْنَا فَكَانَ فِيمَا قَالَ أَلا إِنَّهُ يُنْصَبُ لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ بِقَدْرِ غَدْرَتِهِ وَلا غَدْرَةَ أَعْظَمُ مِنْ غَدْرَةِ إِمَامِ عَامَّةٍ يُرْكَزُ لِوَاؤُهُ عِنْدَ اسْتِهِ فَكَانَ فِيمَا حَفِظْنَا يَوْمَئِذٍ أَلا إِنَّ بَنِي آدَمَ خُلِقُوا عَلَى طَبَقَاتٍ شَتَّى فَمِنْهُمْ مَنْ يُولَدُ مُؤْمِنًا وَيَحْيَا مُؤْمِنًا وَيَمُوتُ مُؤْمِنًا وَمِنْهُمْ مَنْ يُولَدُ كَافِرًا وَيَحْيَا كَافِرًا وَيَمُوتُ كَافِرًا وَمِنْهُمْ مَنْ يُولَدُ مُؤْمِنًا وَيَحْيَا مُؤْمِنًا وَيَمُوتُ كَافِرًا وَمِنْهُمْ مَنْ يُولَدُ كَافِرًا وَيَحْيَا كَافِرًا وَيَمُوتُ مُؤْمِنًا أَلا وَإِنَّ مِنْهُمْ الْبَطِيءَ الْغَضَبِ سَرِيعَ الْفَيْءِ وَمِنْهُمْ سَرِيعُ الْغَضَبِ سَرِيعُ الْفَيْءِ فَتِلْكَ بِتِلْكَ أَلا وَإِنَّ مِنْهُمْ سَرِيعَ الْغَضَبِ بَطِيءَ الْفَيْءِ أَلا وَخَيْرُهُمْ بَطِيءُ الْغَضَبِ سَرِيعُ الْفَيْءِ أَلا وَشَرُّهُمْ سَرِيعُ الْغَضَبِ بَطِيءُ الْفَيْءِ أَلا وَإِنَّ مِنْهُمْ حَسَنَ الْقَضَاءِ حَسَنَ الطَّلَبِ وَمِنْهُمْ سَيِّئُ الْقَضَاءِ حَسَنُ الطَّلَبِ وَمِنْهُمْ حَسَنُ الْقَضَاءِ سَيِّئُ الطَّلَبِ فَتِلْكَ بِتِلْكَ أَلا وَإِنَّ مِنْهُمْ السَّيِّئَ الْقَضَاءِ السَّيِّئَ الطَّلَبِ أَلا وَخَيْرُهُمُ الْحَسَنُ الْقَضَاءِ الْحَسَنُ الطَّلَبِ أَلا وَشَرُّهُمْ سَيِّئُ الْقَضَاءِ سَيِّئُ الطَّلَبِ أَلَا وَإِنَّ الْغَضَبَ جَمْرَةٌ فِي قَلْبِ ابْنِ آدَمَ أَمَا رَأَيْتُمْ إِلَى حُمْرَةِ عَيْنَيْهِ وَانْتِفَاخِ أَوْدَاجِهِ فَمَنْ أَحَسَّ بِشَيْءٍ مِنْ ذَلِكَ فَلْيَلْصَقْ بِالْأَرْضِ قَالَ وَجَعَلْنَا نَلْتَفِتُ إِلَى الشَّمْسِ هَلْ بَقِيَ مِنْهَا شَيْءٌ فَقَالَ رَسُولُ اللَّهِ ﷺ أَلا إِنَّهُ لَمْ يَبْقَ مِنَ الدُّنْيَا فِيمَا مَضَى مِنْهَا إِلا كَمَا بَقِيَ مِنْ يَوْمِكُمْ هَذَا فِيمَا مَضَى مِنْهُ

قَالَ أَبُو عِيسَى وَفِي الْبَاب عَنْ حُذَيْفَةَ وَأَبِي مَرْيَمَ وَأَبِي زَيْدِ بْنِ أَخْطَبَ وَالْمُغِيرَةِ بْنِ شُعْبَةَ وَذَكَرُوا أَنَّ النَّبِيَّ ﷺ حَدَّثَهُمْ بِمَا هُوَ كَائِنٌ إِلَى أَنْ تَقُومَ السَّاعَةُ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

223. Narrated Abu-Sa'eed Al-Khudri: '"The Messenger of Allah ﷺ led us in the afternoon Prayer (so early) then he addressed us. He never left anything (related to the religion) except that he informed us therewith. Some memorized it and other forgot it. Of the things he said was: "Behold, the worldly life is tender and sweet and Allah has made you vicegerents that He would see how you would act. So, ward off (the delights of) life and ward off women."'

Abu-Sa'eed said: 'Of what he said was: "Behold! Let no fearing people prevent one of you from saying the truth as long as he learns it."''' "The narrator said: 'Abu-Sa'eed wept and said: "How many times we feared to say the truth!' Abu-Sa'eed said: 'Of what he has said was: "Behold! A banner will be erected to every betrayer proportional to his betrayal. And there is no greater betrayal than that of a ruler who usurped authority from the common people (against the will of the authorized people), his banner of betrayal will be erected at his posterior.'

Abu-Sa'eed said: 'Of what we memorized was: "Behold! The sons of Adam were created with various characters. Some of them are born as believers, live as believers, and die as believers. Some of them are born as unbelievers, live as unbelievers, and die as unbelievers. Some of them are born as believers, live as believers, and die as unbelievers. Some of them are born as unbelievers, live as unbelievers, and die as believers. Behold! Among them are those who are slow to anger and calm down and those who get angry quickly and

calm down quickly and this one for one. Among them are those who those who get angry quickly and are slow to calm down. Behold! The best of them are those who are slow to anger and calm down quickly and the worst of them are those who get angry quickly and calm down slowly. Behold! Among them are those who give the rights of others leniently and claim their rights from others leniently and among them are those who give the rights of others harshly and claim their rights from others harshly and this is one for one. And behold! Among them are those who give the rights of others harshly and claim their rights from others harshly. The best among them are those give the rights of others leniently and claim their rights from others leniently and the worst of them are those who give the rights of others harshly and claim their rights from others harshly. And behold! Anger is a brand of fire in a man's heart. Have not you seen the redness of his cheeks and swelling of his jugular vein. Thus, he who felt something of this let him touch the earth (sit)."' Abu-Sa'eed said: 'The Messenger of Allah ﷺ directed us to look at the sun saying: "Is there any part of it that has not sunk?" Then the Messenger of Allah ﷺ said: "There is nothing that remains of this life save what has remained of this day of yours."'

٢٢٤- عَـــنِ عَـــبْدِ اللهِ بْـــنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قالَ: أَخَذَ رَسُولُ اللهِ ﷺ بِمَنْكِبِـــي فَقَالَ: (كُنْ في الدّنْيَا كَأَنّكَ غَرِيبٌ أَوْ عابِرُ سَبِيل). وكَانَ ابْنُ عُمَرَ يَقُولُ: إِذَا أَمْسَيْتَ فَلاَ تَنْتَظِرِ الصّبَاحَ، وَإِذَا أَصْبَحْتَ فَلاَ تَنْتَظِرِ المَسَاءَ، وَخُذْ مِنْ صِحّتِكَ لِمَرَضِكَ وَمِنْ حَيَاتِكَ لِمَوْتِكَ. رواه البخاري.

224. Narrated (Mujahid): 'Ibn Omar may Allah be pleased with them said: "Allah's Messenger ﷺ took hold of my shoulder and said: 'Be in this world as if you were a stranger or a traveler.' (The sub-narrator added): 'Ibn Omar

used to say: "If you survive until the evening do not expect to be alive in the morning, and if you survive until the morning do not expect to be alive in the evening, and take from your health for your sickness, and (take) from your life for your death."' (Bukhari)

٢٢٥- حَدَّثَـنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِـيهِ عَـنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ وَفِي الْبَاب عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

225. Narrated Abu-Huraira: 'The Messenger of Allah ﷺ said: "Life is the believer's prison and the unbeliever's paradise (pastime)."'

٢٢٦- حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ سُلَيْمَانَ عَنْ أَبِي حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لَوْ كَانَتِ الدُّنْيَا تَعْدِلُ عِنْدَ اللَّهِ جَنَاحَ بَعُوضَةٍ مَا سَـقَى كَافِرًا مِنْهَا شَرْبَةَ مَاءٍ وَفِي الْبَاب عَنْ أَبِي هُرَيْرَةَ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ *

226. Narrated Sahl ibn Sa'ad : 'The Messenger of Allah ﷺ said: "Had the worldly life equaled a mosquito's wing with Allah, He would not have given a sip of water to an unbeliever[12]."'

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[12] This Hadith shows the limit to which worldly life is disgraced. Had it had any value, Allah ﷻ would not have given the most trivial thing to the unbeliever because he is an enemy to Allah ﷻ and the enemy is not given anything. But this worldly life does not worth even a mosquito's wing in the sight of Allah ﷻ. Thus He protects his believing servant from it as one of us protects a diseased person from anything harmful. This is confirmed by the

٢٢٧- حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ سَعْدِ بْنِ زُرَارَةَ عَنِ ابْنِ كَعْبِ بْنِ مَالِكٍ الأَنْصَارِيِّ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَا ذِئْبَانِ جَائِعَانِ أُرْسِلا فِي غَنَمٍ بِأَفْسَدَ لَهَا مِنْ حِرْصِ الْمَرْءِ عَلَى الْمَالِ وَالشَّرَفِ لِدِينِهِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَيُرْوَى فِي هَذَا الْبَابِ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ وَلا يَصِحُّ إِسْنَادُهُ

227. Narrated Malek Al-Ansari: 'The Messenger of Allah ﷺ said: "Setting free two hungry foxes among a herd of sheep is not more spoiling to one's religion than his keenness on money to his religion."

Hadith that says:. "Most assuredly, Allah protects His believing servant from life as one of you protects his patient from water."

٥٥ ــ باب في فضل الجوع وخشونة العيش

Chapter: (55)

About the Superiority of an Austere Life

Allah ﷻ said:

﴿ فَخَلَفَ مِن بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسَوْفَ يَلْقَوْنَ غَيًّا (٥٩) إِلَّا مَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا(٦٠) ﴾ (مريم ٥٩-٦٠)

"Then, there has succeeded them a posterity who have given up the prayers and have followed their lusts. So they will be thrown in Hell. * Except those who repented and believed (in the Oneness of Allah and His Messenger Muhammad) and worked righteousness. Such will enter Paradise and they will not be wronged in aught. *" (19: 59--60) And

﴿ فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَا لَيْتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ (٧٩) وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيْلَكُمْ ثَوَابُ اللهِ خَيْرٌ لِمَنْ آمَنَ وَعَمِلَ صَالِحًا وَلَا يُلَقَّاهَا إِلَّا الصَّابِرُونَ (٨٠) ﴾ (القصص ٧٩-٨٠)

"So he (Qaroon) (Korah) went forth before his people in his pomp. Those who were desirous of the life of the world said: 'Ah, would that we had the like of what Qaroon (Korah) has been given? Verily! He is the owner of a great fortune.' * But those who had been given (religious) knowledge said: 'Woe to you! The Reward of Allah (in the Hereafter) is better for those who believe and do righteous good deeds, and thus,

none shall attain this except those who are patient (in following the truth).' *" (28: 79-80) And

﴿ ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ﴾ (التكاثر ٨)

"Then, on that Day, you shall be asked about the delight (you indulged in, in this world)! *" (102: 8) And

﴿ مَـــن كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَن نُّرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَّدْحُورًا ﴾ (الإسراء ١٨)

"Whoever wishes for the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell, he will burn therein disgraced and rejected (- far away from Allah's Mercy)… *" (17: 18)

٢٢٨- حديـــث عَائِشَـــةَ ، أَنَّهَـــا قَالَتْ لِعُرْوَةَ: ابْنَ أُخْتِي إِنْ كُنَّا لَنَنْظُرُ إِلَى الْهِلاَلِ ثُمَّ الْهِلاَلِ، ثَلاَثَةَ أَهِلَّةٍ فِي شَهْرَيْنِ، وَمَا أُوقِدَتْ فِي أَبْيَاتِ رَسُولِ اللهِ ﷺ نَـــارٌ (قَـــالَ عُرْوَةُ) فَقُلْتُ: يَا خَالَةُ مَا كَانَ يُعِيشُكُمْ قَالَتْ: الأَسْوَدَانِ: التَّمْرُ وَالْمَاءُ إِلاَّ أَنَّهُ قَدْ كَانَ لِرَسُولِ اللهِ ﷺ جِيرَانٌ مِنَ الأَنْصَارِ، كَانَتْ لَهُمْ مَنَائِحُ، وَكَانُوا يَمْنَحُونَ رَسُولَ اللهِ ﷺ مِنْ أَلْبَانِهِمْ فَيَسْقِينَا أخرجه البخاري.

As to the Hadith, below are some examples of them:

228. Narrated Orwa: 'A'isha said to me: "O my nephew! We used to see the crescent and then the crescent and then the crescent and in this way we saw three crescents in two months and no fire (for cooking) was to be made in the houses of Allah's Messenger ﷺ ".I said: "O my aunt! Then, what used to sustain you?" A'isha said: "The two black things (dried-dates and water). Our neighbors from Al-Ansar had

some Madina[1] and they used to present Allah's Messenger ﷺ some of their milk and he used to make us drink it."' (Bukhari)

٢٢٩- عَن أبى هريرة رَضِيَ اللهُ عَنْهُ: أَنَّهُ مَرَّ بِقَوْمٍ بَيْنَ أَيْدِيهِمْ شَاةٌ مَصْلِيَّةٌ، فَدَعَوْهُ، فَأَبى أَنْ يَأْكُلَ وقَالَ: خَرَجَ رَسُولُ اللهِ ﷺ مِنَ الدّنْيَا ولَمْ يَشْبَعْ مِنْ خُبْزِ الشّعيرِ. رواه البخاري.

229. Abu-Huraira ؓ narrated that he passed by a group of people who had a roasted ewe. They invited him [to join them] but he refused to eat and said: "Allah's Messenger ﷺ left this world without satisfying his hunger even with barley bread." (Bukhari)

٢٣٠- حَدَّثَنَا عُمَرُ بْنُ إِسْمَعِيلَ بْنِ مُجَالِدِ بْنِ سَعِيدٍ حَدَّثَنَا أَبِي عَنْ بَيَانٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ قَال سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ يَقُولُ إِنِّي لأَوَّلُ رَجُلٍ أَهْرَاقَ دَمًا فِي سَبِيلِ اللَّهِ وَإِنِّي لأَوَّلُ رَجُلٍ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ وَلَقَدْ رَأَيْتُنِي أَغْزُو فِي الْعِصَابَةِ مِنْ أَصْحَابِ مُحَمَّدٍ ﷺ مَا نَأْكُلُ إِلا وَرَقَ الشَّجَرِ وَالْحُبْلَةَ حَتَّى إِنَّ أَحَدَنَا لَيَضَعُ كَمَا تَضَعُ الشَّاةُ أَوِ الْبَعِيرُ وَأَصْبَحَتْ بَنُو أَسَدٍ يُعَزِّرُونِي فِي الدِّينِ لَقَدْ خِبْتُ إِذًا وَضَلَّ عَمَلِي قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ بَيَانٍ * الترمذى.

230. Narrated Qays ibn Hazem: 'I heard Sa'ad ibn Abu-Waqqas saying: "I am the first man to shed blood for Allah's sake and I am the first man to shoot an arrow for Allah's sake. And I would participate with a group of men of the companions of Muhammad ﷺ eating nothing but the tree

[1] Madina is a ewe or a camel that is given to someone by its owner so the former could drink its milk, while it remains as the property of the original owner.

leaves and acacia until one of us would excrete dung like the cattle. Then Bano Asad criticizes me regarding the religion. I have been disappointed and my deeds rendered futile (if their claim was true)[2].''' (At-Termizi)

٢٣١- حَدَّثَـنَا هَنَّادٌ حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ حَدَّثَنِي عُمَرُ بْنُ ذَرٍّ حَدَّثَنَا مُجَاهِدٌ عَنْ أَبِي هُرَيْرَةَ قَالَ كَانَ أَهْلُ الصُّفَّةِ أَضْيَافُ أَهْلِ الإِسْلامِ لا يَأْوُونَ عَلَى أَهْلٍ وَلا مَـالٍ وَاللَّهِ الَّذِي لا إِلَهَ إِلا هُوَ إِنْ كُنْتُ لأَعْتَمِدُ بِكَبِدِي عَلَى الأَرْضِ مِنَ الْجُـوعِ وَأَشُـدُّ الْحَجَرَ عَلَى بَطْنِي مِنَ الْجُوعِ وَلَقَدْ قَعَدْتُ يَوْمًا عَلَى طَرِيقِهِمِ الَّذِي يَخْرُجُونَ فِيهِ فَمَرَّ بِي أَبُو بَكْرٍ فَسَأَلْتُهُ عَنْ آيَةٍ مِنْ كِتَابِ اللَّهِ مَا أَسْأَلُهُ إِلا لِيُشْبِعَنِي فَمَرَّ وَلَمْ يَفْعَلْ ثُمَّ مَرَّ بِي عُمَرُ فَسَأَلْتُهُ عَنْ آيَةٍ مِنْ كِتَابِ اللَّهِ مَا أَسْأَلُهُ

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[2] Al Hafiz ibn Hajar said: "Bano Asad were among the people who apostatized after the death of the Messenger of Allah ﷺ. They followed Tolayha ibn Khowaylid Al Asadi, but Khalid ibn Al-Waleed fought them during the caliphate of Abu-Bakr ؓ and defeated them, and they reverted once again to Islam. Tolayhah reverted also and proved to be a good Muslim. Most of them inhabited Al Koofah. During the caliphate of Omar ؓ, they complained about Sa9'ad to Omar who subsequently deposed him, as they claimed that Sa'ad ؓ did not perform the prayer well. For this reason he said: 'I have been disappointed and my deeds rendered futile (if their claim was true).'"
Ibnul-Jawzi said: "If it was said: 'How could Sa'ad ؓ praise himself as a Muslim should not praise himself?' We say: 'He was entitled to do so in order to refute the false claim of Bano Asad, that he did not perform the prayer well. Thus, he was obliged to mention his excellence in this regard. It is well known that praising oneself is not forbidden, as long as it is free of exaggeration and it aims at showing the truth about something else, and mentioning Allah's favors to one. Joseph ؑ, the Prophet of Allah ﷻ praised himself as stated by the Noble Koran. Allah ﷻ says: "(Joseph) said: "Set me over the store-houses of the land. I will indeed guard them, as one that knows (their importance). *" (12: 55) Ali ibn Abu-Taleb ؓ said: 'Ask whatever you need to ask about Allah's Book.'"

إلا لِيُشْبِعَنِي فَمَرَّ وَلَمْ يَفْعَلْ ثُمَّ مَرَّ أَبُو الْقَاسِمِ ﷺ فَتَبَسَّمَ حِينَ رَآنِي وَقَالَ أَبَا هُرَيْرَةَ قُلْتُ لَبَّيْكَ يَا رَسُولَ اللَّهِ قَالَ الْحَقْ وَمَضَى فَاتَّبَعْتُهُ وَدَخَلَ مَنْزِلَهُ فَاسْتَأْذَنْتُ فَأَذِنَ لِي فَوَجَدَ قَدَحًا مِنْ لَبَنٍ فَقَالَ مِنْ أَيْنَ هَذَا اللَّبَنُ لَكُمْ قِيلَ أَهْدَاهُ لَنَا فُلانٌ فَقَالَ رَسُولُ اللَّهِ ﷺ أَبَا هُرَيْرَةَ قُلْتُ لَبَّيْكَ فَقَالَ الْحَقْ إِلَى أَهْلِ الصُّفَّةِ فَادْعُهُمْ وَهُمْ أَضْيَافُ الإِسْلامِ لا يَأْوُونَ عَلَى أَهْلٍ وَلا مَالٍ إِذَا أَتَتْهُ صَدَقَةٌ بَعَثَ بِهَا إِلَيْهِمْ وَلَمْ يَتَنَاوَلْ مِنْهَا شَيْئًا وَإِذَا أَتَتْهُ هَدِيَّةٌ أَرْسَلَ إِلَيْهِمْ فَأَصَابَ مِنْهَا وَأَشْرَكَهُمْ فِيهَا فَسَاءَنِي ذَلِكَ وَقُلْتُ مَا هَذَا الْقَدَحُ بَيْنَ أَهْلِ الصُّفَّةِ وَأَنَا رَسُولُهُ إِلَيْهِمْ فَسَيَأْمُرُنِي أَنْ أُدِيرَهُ عَلَيْهِمْ فَمَا عَسَى أَنْ يُصِيبَنِي مِنْهُ وَقَدْ كُنْتُ أَرْجُو أَنْ أُصِيبَ مِنْهُ مَا يُغْنِينِي وَلَمْ يَكُنْ بُدٌّ مِنْ طَاعَةِ اللَّهِ وَطَاعَةِ رَسُولِهِ فَأَتَيْتُهُمْ فَدَعَوْتُهُمْ فَلَمَّا دَخَلُوا عَلَيْهِ فَأَخَذُوا مَجَالِسَهُمْ فَقَالَ أَبَا هُرَيْرَةَ خُذِ الْقَدَحَ وَأَعْطِهِمْ فَأَخَذْتُ الْقَدَحَ فَجَعَلْتُ أُنَاوِلُهُ الرَّجُلَ فَيَشْرَبُ حَتَّى يَرْوَى ثُمَّ يَرُدُّهُ فَأُنَاوِلُهُ الآخَرَ حَتَّى انْتَهَيْتُ بِهِ إِلَى رَسُولِ اللَّهِ ﷺ وَقَدْ رَوِيَ الْقَوْمُ كُلُّهُمْ فَأَخَذَ رَسُولُ اللَّهِ ﷺ الْقَدَحَ فَوَضَعَهُ عَلَى يَدَيْهِ ثُمَّ رَفَعَ رَأْسَهُ فَتَبَسَّمَ فَقَالَ أَبَا هُرَيْرَةَ اشْرَبْ فَشَرِبْتُ ثُمَّ قَالَ اشْرَبْ فَلَمْ أَزَلْ أَشْرَبُ وَيَقُولُ اشْرَبْ حَتَّى قُلْتُ وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أَجِدُ لَهُ مَسْلَكًا فَأَخَذَ الْقَدَحَ فَحَمِدَ اللَّهَ وَسَمَّى ثُمَّ شَرِبَ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ * الترمذي.

231. Narrated Abu-Huraira: 'Ahl Al-Soffa (The people who used to live under the covered part of the mosque) were the guests of the Muslims: they had neither families nor property. By Allah besides Him there is no god, I would squeeze my belly to the ground out of hunger; and I would tie a stone on my belly out of hunger. One day I sat where they used to go through, Abu-Bakr passed by and I asked him about a verse of Allah's Book. I asked him hoping only to have some food, but he went out without offering me any.

Omar passed by and I asked him about a verse of Allah's Book. I asked him hoping only to have some food, but he went out without offering me any.

Then, Abul-Qasem (the nickname of the Prophet ﷺ) passed by. He smiled when he saw me and said: "Abu-Huraira!" I said: "Here I am Messenger of Allah." He said: "Follow me." He entered his house and I asked permission to enter and he gave me the permission. He found a cup of milk and asked about him that had brought it, and he was informed about him. The Messenger of Allah ﷺ said: "Abu-Huraira!" I said: "Here I am Messenger of Allah." He said: "Go to Ahl Al-Soffa and invite them. They are the guests of the Muslims with neither families nor properties." Whenever zakat was brought to the Messenger of Allah ﷺ he used to send of it to them without touching it; but if it was a present, he would eat some of it and send something of it to them. I became embarrassed because I knew that a cup of milk would do nothing for them, And I knew that the Messenger of Allah ﷺ would order me to pass it round to all of them and I hoped to have some of it. However, there was no escape but to obey Allah ﷻ and to obey His Messenger ﷺ, so I invited them and they came in. The Messenger of Allah ﷺ said: "O Abu-Huraira! Take the cup and pass it around. I took the cup and started to give it to each one of them. They would drink until they had quenched their thirst and then return it back [to me] and so on until I reached the Messenger of Allah ﷺ, after all the people had quenched their thirst. The Messenger of Allah ﷺ took the cup, put it on his hand, smiled, and said: "Abu-Huraira! Drink!" I drank. Then he said: "Drink!" and I drank. I kept on doing this and the Messenger of Allah ﷺ kept on ordering me to drink until I said: "By Him Who sent you with the truth I have no more room." He took the cup, praised Allah ﷻ, recited Al-Tasmiya, and drank." (At-Termizi)

٢٣٢- حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ زُرَارَةَ بْنِ أَوْفَى عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ خَيْرُ أُمَّتِي الْقَرْنُ الَّذِي بُعِثْتُ فِيهِمْ ثُمَّ الَّذِينَ يَلُونَهُمْ قَالَ وَلا أَعْلَمُ ذَكَرَ الثَّالِثَ أَمْ لا ثُمَّ يَنْشَأُ أَقْوَامٌ يَشْهَدُونَ وَلا يُسْتَشْهَدُونَ وَيَخُونُونَ وَلا يُؤْتَمَنُونَ وَيَفْشُو فِيهِمُ السِّمَنُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ * الترمذي.

232. Narrated Imran ibn Hosayn: 'The Messenger of Allah ﷺ said: "The best of my followers are those among whom I was sent, then those who follow them."' The narrator said: "I do not know whether he, the Messenger of Allah ﷺ mentioned a third (generation) or not." Then the Messenger of Allah ﷺ said: "Then there will come some people who give witness [say the shahada] without being asked to give it. They will betray, prove dishonest, and spend lavishly on food and drink." (At-Termizi)

٢٣٣- حَدَّثَنَا عَمْرُو بْنُ مَالِكٍ وَمَحْمُودُ بْنُ خِدَاشٍ الْبَغْدَادِيُّ قَالا حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي شُمَيْلَةَ الأَنْصَارِيُّ عَنْ سَلَمَةَ بْنِ عُبَيْدِ اللَّهِ بْنِ مِحْصَنٍ الْخَطْمِيِّ عَنْ أَبِيهِ وَكَانَتْ لَهُ صُحْبَةٌ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ أَصْبَحَ مِنْكُمْ آمِنًا فِي سِرْبِهِ مُعَافًى فِي جَسَدِهِ عِنْدَهُ قُوتُ يَوْمِهِ فَكَأَنَّمَا حِيزَتْ لَهُ الدُّنْيَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لا نَعْرِفُهُ إِلا مِنْ حَدِيثِ مَرْوَانَ بْنِ مُعَاوِيَةَ وَحِيزَتْ جُمِعَتْ حَدَّثَنَا بِذَلِكَ مُحَمَّدُ بْنُ إِسْمَعِيلَ حَدَّثَنَا الْحُمَيْدِيُّ حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ نَحْوَهُ وَفِي الْبَاب عَنْ أَبِي الدَّرْدَاءِ * الترمذي.

233. Narrated Abdullah ibn Mihsan: 'The Messenger of Allah ﷺ said: "He who spends the night safely among his family, his body free of ailments, and having sustenance for his present day has possessed the whole world." (At-Termizi)

٥٦ ـ باب في القناعة والعفاف والاقتصاد

Chapter: (56)

About Contentment with Small Things and Spending Moderately

Allah ﷻ said:

﴿ وَمَا مِن دَابَّةٍ فِي الأَرْضِ إِلاَّ عَلَى اللهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ ﴾ (هود ٦)

"And no moving (living) creature is there on earth but its provision is due from Allah. And He knows its dwelling place and its deposit (in the uterus, grave). All is in a Clear Book (Al-Lawh Al-Mahfouz - the Book of Decrees that is with Allahﷻ). * (11: 6) And

﴿ لِلْفُقَرَاءِ الَّذِينَ أُحصِرُوا فِي سَبِيلِ اللهِ لاَ يَسْتَطِيعُونَ ضَرْبًا فِي الأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُم بِسِيمَاهُمْ لاَ يَسْأَلُونَ النَّاسَ إِلْحَافًا وَمَا تُنفِقُوا مِنْ خَيْرٍ فَإِنَّ اللهَ بِهِ عَلِيمٌ ﴾ (البقرة ٢٧٣)

"(Charity is) for the poor, who in Allah's Cause are restricted (from travel), and cannot move about in the land (for trade or work). The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark, they do not beg of people at all. And whatever you spend in good, surely Allah knows it well. *" (2: 273) And

﴿ وَالَّذِينَ إِذَا أَنفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ﴾(الفرقان ٦٧)

"And those who, when they spend, they are neither extravagant nor niggardly, but hold a medium (way) between those (extremes). *" (25: 67) And

﴿ وَمَـا خَلَقْـتُ الْجِنَّ وَالإِنْسَ إِلاَّ لِيَعْبُدُونِ (٥٦) مَا أُرِيدُ مِنْهُم مِّن رِّزْقٍ وَمَا أُرِيدُ أَن يُطْعِمُونِ(٥٧) ﴾ (الذاريات ٥٦-٥٧)

"And I (Allah) created not the jinn and mankind except that they should worship Me (Alone). * I seek not any provision from them (i.e. provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures). *" (51: 56-57)

Besides, most of the Hadiths from the previous chapter , the following Hadiths will also serve in highlighting this topic. So, let us go through them.

٢٣٤- حديث أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: لَيْسَ الْغِنَى عَنْ كَثْرَةِ الْعَرَضِ وَلَكِنَّ الْغِنَى غِنَى النَّفْسِ * أخرجه البخاري.

234. Narrated Abu-Huraira ﷺ: 'The Prophet ﷺ said: "Being rich does not mean having a great deal of property, but richness is self-contentment."' (Bukhari)

٢٣٥- عَنْ حَكِيم بْن حِزَام ﷺ قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي، ثُمَّ قَالَ: (يَا حَكِيمُ، إِنَّ هذَا الْمَالَ خَضِرَةٌ حُلْوَةٌ، فَمَنْ أَخَذَهُ بِسَخَاوَةِ نَفْسٍ بُورِكَ لَهُ فِيهِ، وَمَنْ أَخَذَهُ بِإِشْرَافِ نَفْسٍ لَمْ يُبَارَكْ لَهُ فِـيهِ، وكَـانَ كَالَّذِي يَأْكُلُ وَلاَ يَشْبَعُ، والْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى). قَالَ حَكِـيمٌ: فَقُلْتُ: يَا رَسُولَ اللهِ، وَالَّذِي بَعَثَكَ بِالْحَقِّ، لاَ أَرْزَأُ أَحَدًا بَعْدَكَ شَيْئًا، حَـتَّى أُفَـارِقَ الدُّنْيَا. فَكَانَ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ يَدْعُو حَكِيمًا إِلَى الْعَطَاءِ فَـيَأْبَى أَنْ يَقْبَلَهُ مِنْهُ، ثُمَّ إِنَّ عُمَرَ رَضِيَ اللهُ عَنْهُ دَعَاهُ لِيُعْطِيَهُ فَأَبَى أَنْ يَقْبَلَ مِـنْهُ شَـيْئًا، فَقَـالَ عُمَرُ: إِنِّي أُشْهِدُكُمْ يَا مَعْشَرَ الْمُسْلِمِينَ عَلَى حَكِيمٍ، أَنِّي

أعـــرِضُ عليْهِ حقَّهُ مِنْ هذَا الْفَيْءِ، فَيَأْبى أنْ يَأْخُذَهُ. فَلَمْ يَرْزَأْ حَكِيمٌ أحَدًا مِنَ النَّاسِ بَعْدَ رَسُولِ اللهِ ﷺ حَتَّى تُوُفِّيَ. رواه البخاري.

235. Narrated Hakeem ibn Hezam ﷺ: 'Once, I asked Allah's Messenger ﷺ for something and he gave (it to me); again I asked and he gave (it to me); again I asked him and he gave (it to me). Then he said: "O Hakeem! This property is like a sweet fresh fruit; whoever takes it without greediness, it will be blessed for him, and whoever takes it with greediness, it will be blessed for him. Such person is like a person who eats but is never satisfied. And the upper (giving) hand is better than the lower (receiving) hand."' Hakeem added: 'I said to Allah's Messenger ﷺ: "By Him (Allah ﷻ) Who sent you with the Truth, I shall never accept anything from anybody after you, until I leave this world." Then Abu-Bakr ﷺ, during his caliphate called Hakeem to give him his share from Al-Fay'[3] (like the other companions of the Prophet ﷺ), he once again refused to accept anything. Then Omar ﷺ did the same during his caliphate and Hakeem refused. At that, Omar ﷺ said: "O Muslims! I would like you to witness that I offered Hakeem his share from this booty and he refused to take it."' So Hakeem never took anything from anybody after the Prophet ﷺ until he died. (Bukhari)

٢٣٦- عَنْ عَمْرِو بْنِ تَغْلِبَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ أُتِيَ بِمَالٍ، أوْ بِسَـــبْيٍ، فَقَسَـــمَهُ، فَأَعْطَى رِجالاً وَتَرَكَ رِجالاً، فَبَلَغَهُ أنَّ الَّذِينَ تَرَكَ عَتَبُوا، فَحَمِـــدَ اللهَ ثُمَّ أَثْنَى عَلَيْهِ، ثُمَّ قَالَ: (أمَّا بَعْدُ، فَوَاللهِ إنِّي لأُعْطِي الرَّجُلَ وَأَدَعُ الرَّجُلَ، وَالَّذِي أدَعُ أحَبُّ إلَيَّ مِنَ الَّذِي أُعْطِي، ولَكِنْ أُعْطِي أقْوَامًا لِمَا أرَى

[3] Al Fay' differs from war booty in that Al Fay' is any revenue added to the common treasury unrelated to fighting; an example of this is the property left by an heirless person on his death.

فـــي قُلُوبِهِمْ مِنَ الجَزَعِ وَالْهَلَعِ، وَأَكِلُ أَقْوامًا إِلَى ما جَعَلَ اللهُ في قُلُوبِهِمْ مِنَ الْغِـــنَى وَالْخَيْرِ، فِيهِمْ عَمْرُو ابْنُ تَغْلِبَ). فَوَاللهِ ما أُحِبُّ أَنَّ لِي بِكَلِمَةِ رَسُولِ اللهِ ﷺ حُمْرَ النَّعَمِ. رواه البخاري.

236. Narrated Amr ibn Taghlib: 'Some Fay' was brought to Allah's Messenger ﷺ and he distributed it, and he gave to some men and ignored the others. Later he received news that he was being criticized by those whom he had ignored. So he glorified and praised Allah and said: "Amma Ba'ad (To proceed). By Allah, I may give to one man and not another, although the one whom I ignore is nearer to me than the one to whom I give. But I give to some people as I feel that they have no patience and no contentment in their hearts and I leave those who are patient and self-contented with the goodness and richness that Allah has put into their hearts, and Amr ibn Taghlib is one of them." Amr ibn Taghlib added: "By Allah! Those words of Allah's Messenger ﷺ were dearer to me than the best red camels." (Bukhari)

٢٣٧- عَـــنْ حَكِيمِ بْنِ حِزَامٍ رَضِيَ اللهُ عَنْهُ، عن النَّبِيِّ ﷺ قَالَ: (الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى، وَابْدَأْ بِمَنْ تَعُولُ، وَخَيْرُ الصَّدَقَةِ عَنْ ظَهْرِ غِنًى، وَمَنْ يَسْتَعِفَّ يُعِفَّهُ اللهُ وَمَنْ يَسْتَغْنِ يُغْنِهِ اللهُ). رواه البخاري.

237. Narrated Hakeem ibn Hezam: 'The Prophet ﷺ said :"The upper hand is better than the lower hand (i.e. he who gives in charity is better than him who takes it). One should start giving first to his dependents. And the best object of charity is what a wealthy person gives (from the money that is left after his expenses). And whoever abstains from asking others for some financial help, Allah will give him and save him from asking others, and whosoever is satisfied with what

Allah has given him, Allah will make him self-sufficient.'" (Bukhari)

٢٣٨- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ بَشِيرٍ أَبِي إِسْمَعِيلَ عَنْ سَيَّارٍ عَنْ طَارِقِ بْنِ شِهَابٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ نَزَلَتْ بِهِ فَاقَةٌ فَأَنْزَلَهَا بِالنَّاسِ لَمْ تُسَدَّ فَاقَتُهُ وَمَنْ نَزَلَتْ بِهِ فَاقَةٌ فَأَنْزَلَهَا بِاللَّهِ فَيُوشِكُ اللَّهُ لَهُ بِرِزْقٍ عَاجِلٍ أَوْ آجِلٍ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ *

238. Narrated Abdullah ibn Mas'oud: 'The Messenger of Allah ﷺ said: "He that fell in debt then relied on other people to settle it, his debt would not be settled. And he that fell in debt and relied on Allah ﷻ to settle it, Allah ﷻ would provide him with urgently needed or deferred sustenance." (At-Termizi)

٢٣٩- حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ حَدَّثَنَا سُفْيَانُ بْنُ سَعِيدٍ ح وحَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا سُفْيَانُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ عَنْ رَيْحَانَ بْنِ يَزِيدَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ لا تَحِلُّ الصَّدَقَةُ لِغَنِيٍّ وَلا لِذِي مِرَّةٍ سَوِيٍّ قَالَ وَفِي الْبَاب عَنْ أَبِي هُرَيْرَةَ وَحُبْشِيِّ بْنِ جُنَادَةَ وَقَبِيصَةَ بْنِ مُخَارِقٍ قَالَ أَبو عِيسَى حَدِيثُ عَبْدِ اللَّهِ بْنِ عَمْرٍو حَدِيثٌ حَسَنٌ وَقَدْ رَوَى شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ هَذَا الْحَدِيثَ بِهَذَا الإِسْنَادِ وَلَمْ يَرْفَعْهُ وَقَدْ رُوِيَ فِي غَيْرِ هَذَا الْحَدِيث عَنِ النَّبِيِّ ﷺ لا تَحِلُّ الْمَسْأَلَةُ لِغَنِيٍّ وَلا لِذِي مِرَّةٍ سَوِيٍّ وَإِذَا كَانَ الرَّجُلُ قَوِيًّا مُحْتَاجًا وَلَمْ يَكُنْ عِنْدَهُ شَيْءٌ فَتُصُدِّقَ عَلَيْهِ أَجْزَأَ عَنِ الْمُتَصَدِّقِ عِنْدَ أَهْلِ الْعِلْمِ وَوَجْهُ هَذَا الْحَدِيث عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ عَلَى الْمَسْأَلَةِ *

239. Narrated Abdullah ibn Amr: 'The Prophet ﷺ said: "Zakat is unlawful to a rich man and one capable (of earning his living)."

Abu-Issa said: 'It was narrated in another version that: "The Prophet ﷺ said: "Zakat is unlawful to a rich man and one capable (of earning his living). However, if the man was strong, but he possessed nothing and Zakat was given to him without him asking for it, the one giving it will be rewarded."

٢٤٠- عَنْ أَبِي هُرَيْرَةَ ﷺقَالَ: قَالَ النَّبِيَّ ﷺ: (لَيْسَ الْمِسْكِينُ الَّذِي تَرُدُّهُ التَّمْرَةُ وَالتَّمْرَتَانِ، وَلاَ اللُّقْمَةُ وَلاَ اللُّقْمَتَانِ، إِنَّمَا الْمِسْكِينُ الَّذِي يَتَعَفَّفُ. وَاقْرَؤُوا إِنْ شِئْتُمْ). يَعْنِي قَوْلَهُ: ﴿ لِلْفُقَرَاءِ الَّذِينَ أُحصِرُوا فِي سَبِيلِ اللهِ لاَ يَسْتَطِيعُونَ ضَرْبًا فِي الأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُم بِسِيمَاهُمْ لاَ يَسْأَلُونَ النَّاسَ إِلْحَافًا وَمَا تُنفِقُوا مِنْ خَيْرٍ فَإِنَّ اللهَ بِهِ عَلِيمٌ ﴾
(البقرة ٢٧٣)

240. Narrated Abu-Huraira ﷺ: 'The Prophet ﷺ said: "A poor person is not the one for whom a date or two or a morsel or two (of food) is sufficient for him, but a poor person is he who does not (beg or) ask the people (for something) or show his poverty at all. Recite if you wish, (Allah's Statement): "(Charity is) for the poor, who in Allah's Cause are restricted (from travel), and cannot move about in the land (for trade or work). The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark, they do not beg of people at all. And whatever you spend in good, surely Allah knows it well. *" (2: 273)

٥٧ ــ باب فى الأكل من عمل يده

Chapter: (57)

About Earning one's Livelihood Lawfully

Allah ﷻ said:

﴿ فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللهِ وَاذْكُرُوا اللهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ﴾ (الجمعة ١٠)

"Then, when the (Friday's) prayer is ended, you may disperse through the land, and seek the bounty of Allah (by working, etc.); and remember Allah much, that you may be successful, *" (62: 10)

٢٤١- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: (وَالَّذِي نَفْسِي بِيَدِهِ، لأَنْ يَأْخُذَ أَحَدُكُمْ حَبْلَهُ، فَيَحْتَطِبَ عَلَى ظَهْرِهِ، خَيْرٌ لَهُ مِنْ أَنْ يَأْتِيَ رَجُلًا فَيَسْأَلَهُ، أَعْطَاهُ أَوْ مَنَعَهُ). رواه البخاري.

From the sayings of the Messenger of Allah ﷺ:

241. Narrated Abu-Huraira ؓ: 'Allah's Messenger ﷺ said: "By Him in Whose Hand my life is, it is better for anyone of you to take a rope and go and cut wood then carry it on his back, to then to sell it (as a means of earning his living) rather than to ask a person for something and that person may or may not give it to him ."' (Bukhari)

٢٤٢- عَنِ المِقْدَامِ رَضِيَ اللهُ عَنْهُ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: (مَا أَكَلَ أَحَدٌ طَعَامًا قَطُّ، خَيْرًا مِنْ أَنْ يَأْكُلَ مِنْ عَمَلِ يَدِهِ، وَإِنَّ نَبِيَّ اللهِ دَاوُدَ عَلَيْهِ السَّلَامُ كَانَ يَأْكُلُ مِنْ عَمَلِ يَدِهِ). رواه البخاري.

242. Narrated Al-Miqdam ﷺ: 'The Prophet ﷺ said: "Nobody has ever eaten a better meal than what one earns by working with one's own hands. The Prophet of Allah David ﷺ used to eat from the revenue of his craft." (Bukhari)

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٥٨ ــ باب فى الكرم والجود والإنفاق ثقة بالله ﷻ

Chapter (58)

About Giving Generously out of Reliance on Allah ﷻ

Allah ﷻ said:

﴿ قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ وَمَا أَنفَقْتُم مِّن شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ ﴾ (سبأ ٣٩)

"Say: "Truly, my Lord enlarges the provision for whom He wills of His servants, and (also) restricts (it) for him, and whatsoever you spend of anything (in Allah's Cause), He will replace it. And He is the Best of providers." (34: 39) And

﴿ لِلْفُقَرَاءِ الَّذِينَ أُحصِرُوا فِي سَبِيلِ اللهِ لاَ يَسْتَطِيعُونَ ضَرْبًا فِي الأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُم بِسِيمَاهُمْ لاَ يَسْأَلُونَ النَّاسَ إِلْحَافًا وَمَا تُنفِقُوا مِنْ خَيْرٍ فَإِنَّ اللهَ بِهِ عَلِيمٌ ﴾ (البقرة ٢٧٣)

"(Charity is) for the poor, who in Allah's Cause are restricted (from travel), and cannot move about in the land (for trade or work). The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark, they do not beg of people at all. And whatever you spend in good, surely Allah knows it well. *" (2: 273)

٢٤٣- عَـن ابْنِ مَسْعُودٍ ﷺ قالَ: قالَ النّبيّ ﷺ: (أيّكُمْ مالُ وَارِثِه أحَبّ إلَيْهِ مِنْ مالِه). قالُوا: يَا رَسُولَ الله، ما مِنّا أحَدٌ إلاّ مالُهُ أحَبّ إلَيْهِ، قالَ: (فإنّ مالَهُ ما قدّمَ، وَمالُ وَارِثِهِ ما أخّرَ). رواه البخاري.

From the sayings of the Messenger of Allah ﷺ:

243. Narrated Abdullah ibn Mas'oud ؓ: 'The Prophet ﷺ said: "Who among you considers the wealth of his heirs dearer to him than his own wealth?" They replied: "O Allah's Messenger! There is none among us but loves his wealth more." The Prophet ﷺ said: "So his wealth is whatever he spends (in Allah's Cause) during his life (on good deeds) while the wealth of his heirs is whatever he leaves after his death."' (Bukhari)

٢٤٤- حديـث أبِي هُرَيْرَةَ رضي الله عنه، أنّ النّبِيّ ﷺ، قَالَ: مَا مِنْ يَوْمٍ يُصْـبِحُ الْعِبَادُ فِيهِ إلاّ مَلَكَانِ يَنْزِلانِ، فَيَقُولُ أحَدُهُمَا: اللّهُمّ أعْطِ مُنْفِقًا خَلَفًا[1] وَيَقُولُ الآخَرُ: اللّهُمّ أعْطِ مُمْسِكًا تَلَفًا أخرجه البخاري.

244. Narrated Abu-Huraira ؓ: 'The Prophet ﷺ said: "Every day two angels come down from Heaven and one of them prays: "O Allah! Compensate every person who spends in Your Cause." The other (angel) prays: "O Allah! Spoil the properties of every miser."' (Bukhari)

٢٤٥- عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا: أنّ رَجُلًا سَألَ رَسُولَ اللهِ ﷺ : أيّ الإسْلاَمِ خَيْرٌ قَالَ: (تُطْعِمُ الطّعَامَ، وَتَقْرَأُ السّلامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ). رواه البخاري.

245. Narrated Abdullah ibn Amr may Allah be pleased with them 'A man asked the Prophet ﷺ: "Whose Islam is good or what sort of deeds (or what qualities) of Islam are the best?" The Prophet said: "To feed (others) and to greet those

whom you know and those whom you do not know.''' (Bukhari)

٢٤٦- عَـنْ عَـبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قالَ: قالَ رَسُولُ اللهِ ﷺ: (أَرْبَعُـونَ خَصْـلَةً، أَعْلاَهُنَّ مَنِيحَةُ الْعَنْزِ، ما مِنْ عامِلٍ يَعْمَلُ بِخَصْلَةٍ مِنْهَا: رَجاءَ ثَوَابِها، وَتَصْدِيقَ مَوْعُودِهَا، إِلاَّ أَدْخَلَهُ اللهُ بِهَا الجَنَّةَ). رواه البخاري.

246. Narrated Abdullah ibn Amr, may Allah be pleased with them : 'Allah's Messenger ﷺ said: "There are forty good qualities (virtuous deeds) and the best of them is the Madina of a nanny goat, and anyone who does one of these virtuous deeds hoping for Allah's Reward, with firm confidence that he will get it, then Allah will make him enter Paradise because of it."' (Bukhari)

٢٤٧- حَدَّثَـنَا مُحَمَّدُ بْنُ إِسْمَعِيلَ حَدَّثَنَا أَبُو نُعَيْمٍ حَدَّثَنَا عُبَادَةُ بْنُ مُسْلِمٍ حَدَّثَنَا يُونُـسُ بْـنُ خَبَّابٍ عَنْ سَعِيدٍ الطَّائِيِّ أَبِي الْبَخْتَرِيِّ أَنَّهُ قَالَ حَدَّثَنِي أَبُو كَبْشَةَ الأَنْمَـارِيُّ أَنَّـهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ ثَلاثَةٌ أُقْسِمُ عَلَيْهِنَّ وَأُحَدِّثُكُمْ حَدِيثًا فَاحْفَظُوهُ قَالَ مَا نَقَصَ مَالُ عَبْدٍ مِنْ صَدَقَةٍ وَلا ظُلِمَ عَبْدٌ مَظْلَمَةً فَصَبَرَ عَلَيْهَا إِلا زَادَهُ اللَّهُ عِزًّا ولا فَتَحَ عَبْدٌ بَابَ مَسْأَلَةٍ إِلا فَتَحَ اللَّهُ عَلَيْهِ بَابَ فَقْرٍ أَوْ كَلِمَةً نَحْوَهَا وَأُحَدِّثُكُمْ حَدِيثًا فَاحْفَظُوهُ قَالَ إِنَّمَا الدُّنْيَا لأَرْبَعَةِ نَفَرٍ عَبْدٍ رَزَقَهُ اللَّهُ مَالا وَعِلْمًـا فَهُوَ يَتَّقِي فِيهِ رَبَّهُ وَيَصِلُ فِيهِ رَحِمَهُ وَيَعْلَمُ لِلَّهِ فِيهِ حَقًّا فَهَذَا بِأَفْضَلِ الْمَـنَازِلِ وَعَبْدٍ رَزَقَهُ اللَّهُ عِلْمًا وَلَمْ يَرْزُقْهُ مَالا فَهُوَ صَادِقُ النِّيَّةِ يَقُولُ لَوْ أَنَّ لِي مَالا لَعَمِلْتُ بِعَمَلِ فُلانٍ فَهُوَ بِنِيَّتِهِ فَأَجْرُهُمَا سَوَاءٌ وَعَبْدٍ رَزَقَهُ اللَّهُ مَالا وَلَمْ يَـرْزُقْهُ عِلْمًـا فَهُوَ يَخْبِطُ فِي مَالِهِ بِغَيْرِ عِلْمٍ لا يَتَّقِي فِيهِ رَبَّهُ وَلا يَصِلُ فِيهِ رَحِمَهُ وَلا يَعْلَمُ لِلَّهِ فِيهِ حَقًّا فَهَذَا بِأَخْبَثِ الْمَنَازِلِ وَعَبْدٍ لَمْ يَرْزُقْهُ اللَّهُ مَالا وَلا

عِلْمًا فَهُوَ يَقُولُ لَوْ أَنَّ لِي مَالا لَعَمِلْتُ فِيهِ بِعَمَلِ فلانٍ فَهُوَ بِنِيَّتِهِ فَوِزْرُهُمَا سَوَاءٌ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

247. Narrated Sa'eed Al-Ta'e: 'Abu-Kabsha Al-Anmari told me that he heard the Messenger of Allah ﷺ saying: "I swear that the following three things are true. Giving in charity does not reduce property, Allah increases the dignity of him who bears patiently when oppressed, and there is no servant who asks (begs) people while having what suffices him, except that Allah ﷻ opens a gate to poverty before him (the narrator said that the Messenger of Allah ﷺ said some words to this effect). And I tell you a Hadith that you should memorize. Life is for four people: a servant to whom Allah ﷻ has given wealth and knowledge. He fears his Lord concerning them, treats his relatives kindly through them, knowing that Allah ﷻ has rights in them. Such a person occupies the highest rank. A servant whom Allah ﷻ has not given wealth, but He has given knowledge, and he has a sincere intention. He says: 'If Allah ﷻ had given me wealth, I would behave in the same way, the former behaves.' He is rewarded in accordance with his intention. Hence the reward of both of them is equal. A servant whom Allah ﷻ has given wealth, but He has not given knowledge, who spends of his wealth wastefully and lavishly, does not fear Allah, does not treat his relatives kindly, and he does not know that Allah ﷻ has rights in that wealth. This one occupies the lowest rank. And a servant whom Allah ﷻ has not given either wealth or knowledge, and he says: 'Had I been given wealth, I would have behaved in the same way as him (the latter).' Both of them are equal in sin."'

٢٤٨- حَدَّثَــنَا أَبُــو الْخَطَّابِ زِيَادُ بْنُ يَحْيَى الْبَصْرِيُّ حَدَّثَنَا حَاتِمُ بْنُ وَرْدَانَ حَدَّثَنَا أَيُّوبُ عَنِ ابْنِ أَبِي مُلَيْكَةَ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ: قُلْتُ يَا رَسُولَ اللَّــهِ إِنَّــهُ لَيْسَ لِي مِنْ بَيْتِي إِلا مَا أَدْخَلَ عَلَيَّ الزُّبَيْرُ أَفَأُعْطِي قَالَ نَعَمْ وَلا تُوكِــي فَيُوكَى عَلَيْكِ يَقُولُ لا تُحْصِي فَيُحْصَى عَلَيْكِ وَفِي الْبَاب عَنْ عَائِشَةَ وَأَبِــي هُرَيْــرَةَ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَرَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ بِهَذَا الإِسْنَادِ عَنِ ابْنِ أَبِي مُلَيْكَةَ عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِي اللَّه عَنْهمَا وَرَوَى غَيْرُ وَاحِدٍ هَذَا عَنْ أَيُّوبَ وَلَمْ يَذْكُرُوا فِيهِ عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ *

248. Narrated Asma'a bint Abu-Bakr: ‘I said: ”O Messenger of Allah! I have nothing except what Al-Zobayer (her husband) gains. Am I permitted to give (in charity)?” He said: “Yes. And do not withhold lest it would be withheld from you.” The narrator explained the words: “And do not withhold lest it would be withheld from you,” as meaning do not think that what you give in charity decreases your possessions.

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٥٩ ـ باب فى النهى عن البخل والشح

Chapter (59)

About the Forbiddance of Miserliness and Greediness

[Imam Al-Ghazali elaborated on this subject in his book entitled: ‘Ihya'a Ulum Al-Din (Revival of the Religious Sciences)’

Below is a quotation from this work hoping that it will benefit the reader on this topic.

The Seventh Article: Miserliness

We have seen that miserliness is one of the diseases that makes mixing with [some] people and cooperating with them impossible. Have not you realized that if everyone withholds his time and wealth from other people, would be there any cooperation, kindness, sacrifice, tenderness, or love? How is an imploring person to be rescued? How is a distressed person to be released from his distress? What would the mutual relationships among brothers and neighbors be?

Then if goodness has dried up and miserliness has prevailed, who is there that can proceed to do beneficial projects?

If we suppose that miserliness has prevailed, how could a state be established? How many people would die out of hunger and thirst? Who would look after the old men? Who would support the disabled ones? Who would sustain the helpless children? When meanness prevails, women will hesitate to do motherly' duties and men will neglect their marital duties.

Imagine then, how human life would be! Whenever man overcomes his meanness, a beneficial activity comes to existence. The more beneficence there is, the larger beneficial projects are. For this reason, both the Book of Allah ﷻ and Sunna of the Prophet ﷺ urged people to spend in the cause of Allah ﷻ sincerely. The Noble Koran connects spending and purifying the soul in many verses. Allah ﷻ says:

﴿ الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى ﴾ (الليل ١٨)

"Those who spend of their wealth for increase in self-purification. *" (92: 18) And

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ وَمَن يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْلاَ فَضْلُ اللهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنكُم مِّنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللهَ يُزَكِّي مَن يَشَاءُ وَاللهُ سَمِيعٌ عَلِيمٌ ﴾ (النور ٢١)

"...And were it not for the grace and mercy of Allah on you, not one of you would ever have been pure, but Allah purifies whom He pleases...*" (24: 21)

The previous verse was a preamble to a verse talking about spending in the way of Allah ﷻ. It says:

﴿ وَلاَ يَأْتَلِ أُولُو الْفَضْلِ مِنكُمْ وَالسَّعَةِ أَن يُؤْتُوا أُولِي الْقُرْبَى وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلاَ تُحِبُّونَ أَن يَغْفِرَ اللهُ لَكُمْ وَاللهُ غَفُورٌ رَّحِيمٌ ﴾ (النور ٢٢)

"Let not those among you who are blessed with graces and wealth swear against helping their kinsmen, those in want, and those who have left their homes in Allah's cause. Let them forgive and overlook. Do you not wish that Allah should forgive you? For Allah is Forgiving, Most Merciful. *" (24: 22)

Curing miserliness and purifying the soul from it is not an easy process. For, Allah ﷻ has created the human soul with an inclination to it. Allah ﷻ said:

﴿ وَإِنِ امْرَأَةٌ خَافَتْ مِن بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلاَ جُنَاحَ عَلَيْهِمَا أَن يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الأَنْفُسُ الشُّحَّ وَإِن تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴾ (النساء ١٢٨)

"...Even though men's souls are swayed by greed...* (4: 128)

Thus, miserliness is always present, but it does not cease to debar man from spending. If the soul wants to spend, miserliness repels that desire. For this reasons, the verses that speak of spending usually contain what enables man to overcome this vice to let the human soul move freely towards spending. Such meanings are contained in our interpretation. Since meanness is manifestly apparent as regards wealth, we shall confine our study to it.

Now, let us see what Al-Ghazali, may Allah show mercy on him, said.[4]

Criticism of Miserliness

﴿ وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالإِيمَانَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلاَ يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَى أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴾ (الحشر ٩)

Allah ﷻ said:

"...And those saved from the covetousness of their own souls, they are the ones who achieve prosperity. *" (59: 9) And

﴿ وَلاَ يَحْسَبَنَّ الَّذِينَ يَبْخَلُونَ بِمَا آتَاهُمُ اللهُ مِن فَضْلِهِ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخِلُوا بِهِ يَوْمَ الْقِيَامَةِ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالأَرْضِ وَاللهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴾ (آل عمران ١٨٠)

"And let not those who covetously withhold of the gifts that Allah has given them of His Grace think that it is good for them. Nay, it will be the worse for them. Soon, what they

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[4] This is an introduction by Sheikh Sa'eed Hawwa to the subject quoted from the book entitled: 'Al Mostakhlas Fi Tazkiyatil Anfos,' based on Imam Al--Ghazali's work.

have covetously withheld will be tied to their necks like a twisted collar, on the Day of Judgment…*" (3: 180) And

﴿ الَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللهُ مِن فَضْلِهِ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا ﴾ (النساء ٣٧)

"(Nor) those who are miserly, or enjoin miserliness on others, or hide the bounties that Allah has bestowed on them…*" (4: 37)

حَدَّثَنَا يَحْيَى بْنُ سَعِيد عَنْ عُبَيْدِ اللَّهِ قَالَ حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ النَّبِيُّ ﷺ ...وَإِيَّاكُمْ وَالشُّحَّ فَإِنَّهُ دَعَا مَنْ قَبْلَكُمْ فَاسْتَحَلُّوا مَحَارِمَهُمْ وَسَفَكُوا دِمَاءَهُمْ وَقَطَّعُوا أَرْحَامَهُمْ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأُمَوِيُّ قَالَ حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ إِذَا زَنَتْ خَادِمُ أَحَدِكُمْ فَذَكَرَ مَعْنَى الْحَدِيثِ يَعْنِي لِيَحْيَى بْنِ سَعِيدٍ الْقَطَّانِ عَنْ عُبَيْدِ اللَّهِ قَالَ حَدَّثَنَا يَحْيَى الْقَطَّانُ عَنِ ابْنِ عَجْلَانَ قَالَ حَدَّثَنَا سَعِيدٌ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ إِيَّاكُمْ وَالظُّلْمَ وَذَكَرَ الْحَدِيثَ *

The Messenger of Allah ﷺ said: "Beware of miserliness it caused those before you to violate their honor, shed their blood, and severe relations with their kinsmen."

He ﷺ also said: "Not a parsimonious, cunning, treacherous, or ill-mannered one will be admitted into Paradise." The other narrative adds: "…a tyrant and the one who hurts the recipients of his Zakat." And

أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ جُرَيْجٍ عَنِ الْحَسَنِ بْنِ مُسْلِمٍ عَنْ طَاوُسٍ قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ ثُمَّ قَالَ حَدَّثَنَاه أَبُو الزِّنَادِ عَنِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ مَثَلَ الْمُنْفِقِ الْمُتَصَدِّقِ وَالْبَخِيلِ كَمَثَلِ رَجُلَيْنِ عَلَيْهِمَا جُبَّتَانِ أَوْ جُنَّتَانِ مِنْ حَدِيدٍ مِنْ لَدُنْ ثُدِيِّهِمَا إِلَى تَرَاقِيهِمَا

فَإِذَا أَرَادَ الْمُنْفِقُ أَنْ يُنْفِقَ اتَّسَعَتْ عَلَيْهِ الدِّرْعُ أَوْ مَرَّتْ حَتَّى تُجِنَّ بَنَانَهُ وَتَعْفُوَ أَثَــرَهُ وَإِذَا أَرَادَ الْبَخِيلُ أَنْ يُنْفِقَ قَلَصَتْ وَلَزِمَتْ كُلُّ حَلْقَةٍ مَوْضِعَهَا حَتَّى إِذَا أَخَذَتْــهُ بِـــتَرْقُوَتِهِ أَوْ بِرَقَبَتِهِ. يَقُولُ أَبُو هُرَيْرَةَ أَشْهَدُ أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ يُوَسِّعُهَا فَلا تَتَّسِعُ قَالَ طَاوُسٌ سَمِعْتُ أَبَا هُرَيْرَةَ يُشِيرُ بِيَدِهِ وَهُوَ يُوَسِّعُهَا وَلا تَتَوَسَّعُ * النسائى.

"The allegory of the one who spends in charity and the parsimonious one who withholds [his wealth] is like the tale of two people wearing coats of armor covering all their bodies up to their breasts. The one who gives in charity, does not spend except that the armor becomes wider letting him spend, while that of the other becomes so tight that if he wanted to spend, he could not despite all his attempts to widen it." And

"A believer does not possess two qualities: miserliness and ill-manners." And

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنِي غُنْدَرٌ حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِالْمَلِكِ بْنِ عُمَيْرٍ عَنْ مُصْــعَبِ بْنِ سَعْدٍ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ ﷺ عَنِ النَّبِيِّ ﷺ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ وَأَعُوذُ بِكَ مِنَ الْجُبْنِ وَأَعُوذُ بِكَ أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمُرِ ...* البخارى.

Narrated Sa'ad ibn Abu-Waqqas: 'The Prophet ﷺ said: "O Allah! I seek refuge with You from miserliness. O Allah! I seek refuge with You from cowardice, O Allah! I seek refuge with You that I reach the feeblest age (when one loses his wits)."' And

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ قَالَ حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ النَّبِيُّ ﷺ إِيَّاكُمْ وَالظُّلْمَ فَإِنَّ الظُّلْمَ ظُلُمَاتٌ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ وَإِيَّاكُمْ وَالْفُحْشَ فَإِنَّ اللَّهَ لَا يُحِبُّ الْفُحْشَ وَالتَّفَحُّشَ

Narrated Abu-Huraira: 'The Prophet ﷺ said: "Beware of oppression, for oppression becomes pieces of darkness on the Day of Judgment. Beware of insolence, for Allah does not love an insolent one or the one behaves in an insolent manner."' And

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ عَنْ أَبِي كَثِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ خَطَبَ رَسُولُ اللَّهِ ﷺ فَقَالَ إِيَّاكُمْ وَالشُّحَّ فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِالشُّحِّ أَمَرَهُمْ بِالْبُخْلِ فَبَخِلُوا وَأَمَرَهُمْ بِالْقَطِيعَةِ فَقَطَعُوا وَأَمَرَهُمْ بِالْفُجُورِ فَفَجَرُوا * أبو داود.

Narrated lAbdullah ibn Amr: 'The Messenger of Allah ﷺ delivered a sermon in which he said: "And beware of miserliness, for miserliness has destroyed those before you. It incited them to tell lies, so they told lies. It incited them to oppress others, so they oppressed them. It incited them to severe the ties of kinship, and so they did."' And

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْجَرَّاحِ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ عَنْ مُوسَى بْنِ عَلِيِّ بْنِ رَبَاحٍ عَنْ أَبِيهِ عَنْ عَبْدِ الْعَزِيزِ بْنِ مَرْوَانَ قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ شَرُّ مَا فِي رَجُلٍ شُحٌّ هَالِعٌ وَجُبْنٌ خَالِعٌ * أبو داود.

Narrated Abu-Huraira: 'I heard the Messenger of Allah ﷺ saying: "The worst quality of man is a miserliness that prevents [spending] and a cowardice that destroys the heart." And

حَدَّثَنَا أَبُو الْيَمَانِ أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ أَخْبَرَنِي عُمَرُ بْنُ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ أَنَّ مُحَمَّدَ بْنَ جُبَيْرٍ قَالَ أَخْبَرَنِي جُبَيْرُ بْنُ مُطْعِمٍ أَنَّهُ بَيْنَمَا هُوَ يَسِيرُ مَعَ رَسُولِ اللَّهِ ﷺ وَمَعَهُ النَّاسُ مَقْفَلَهُ مِنْ حُنَيْنٍ فَعَلِقَهُ النَّاسُ يَسْأَلُونَهُ حَتَّى اضْطَرُّوهُ إِلَى سَمُرَةٍ فَخَطِفَتْ رِدَاءَهُ فَوَقَفَ النَّبِيُّ ﷺ فَقَالَ أَعْطُونِي رِدَائِي لَوْ كَانَ لِي عَدَدُ هَذِهِ الْعِضَاهِ نَعَمًا لَقَسَمْتُهُ بَيْنَكُمْ ثُمَّ لا تَجِدُونِي بَخِيلا ولا كَذُوبًا وَلا جَبَانًا * البخاري.

Jobayr ibn Mota'am narrated: 'While we were walking with the Messenger of Allah ﷺ on our way home from Khaybar, some nomads asked him to give them [something]. He said: "By Him in Whose hand my soul is, if I had camels as numerous as these thorny trees, I would divide them among you. Then you would not find me miserly, a liar, or cowardly…"'

Narrated Abu-Sa'eedo Al-Khudri: 'Two men entered to [see] the Messenger of Allah ﷺ and asked to give them the price of a camel. He gave them two Dinars. They went out and met Omar ibn Al-Khattab, and they praised the Messenger of Allah ﷺ and said good words about him. Omar entered to [see] the Messenger of Allah ﷺ and told him the story. The Messenger of Allah ﷺ said: "But I gave so and so (an amount between ten and hundred dinars) but he did not say so. Verily, one of you may ask me [for something] and I gave it to him and he goes out with what he has asked for in his hand, yet it is a piece of Fire." Omar said: "Why do you give them what is a piece of Fire?" He said: "Because they have persisted in asking me and Allah wills not miserliness for me."

Abu-Huraira narrated: 'When the delegation of Bano Lihyan came to the Messenger of Allahﷺ, he said: "Who is

your chief?" They said: "Our chief is Jadd ibn Qays, but he is stingy." The Messenger of Allah ﷺ said: "Which malady is worse than miserliness? Your chief is Amr ibn Al Jamooh." In the other narration, the Messenger of Allah ﷺ said: "What made you elect him as your chief?" They said: "He is the wealthiest among us, yet there is a trace of stinginess in him." He said: "Which malady is worse than miserliness! This is not your chief. Your chief is Bishr ibn Al Bara'a."

Umm Al-Banin, the sister of Omar ibn Abdul -Aziz said: "How bothering is the parsimonious one. If he were a shirt, I would never wear it.And if he were a way, I would not tread it."

Talha ibn Obaydullah said: "We suffer of spending what the miserly persons suffer, but we adhere to patience…"

AbdulAbdullah ibn Amr said: 'Al-Shohh (extreme miserliness) is worse than miserliness. For the one who practices Al-Shohh wants that others should withhold what is in their hands and withholds what is in his hands, while the miserly person withholds just what is in his possession.'

Al-Asmae'e said: 'I heard a nomad describing a man saying: "I belittled so and so because he sanctifies the worldly pleasures. When a man asks him [for anything], he behaves as if the angel of death has come to him."

Abu-Haneefa (may Allah have mercy on him) said: "I do not trust the miserly person. For, miserliness urges him to require more than his right, fearing that he would be dealt with unfairly. Such a person cannot be entrusted."

﴿ وَإِذْ أَسَرَّ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللهُ عَلَيْهِ عَرَّفَ بَعْضَهُ وَأَعْرَضَ عَن بَعْضٍ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنبَأَكَ هَذَا قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ ﴾ (التحريم ٣)

Ali ibn Abu-Talib said: 'By Allah, a generous person does not take his right in full. Allah ﷻ said about his Prophet ﷺ: "...He confirmed part thereof and repudiated a part...* (66: 3)

Yahya ibn Mo'az said: "The hearts bear love for the generous people even if they are debauchees. They bear hatred for the miserly people even if they are righteous people."

Ibnul-Mo'ataz said: "He that withholds his wealth is lax regarding his honor."

Excellence of Preferring Others over Oneself

Kindly, bear in mind that generosity and miserliness are divided into degrees. The highest degree of generosity is preference of others over oneself, i.e. giving one's wealth to others while he is in need of it.

Generosity is to give what [one has that] exceeds one's needs or to give to those who have what suffices them. As generosity includes giving to others while one is in need of the given object, miserliness includes depriving oneself from enjoying one's wealth despite being badly in a need of it.

How many miserly people do not search for a remedy when hey fall ill? They may have an appetite for a certain type of food, but they deprive their soul out of miserliness. If they found it free of charge, they would eat it, as such is the attitude of a miser with himself, despite his need; while the one who is generous prefers others to himself, despite his need. So, look at the difference between the two! Good manners are gifts from Allah ﷻ. He grants of them to whomever He wills, and there is no degree in beneficence higher that of preferring others to oneself. Allah ﷻ praised the companions for preferring others to themselves despite their need. He ﷻ says:

﴿ وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالإِيمَانَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلاَ يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَى أَنفُسِهِمْ وَلَوْ كَانَ وَالَّذِينَ تَبَوَّءُوا الـدَّارَ وَالإِيمَانَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلاَ يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَى أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴾ (الحشر ٩)

"...But they give them preference over themselves, even though they were in need ...*" (59: 9)

Narrated A'isha: "The Messenger of Allah ﷺ used not to satisfy his appetite for three successive days until he breathed his last. Had we so willed, we could have done, but we used to prefer others to ourselves."

The Messenger of Allah ﷺ could not find anything for his guest, so a man of Al-Ansar came and took the guest to his house. He put food before him and ordered his wife to turn off the lantern. He stretched his hand as if he was eating, but he did not eat until the guest had satisfied his appetite. In the morning, the Messenger of Allah ﷺ said to him: "Allah has wondered about what you had done last night. On this occasion, the following verse was revealed:

﴿ وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالإِيمَانَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلاَ يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَى أَنفُسِهِمْ وَلَوْ كَانَ وَالَّذِينَ تَبَوَّءُوا الـدَّارَ وَالإِيمَانَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلاَ يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَى أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴾ (الحشر ٩)

"...But they give them preference over themselves even though they were in need...*" (59: 9)

As we have said, preferring others over oneself is the highest degree of generosity, and this was one of the good characteristics of the Prophet ﷺ, about whom the Noble Koran says:

﴿ وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ ﴾ (القلم ٤)

"And you have exalted characters. *" (68: 4)

It was narrated that Abdullah ibn Ja'afar entered a garden and found a black slave working there. When the slave brought out his meal, a hungry dog entered the garden and approached him. The slave threw the meal to the dog. Abdullah was observing him, and he asked the slave: "What is your daily ration (of food)?" He said: "What I have given to the dog." Abdullah said" "Why did you prefer that dog to yourself?" He said: "There are no dogs in this land, so i seems as if it must have come from a distant place." Abdullah said: "Do they criticize me for my beneficence? By Allah, that slave is more generous than I am." Abdullah bought the garden and what it contained, and then he freed the slave and granted him the garden.

On the authority of Abul-Hasan Al-Antaki: 'More than thirty-five people gathered in his house in a village near Al-Riyy. They had few loaves of bread, so they turned off the lantern and sat to eat. When food was cleared away it was intact, as nobody had eaten from it out of preference of his companions over himself.

Abbas ibn Dahqan said: 'No one left this world in the same state that he came to it, except Bishr ibn Al-Hareth. A man came to him while he was on his deathbed and complained to him about his condition. Bishr took off the shirt he was wearing and gave it to him and borrowed another shirt, and he died while wearing it.

The Criterion of Beneficence and Miserliness and their Natures

You may argue that miserliness is a destructive disease according the texts; what is the criterion for this, and how do we know that so and so is miserly? There is no man except that he sees himself as generous, while others see him miserly. It may happen that a man may do a deed over which people will differ [in their opinion]; some may say that it is miserliness, and others may say it is not.

There is no man except that he loves money and withholds it. If a man is described as miserly when he withholds money, no one would be described as generous! If wit hholding money does not entail miserliness, what kind of miserliness causes ruin? What is the criterion of generosity and its reward ?

If we say: "He that gives what is obligatory on him is not miserly." This is not enough, for he that returns meat to the butcher and bread to the baker that lacking a seed or a half of a seed is unanimously agreed to be miserly. He that gives what a judge has ordered him to give to his sons, and then he bothers them if they spend more than that, or if they ate one of his fruits, is counted as miserly. He that bought a loaf of bread and when another one came [to visit him], he hid it from him is miserly.

I say: 'The obligation has two parts. What is obligatory according to the law and what is obligatory due to habit. A generous person is he that does not withhold what valor and habit oblige him to give. He that withholds what is obligatory by law is extremely miserly, for example he who does not give Zakat or pay his children's support and he who becomes annoyed when giving it. Such a person is miserly by nature and practices generosity only out of mannerism. Additionally,

he who gives objects of the poorest quality and gives Zakat unwillingly is miserly.

As to valor's obligation, it is to cease giving the objects of the poorest quality and giving unwillingly, because this is not acceptable. [How this is achieved] depends on the person and their circumstances. It is more repulsive if a man who has great wealth gives the poorest quality objects or gives unwillingly than a poor one, and it is more repulsive if a man treats his slaves and relatives harshly than the strangers, and it is also more repulsive if a neighbor treats his neighbors more arrogantly than strangers. What is repulsive in treating the residents is more repulsive if it is done to guests. The same applies to food, clothes, buying a shroud, etc.

A miser is he who withholds when he should not withhold, either according to the law or according to valor, but this is difficult to define. Thus, he who fulfilled the law's obligation and valor's obligation appropriate to himself has acquitted himself from miserliness. Yes, he that does not give more than the obligatory duty cannot be described as generous.

He that gives willingly more than the limit established by the law without extravagance is generous proportional to his willingness. The degrees related to this are limitless and some people are more generous than the others. Thus, good deeds beyond the limits imposed by the law are generous deeds; they should be done willingly, and without covetousness or hoping for thankfulness, or longing for a special service from the recipient. For he that longs for thankfulness and praise is a salesman not a benefactor, because he buys praise with his generous deeds. It is known that praise is desired (it has a value) while generosity is giving without indemnification, and this is the truth. It is not done except by Allah ﷻ.

As to a son of Adam [a human being], we describe him as generous figuratively, because he does not do any deed except for an objective. If he has no objective other than a reward in the Hereafter, gaining the virtue of beneficence, or purifying the soul from miserliness, he is called generous. If he does a good deed through fear of criticism or out of hope of the recipient's praise, it is not generosity, for he is driven towards it by hidden incentives. One of Allah's devotees said: "Do you think that generosity is confined to wealth? To me, generosity lies deep in the soul. Al-Mohabi said: 'Generosity in religion is that one gives his soul to Allah ﷻ willingly."

Remedy for Miserliness

Please bear in mind that miserliness arises from a love of wealth, and love of wealth has two causes:

The First Cause:

The love of the desires and lusts that are satisfied through wealth, in addition to prolonged hope. Man would not withhold his wealth if he knew that he will die the following day, as he needs very little money for such a short period. If he did not have prolonged hope but he has offspring, they will substitute for the prolonged hope, as he considers the length of their life as his, thus he saves his wealth. For this reason, the Messenger of Allah ﷺ said as

Narrated by Ya'ala Al-Amiti: 'Al-Hasan and Al-Hosayn walked up to the Messenger of Allahﷺ. He embraced them and said: "Offspring lead one to miserliness and cowardice."'

When fear of poverty is added, miserliness undoubtedly increases.

The Second Cause:

Mere love of wealth leads some people, even those who have reached old age, who may have what suffices their normal needs for the whole of his life and are able to leave thousands after their death, to withhold Zakat or refuse to buy medicine to cure their maladies. Their only concern is to amass money. They may hoard it and let no one know its place, and they may die, leaving it to whoever finds it, yet his soul does not permit him to spend a cent of it.

This disease is dangerous for the heart, especially in old age. It is a chronic and an incurable disease, which is the extreme error. These men are like stones, or it could be said that the stones are more useful than they are.

These were the causes of love of wealth, and each disease is cured with what exterminates its causes. Thus, a love of the desires and lusts is cured with contentment with small things and patience. Prospect hope is cured by frequent remembrance of death and pondering over the deaths of ones contemporaries and the way they used to hoard their wealth and then they left it.

Concern about ones offspring is cured through remembrance of the fact that Allah ﷻ has preordained their sustenance. How many a son who did not inherit from his father became better than the one who inherited? The one who stores wealth for his sons out of fear for their sustenance should realize that if his sons are righteous, Allah ﷻ will suffice them; if they are otherwise, they will use the wealth in a disobedient way that will harm him (even after his death). This malady can be cured through contemplating the sayings that praise generosity and criticize miserliness. It can be cured also through remembering the punishment of Allah ﷻ for this sin, and contemplating the ends of the misers, and how

abhorrent they were to people. There is no miser that people do not detest and desert him. So, if one contemplates this, he would realize what his status is in the hearts of people.

Another effective remedy is considering the role of money and its end. One should not keep money, except for necessary needs and the rest should be used to have its reward in the Hereafter.

If one knows, through insight, that spending is better for him than withholding wealth in this life and the life to come, his desire to spend increases, if he is sane. If his desire was stirred, he should suppress it, because Satan promises him poverty by debarring him from spending.

Curing miserliness is done through knowledge and practice. Knowledge enables man to know the evils of miserliness and the benefits of generosity. Practice can be achieved through spending even if spending is hard to the soul. Miserliness may have strong effects in that way that it blinds and deafens, as long as knowledge is not gained, the desire [to spend] will not be stirred, and consequently, the deed will not be achieved and the malady will remain uncured. This case is like the illness whose medicine and the way it is used are not known. In this case, the patient has to wait suffering until death.

Duties on a Servant's Wealth

Wealth is double faced, as it is both good and evil at the same time. Its allegory is that of an adder from which an antidote can be taken while its poison kills. No one will be safe from the poison of wealth, except if he keeps it under five conditions.

The First Condition:

One should know the objective of wealth and for what reason it was created, giving it only what it deserves of importance.

The Second Condition:

One should investigate the source of wealth. He should avoid the unlawful and the doubtful sources and what negatively affects one's manners, such as gifts mixed with bribes and asking for it in a way that degrades one's manners

The Third Condition:

One should earn what suffices him. He should not toil too extremely or neglect efforts to earn that which meets his necessary needs, such as a dwelling place, clothes, and food. Each one of these has three degrees, a low, medium, and upper. He can satisfy his needs as long as he clings to the low degree, except if he intends otherwise.

The Fourth Condition:

One should adhere to moderation in spending. He should not spend lavishly or meanly. He should spend law fully what he has earned lawfully. If he does otherwise, he commits a sin.

The Fifth Condition:

One should repair the intention when he takes and gives and when he spends and saves. He takes what he takes to support himself in worship. He leaves what he leaves out of scorn and asceticism. If he does so, possessing wealth will not harm him. For this reason, Ali said: "If a man were to possess what is on the earth to spend for Allah's sake, he would be considered an ascetic. And if he were to leave what is on the earth without hoping for Allah's blessing, he would not be considered an ascetic.

So, let your movement and resting be for Allah's sake. They should both be dedicated to Allah's worship .Eating and answering the call of nature are the remotest things from acts of worship, yet they are helpful in this concern, ,as if you intend to do either for the sake of worship, they would be considered acts of worship. This should be your intention in other affairs such as clothing, utensils, etc. because these articles are needed to establish the religion. What exceeds your needs should be given away with the intention of it being used in the service of another servant of Allah ﷻ, and one should not withhold items at a time of need. If one does all this, he will have extracted from the adder its jewel (antidote) and warded off its poison. Hence, possessing a large amount of money will not harm him, but this can be only attained when one fixes his foot firmly in religion and knowledge.'

I think this quotation from Imam Al-Ghazali is sufficient, and now let us read what Imam Al-Nawawi compiled on the same subject.

﴿ وَأَمَّا مَن بَخِلَ وَاسْتَغْنَى(٨) وَكَذَّبَ بِالْحُسْنَى (٩) فَسَنُيَسِّرُهُ لِلْعُسْرَى (١٠) وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى (١١) ﴾ (الليل ٨–١١)

Allah ﷻ said:

"But he who is greedy miser and thinks himself self-sufficient *And belies Al-Hosna (He belied that Allah ﷻ would recompense him for his charity or he belied that 'La ilah illa Allah (None has the right to be worshipped except Allah)) * We will make smooth for him the path for evil * And what will his wealth avail him when he goes down (in destruction). *" (92: 8-11) And

﴿ فَاتَّقُوا اللهَ مَا اسْتَطَعْتُمْ وَاسْمَعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لأَنْفُسِكُمْ وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴾ (التغابن ١٦)

"So keep your duty to Allah and fear Him as much as you can, listen and obey, and spend in charity that is better for yourselves. And whosoever is saved from his own covetousness, they are the successful ones. *" (64: 16)

٢٤٩- وَعَـنْ جَابِـرٍ ﷺ قَـالَ: قَالَ رَسُولُ اللهِ ﷺ: اتَّقُوا الظُّلْمَ، فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ وَاتَّقُوا الشُّحَّ فَإِنَّهُ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ * أَخْرَجَهُ مُسْلِمٌ.

249. Narrated Jaber: 'Allah's Messenger ﷺ said: "Beware of oppression, for oppression will turn into excessive darkness on the Day of Resurrection, and beware of miserliness, for miserliness destroyed those passed over before you.'" (Muslim)

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٦٠ ـ باب فى الإيثار والمواساة

Chapter (60)

About Preferring Others to Oneself and Giving to them Liberally

﴿ وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالإِيمَانَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلاَ يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴾ (الحشر ٩)

Allah ﷻ said:

"And (it is also for) those who, before them, had homes (in Madina) and had adopted Faith, love those who emigrated to them, and have no jealousy in their breasts for what they

have been given (from Al-Fay' of Bano Al-Nadheer), and give them (emigrants) preference over themselves even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful. *" (59: 9) And

﴿ وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا (٨) إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللهِ لاَ نُرِيدُ مِنْكُمْ جَزَاءً وَلاَ شُكُورًا (٩) ﴾ (الإنسان ٨-٩)

"And they give food, in spite of their love for it (or for the love of Him), to a needy person, an orphan, and a captive. * (They give this saying): "We feed you seeking Allah's Countenance only. We wish for no reward, nor thanks from you." *" (76: 8-9)

٢٥٠- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَبَعَثَ إِلَى نِسَائِهِ، فَقُلْنَ: ما مَعَنَا إِلاَّ المَاءُ، فَقَالَ رَسُولُ اللهِ ﷺ: (مَنْ يَضُمّ أَوْ يُضِيفُ هـذَا). فَقَالَ رَجُلٌ مِنَ الأَنْصَارِ: أَنَا، فَانْطَلَقَ بِهِ إِلَى امْرَأَتِهِ، فَقَالَ: أَكْرِمِي ضَيْفَ رَسُولِ اللهِ ﷺ فَقَالَتْ: ما عِنْدَنَا إِلاَّ قُوتُ صِبْيَانِي، فَقَالَ: هَيِّئِي طَعَامَكِ، وَأَصْبِحِي سِرَاجَكِ، وَنَوِّمِي صِبْيَانَكِ إِذَا أَرَادُوا عَشَاءً. فَهَيَّأَتْ طَعَامَهَا، وَأَصْبَحَتْ سِرَاجَهَا، وَنَوَّمَتْ صِبْيَانَهَا، ثُمَّ قَامَتْ كَأَنَّهَا تُصْلِحُ سِرَاجَهَا فَأَطْفَأَتْهُ، فَجَعَلاَ يُرِيَانِهِ أَنَّهُمَا يَأْكُلاَنِ، فَبَاتَا طَاوِيَيْنِ، فَلَمَّا أَصْبَحَ غَدَا إِلَى رَسُولِ اللهِ ﷺ فَقَالَ: (ضَحِكَ اللهُ اللَّيْلَةَ، أَوْ عَجِبَ، مِنْ فَعَالِكُمَا). فَأَنْزَلَ اللهُ: ﴿ وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالإِيمَانَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلاَ يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴾ (الحشر ٩) رواه البخاري.

250. Narrated Abu-Huraira ﷺ: 'A man came to the Prophet ﷺ (as a guest), so he ﷺ sent a messenger to his wives

(to bring something for that man to eat), but they said that they had nothing except water. Then Allah's Messenger ﷺ said: "Who will take this (person) and entertain him as a guest?" A man from Al-Ansar (the Supporters) said: "I [will]." So, he took him to his wife and said to her: "Entertain generously the guest of Allah's Messenger ﷺ." She said: "We have nothing except my children's food." He said: "Prepare your meal, light your lamp and let your children sleep if they ask for supper." So, she prepared her meal, lit her lamp, and made her children sleep, and then stood up pretending to mend her lamp, but instead she turned it off. Then both of them pretended to be eating, but they really went to bed hungry. In the morning the Ansari man went to Allah's Messenger ﷺ who said: "Tonight Allah wondered at your action." About that, Allah ﷻ revealed:

"And (it is also for) those who, before them had homes (in Madina) and had adopted faith, love those who emigrate to them, and have no jealousy in their hearts for what they have been given (from Al Fay' of Bano An-Nadeer) and give them (emigrants) preference over themselves even though they were in need of that. And whosoever is saved from covetousness of his soul, such are they who will be the successful. *" (59: 9)

٢٥١- عَـنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: (طَعَامُ الاثْنَيْنِ كَافِي الثَّلاَثَةِ، وَطَعَامُ الثَّلاَثَةِ كَافِي الأَرْبَعَةِ). رواه البخاري.

251. Narrated Abu-Huraira ﷺ: 'Allah's Messenger ﷺ said: "The food for two people is sufficient for three, and the food for three people is sufficient for four people."' (Bukhari)

٢٥٢- عَـنْ سَـهْلٍ رَضِـيَ اللهُ عَنْهُ قَالَ: أَنَّ امْرَأَةً جاءَتِ النَّبِيَّ ﷺ بِبُرْدَةٍ مَنْسُـوجَةٍ، فِيهَا حاشِيَتُهَا، أَتَدْرُونَ ما الْبُرْدَةُ قَالُوا: الشَّمْلَةُ، قَالَ: نَعَمْ. قَالَتْ:

نَسَجْتُهَا بِيَدِي فَجِئْتُ لأَكْسُوكَهَا، فَأَخَذَهَا النَّبِيّ ﷺ مُحْتَاجًا إِلَيْهَا، فَخَرَجَ إِلَيْنَا وَإِنَّهَا إِزَارُهُ، فَحَسَّنَهَا فُلانٌ فقالَ: اكْسُنِيهَا، ما أَحْسَنَهَا، قَالَ الْقَوْمُ: ما أَحْسَنْتَ، لَبِسَهَا النَّبِيّ ﷺ مُحْتَاجًا إِلَيْهَا، ثُمَّ سَأَلْتَهُ، وَعَلِمْتَ أَنَّهُ لاَ يَرُدُّ، قَالَ: إِنِّي وَاللهِ، مَا سَأَلْتُهُ لأَلْبَسَهَا، إِنَّمَا سَأَلْتُهُ لِتَكُونَ كَفَنِي. قَالَ سَهْلٌ: فَكَانَتْ كَفَنَهُ. رواه البخاري.

252. Narrated Sahl ﷺ: 'A woman brought a woven Bordah (sheet) with edging (border) to the Prophet ﷺ. Then Sahl asked them whether they knew what a Bordah is, they said that Bordah is a cloak and Sahl confirmed their reply. Then the woman said: "I have woven it with my own hands and I have brought it so that you may wear it." The Prophet ﷺ accepted it as at that time he was in need of it. So, he came out wearing it as his waist sheet. A man praised it and said: "Would you give it to me? How nice it is!" The other people said: "You have not done the right thing as the Prophet ﷺ is in need of it, and you have asked for it knowing that he never turns down anybody's request." The man replied: "By Allah I have not asked for it to wear it, but to have it as my shroud." Later it was his shroud.' (Bukhari)

٢٥٣- عَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسولُ اللهِ ﷺ: (إِنَّ الأَشْعَرِيِّينَ إِذَا أَرْمَلُوا في الْغَزْوِ، أَوْ قَلَّ طَعَامُ عِيَالِهِمْ بِالمَدِينَةِ، جَمَعُوا ما كانَ عِنْدَهُمْ في ثَوْبٍ وَاحِدٍ، ثُمَّ اقْتَسَمُوهُ بَيْنَهُمْ في إِنَاءٍ وَاحِدٍ بِالسَّوِيَّةِ، فَهُمْ مِنِّي وَأَنَا مِنْهُمْ). رواه البخاري.

253. Narrated Abu-Musa ﷺ: 'The Prophet ﷺ said: "When the people of Asha'ari tribe ran short of food during fighting, or the food of their families in Madina ran short, they would collect the left over food in one sheet and then distribute it

among themselves equally by measuring it with a bowl. So, these people are from me, and I am from them."' (Bukhari)

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٦١ ـــ باب فى التنافس فى أمور الآخرة

Chapter (61)

About Competing in the Deeds for the Hereafter

Allah ﷻ said:

﴿ خِتَامُهُ مِسْكٌ وَفِي ذَٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ ﴾ (المطففين ٢٦)

"The last thereof (the wine of Paradise) will be the smell of Musk, and for this let (all) those strive who want to strive (i.e. hasten earnestly to the obedience of Allah). *" (83: 26)

٢٥٤- عَنْ ﷺأبى هريرة عَنِ النَّبِيِّ ﷺ قَالَ: (بَيْنَا أَيُّوبُ يَغْتَسِلُ عُرْيَانًا، فَخَرَّ عَلَيْهِ جَرَادٌ مِنْ ذَهَبٍ، فَجَعَلَ أَيُّوبُ يَحْتَثِي فِي ثَوْبِهِ، فَنَادَاهُ رَبُّهُ: يَا أَيُّوبُ، أَلَمْ أَكُــنْ أَغْنَيْــتُكَ عَمَّا تَرَى قَالَ: بَلَى وَعِزَّتِكَ، وَلَكِنْ لاَ غِنَى بِي عَنْ بَرَكَتِكَ). رواه البخاري.

From the sayings of the Messenger of Allah ﷺ:

254. Narrated Abu-Huraira ؓ: 'The Prophet ﷺ said: "When the Prophet Job ؑ was taking a bath naked, golden locusts began to fall on him. Job started collecting them in his clothes. His Lord addressed him: "O Job! Haven't I given you enough so that you are not in need of them?" Job replied: "Yes! By Your Honor (Power)! But I cannot dispense with Your Blessings."' (Bukhari)

٦٢ ـ باب فى فضل الغنى الشاكر

Chapter (62) About the Superiority of the Thankful Wealthy One

Allah ﷻ said:

﴿ فَأَمَّـا مَنْ أَعْطَى وَاتَّقَى (٥) وَصَدَّقَ بِالْحُسْنَى (٦) فَسَنُيَسِّرُهُ لِلْيُسْرَى(٧) ﴾
(الليل ٥-٧)

"As for him who gives (in charity) and keeps his duty to Allah and fears Him * And believes in Al-Hosna (He believed that Allah ﷻ will compensate him abundantly for what he has given in charity or he believed in the Word of Piety, La iIlah illa Allah (None has the right to be worshipped except Allah)) *We will make smooth for him the path of ease (goodness). *" (92: 5-7) And

﴿ وَسَـيُجَنَّبُهَا الأَتْقَى (١٧) الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى (١٨) وَمَا لأَحَدٍ عِنْدَهُ مِن نِّعْمَـةٍ تُجْزَى(١٩) إِلاَّ ابْتِغَاءَ وَجْهِ رَبِّهِ الأَعْلَى (٢٠)وَلَسَوْفَ يَرْضَى (٢١) ﴾
(الليل ١٧-٢١)

"And the pious person will be far removed from it (Hell). * (It is) he who spends his wealth to increase in self-purification * And who has (in mind) no favor for anyone will be repaid * Except only the desire to seek the Countenance of his Lord, the Most High * He surely will be pleased (when he will enter Paradise). *" (92: 17-21) And

﴿ إِن تُـبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِن تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَّكُمْ وَيُكَفِّرُ عَنكُم مِّن سَيِّئَاتِكُمْ وَاللهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴾ (البقرة٢٧١)

"If you disclose your As-Sadaqat (giving in charity), it is well, but if you conceal it, and give it to the poor, that is

better for you. (Allah) will expiate you some of your misdeeds. And Allah is Well-Acquainted with what you do. *" (2: 271) And

﴿ لَن تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِن شَيْءٍ فَإِنَّ اللهَ بِهِ عَلِيمٌ ﴾
(آل عمران ٩٢)

"By no means shall you attain righteousness (here it means Allah's Reward), unless you spend (in Allah's Cause) of what you love. And whatever of good you spend, Allah knows it well. *" (3: 92)From the sayings of the Messenger of Allahﷺ:

٢٥٥- عَـنْ عَـبْدِ اللهِ بْـنِ مَسْعُودٍ ﷺ قَالَ: قَالَ النَّبِيَّ ﷺ: (لاَ حَسَدَ إلاَّ فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللهُ مَالًا فَسُلِّطَ عَلَى هَلَكَتِهِ فِي الْحَقِّ، وَرَجُلٌ آتَاهُ اللهُ الْحِكْمَةَ فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا). رواه البخاري.

255. Narrated Abdullah ibn Mas'oudﷺ: 'The Prophet ﷺ said: "Do not wish to be like anyone except in two situations. The first is a person, whom Allah has given wealth and he spends it righteously (according to what Allah has ordained in a just and right way); (the second is) the one whom Allah has given Hikma (wisdom, i.e. the knowledge of the Koran and Sunna (the legal ways) of the Prophet ﷺ and he acts according to it and teaches it to others."' (Bukhari)

٢٥٦- عَـنْ أَبِي هُرَيْرَةَ ﷺ: أَنَّ رَسُولَ اللهِﷺ قالَ: (لاَ حَسَدَ إلاَّ في اثْنَتَيْنِ: رَجُلٌ عَلَّمَهُ اللهُ الْقُرْآنَ فَهُوَ يَتْلُوهُ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ فَسَمِعَهُ جارٌ لَهُ فَقَالَ: لَيْتَنِـــي أُوتِيتُ مِثْلَ ما أُوتِيَ فُلاَنٌ، فَعَمِلْتُ مِثْلَ ما يَعْمَلُ، وَرَجُلٌ آتَاهُ اللهُ مالًا فَهُـــوَ يُهْلِكُهُ في الْحَقِّ، فَقَالَ رَجُلٌ: لَيْتَنِي أُوتِيتُ مِثْلَ ما أُوتِيَ فُلاَنٌ، فَعَمِلْتُ مِثْلَ ما يَعْمَلُ). رواه البخاري.

256. Narrated Abu-Huraira ﷺ: 'Allah's Messenger ﷺ said: "One should not hope to be like another except in two cases, a person whom Allah has taught the Koran and he recites it during the hours of the night and during the hours of the day, and his neighbor listens to him and says: "I wish I had been given what so and so has been given, so that I might do what he does," and a person whom Allah has given wealth and he spends it on what is just and right, whereupon another person may say: "I wish I had been given what so and so has been given, for then I would do what he does."' (Bukhari)

٢٥٧- عَـنْ أبِي هُرَيْرَةَ ﷺ قَالَ: جَاءَ الْفُقَرَاءُ إِلَى النَّبِيِّ ﷺ فَقَالُوا: ذَهَبَ أَهْلُ الدُّثُـورِ مِـنَ الأمْـوَالِ بِالدَّرَجَاتِ الْعُلاَ وَالنَّعِيمِ الْمُقِيمِ: يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُـومُونَ كَمَـا نَصُـومُ، وَلَهُـمْ فَضْلُ أَمْوَالٍ، يَحُجُّونَ بِهَا وَيَعْتَمِرُونَ، وَيُجَـاهِدُونَ وَيَتَصَـدَّقُونَ. قَالَ: (أَلاَ أُحَدِّثُكُمْ بِأَمْرٍ إِنْ أَخَذْتُمْ بِهِ، أَدْرَكْتُمْ مَنْ سَـبَقَكُمْ، وَلَمْ يُدْرِكْكُمْ أَحَدٌ بَعْدَكُمْ، وَكُنْتُمْ خَيْرَ مَنْ أَنْتُمْ بَيْنَ ظَهْرَانَيْهِم، إِلاَّ مَنْ عَمِلَ مِثْلَهُ تُسَبِّحُونَ وَتَحْمَدُونَ وَتُكَبِّرُونَ، خَلْفَ كُلِّ صَلاَةٍ، ثَلاَثًا وَثَلاَثِينَ).

قَـالَ الراوي: فَاخْتَلَفْنَا بَيْنَنَا، فَقَالَ بَعْضُنَا: نُسَبِّحُ ثَلاَثًا وَثَلاَثِينَ، وَنَحْمَدُ ثَلاَثًا وَثَلاَثِيـنَ، وَنُكَـبِّرُ أَرْبَعًا وَثَلاَثِينَ، فَرَجَعْتُ إِلَيْهِ، فَقَالَ: (تَقُولُ: سُبْحَانَ اللهِ، وَالْحَمْـدُ للهِ، وَاللهُ أَكْـبَرُ، حَتَّى يَكُونَ مِنْهُنَّ كُلِّهِنَّ ثَلاَثًا وَثَلاَثِينَ).

رواه البخاري.

257. Narrated Abu-Huraira ﷺ: 'Some poor people came to the Prophet ﷺ and said: "The wealthy people will attain higher levels and will have permanent enjoyment, as they offer the prayer like us and observe fasting as we do, but they have more money by which they can perform the Hajj and Omra, fight and struggle in Allah's Cause, and give in charity. The Prophet ﷺ said: "Shall I not tell you a thing upon which

if you act you will become equal to those who have surpassed you? Nobody will surpass you and you would be better than the people amongst whom you live, except those who would do the same. Say" 'Sobhan Allah (Glory be to Allah), Al-Hamdolillah (Praise be to Allah) and Allaho Akbar (Allah is the Most Great) thirty three times each after every (compulsory) prayer."' (Bukhari)

The narrator said: 'We differed and some of us said that we should say Sobhan Allah thirty three times and Al Hamdolilla h thirty three times and Allah Akbar thirty four times, so I went to the Prophet ﷺ who said: "Say, 'Sobhan Allah and Al Hamdolillah and Allaho Akbar all of them for thirty three times'"'. (Bukhari)

٦٣ ــ باب في ذكر الموت وقصر الأمل

Chapter (63)

About Mentioning Death and short Hope

Allah ﷻ said:

﴿ كُـلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلاَّ مَتَاعُ الْغُرُورِ﴾(آل عمران ١٨٥)

"Every soul shall taste death. And on the Day of Resurrection you shall be paid your wages in full. And whoever is taken away from the Fire and admitted into Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing). * (3: 185: And

﴿ إِنَّ اللهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللهَ عَلِيمٌ خَبِيرٌ ﴾ (لقمان ٣٤)

"Verily Allah, with Him (Alone) is the knowledge of the Hour. He sends down the rain and knows what is in the wombs. No person knows what he will earn tomorrow, and no person knows in which land he will die. Verily, Allah is All-Knower, All-Aware (of things). *" (31: 34) And

﴿ وَلَوْ يُؤَاخِذُ اللهُ النَّاسَ بِظُلْمِهِم مَّا تَرَكَ عَلَيْهَا مِن دَابَّةٍ وَلَكِن يُؤَخِّرُهُمْ إِلَى أَجَلٍ مُّسَمًّى فَإِذَا جَاءَ أَجَلُهُمْ لاَ يَسْتَأْخِرُونَ سَاعَةً وَلاَ يَسْتَقْدِمُونَ ﴾(النحل ٦١)

"And if Allah were to seize mankind for their wrong-doing, He would not leave on it (the earth) a single moving (living) creature, but He postpones them for an appointed term, and when their term comes neither can they delay nor can they advance it an hour (or a moment). *" (16: 61) And

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تُلْهِكُمْ أَمْوَالُكُمْ وَلاَ أَوْلاَدُكُمْ عَنْ ذِكْرِ اللهِ وَمَن يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ (٩) وَأَنفِقُوا مِن مَّا رَزَقْنَاكُم مِّن قَبْلِ أَن يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلاَ أَخَّرْتَنِي إِلَى أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِّنَ الصَّالِحِينَ (١٠) وَلَن يُؤَخِّرَ اللهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللهُ خَبِيرٌ بِمَا تَعْمَلُونَ (١١) ﴾ (المنافقون ٩-١١)

"O you who believe! Let not your property or your children divert you from the remembrance of Allah. And whosoever does that then, they are the losers. * And spend (in charity) of what We have provided you, before death seizes one of you and he says: "My Lord! If only You would give me respite for a little while (i.e. return to the worldly life), then I should give (Zakat) of my wealth, and be among the

righteous and do other good deeds. * And Allah grants respite to none when his appointed time (death) comes. And Allah is All-Aware of what you do. *" (63: 9-11) And

﴿ حَتَّى إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ (٩٩) لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلاَّ إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِن وَرَائِهِمْ بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ (١٠٠) ﴾ (المؤمنون ٩٩-١٠٠)

"Until, when death approaches one of them (those who join partners with Allah), he says: "My Lord! Send me back * So that I may do good in what I have left behind!" No! It is but a word that he speaks, and behind them is Barzakh (a barrier) until the Day when they will be resurrected. *" (23: 99-100) And

﴿ فَتَعَالَى اللهُ الْمَلِكُ الْحَقُّ لاَ إِلَهَ إِلاَّ هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ (١١٦) وَمَن يَدْعُ مَعَ اللهِ إِلَهًا آخَرَ لاَ بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِندَ رَبِّهِ إِنَّهُ لاَ يُفْلِحُ الْكَافِرُونَ (١١٧) وَقُل رَّبِّ اغْفِرْ وَارْحَمْ وَأَنتَ خَيْرُ الرَّاحِمِينَ(١١٨)﴾(المؤمنون ١١٦-١١٨)

"Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us? * So Exalted is Allah, the True King: La iIlah illa Howa (none has the right to be worshipped but He), the Lord of the Supreme Throne! * And whoever invokes (or worships) besides Allah any other god, of whom he has no proof, then his reckoning is only with his Lord. Surely, the disbelievers will not be successful. * And say (O Muhammad (peace be upon him)): "My Lord! Forgive and have mercy, for You are the Best of those who show mercy. *" (23: 116-118) And

﴿ أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلاَ يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلُ فَطَالَ عَلَيْهِمُ الأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ ﴾ (الحديد ١٦)

"Has not the time come for the hearts of those who believe (in the Oneness of Allah - Islamic Monotheism) to be affected by Allah's Reminder (this Koran), and what has been revealed of the truth, lest they become as those who received the Scripture (the Torah and Al Injeel) before (the Jews and the Christians), and the term was prolonged for them and so their hearts were hardened? And many of them were rebellious. *" (57: 16)

٢٥٨- عَنِ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: أَخَذَ رَسُولُ اللهِ ﷺ بِمَنْكِبِي فَقَالَ: (كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ). وَكَانَ ابْنُ عُمَرَ يَقُولُ: إِذَا أَمْسَيْتَ فَلاَ تَنْتَظِرِ الصَّبَاحَ، وَإِذَا أَصْبَحْتَ فَلاَ تَنْتَظِرِ المَسَاءَ، وَخُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ وَمِنْ حَيَاتِكَ لِمَوْتِكَ. رواه البخاري.

There are very many Hadiths on this subject also.

258. Narrated (Mujahed): 'Ibn Omar, may Allah be pleased with them said: "Allah's Messenger ﷺ took hold of my shoulder and said: 'Be in this world as if you were a stranger or a traveler."' (The sub-narrator added): 'Ibn Omar used to say: "If you survive until the evening, do not expect to be alive in the morning, and if you survive until the morning, do not expect to be alive in the evening, and take from your health for your sickness, and (take) from your life for your death."' (Bukhari)

٢٥٩- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا سُفْيَانُ عَنْ أَبِيهِ عَنْ أَبِي يَعْلَى عَنِ الرَّبِيعِ بْنِ خُثَيْمٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ خَطَّ لَنَا رَسُولُ

اللَّــهِ ﷺ خَطًّا مُرَبَّعًا وَخَطَّ فِي وَسَطِ الْخَطِّ خَطًّا وَخَطَّ خَارِجًا مِنَ الْخَطِّ خَطًّا وَحَوْلَ الَّذِي فِي الْوَسَطِ خُطُوطًا فَقَالَ هَذَا ابْنُ آدَمَ وَهَذَا أَجَلُهُ مُحِيطٌ بِهِ وَهَذَا الَّذِي فِي الْوَسَطِ الإِنْسَانُ وَهَذِهِ الْخُطُوطُ عُرُوضُهُ إِنْ نَجَا مِنْ هَذَا يَنْهَشُهُ هَذَا وَالْخَطُّ الْخَارِجُ الأَمَلُ هَذَا حَدِيثٌ صَحِيحٌ * الترمذى.

259. Narrated Abdullah ibn Mas'oud: 'The Messenger of Allah ﷺ drew a square (on the ground). He drew a line inside that square and a line outside it. Then, he drew some short lines around the line inside the square. Afterwards, he signaled to the line inside the square saying: "This is a son of Adam [i.e. a human being]." He signaled to the square and said: "And this is his preordained term of life. It encircles him." Then he signaled to the short lines around the line inside the square and said: "These are the dangers that encircle him. If one of them misses him, the other does not miss him." Then he signaled to the line outside the square and said: "And this is the son of Adam's hope."' (At-Termizi)

٢٦٠- حَدَّثَــنَا أَبُو مُصْعَبٍ عَنْ مُحْرِزِ بْنِ هَارُونَ عَنْ عَبْدِ الرَّحْمَنِ الأَعْرَجِ عَــنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ بَادِرُوا بِالأَعْمَالِ سَبْعًا هَلْ تَنْتَظِرُونَ إِلا فَقْرًا مُنْسِيًا أَوْ غِنًى مُطْغِيًا أَوْ مَرَضًا مُفْسِدًا أَوْ هَرَمًا مُفَنِّدًا أَوْ مَوْتًا مُجْهِزًا أَوِ الدَّجَّالَ فَشَرُّ غَائِبٍ يُنْتَظَرُ أَوِ السَّاعَةَ فَالسَّاعَةُ أَدْهَى وَأَمَرُّ قَالَ هَذَا حَدِيثٌ حَسَــنٌ غَرِيــبٌ لا نَعْرِفُهُ مِنْ حَدِيثِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ إِلا مِنْ حَدِيثِ مُحْرِزِ بْنِ هَارُونَ وَقَدْ رَوَى بِشْرُ بْنُ عُمَرَ وَغَيْرُهُ عَنْ مُحْرِزِ بْنِ هَارُونَ هَذَا وَقَدْ رَوَى مَعْمَرٌ هَذَا الْحَدِيثَ عَمَّنْ سَمِعَ سَعِيدًا الْمَقْبُرِيَّ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ وَقَالَ تَنْتَظِرُونَ *

260. Narrated Abu-Huraira: 'The Messenger of Allah ﷺ said: "Initiate the (good) deeds before seven things visit you.

Would you wait for detracting poverty, tyrannical richness, a despoiling disease, weakening senility, a surprising death, Al-Dajjal (the worst one that one can wait for), or the Hour that is the most grievous and the most bitter."

٢٦١- حَدَّثَنَا هَنَّادٌ حَدَّثَنَا قَبِيصَةُ عَنْ سُفْيَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ عَنِ الطُّفَيْلِ بْنِ أُبَيِّ بْنِ كَعْبٍ عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا ذَهَبَ ثُلُثَا اللَّيْلِ قَامَ فَقَالَ يَا أَيُّهَا النَّاسُ اذْكُرُوا اللَّهَ اذْكُرُوا اللَّهَ جَاءَتِ الرَّاجِفَةُ تَتْبَعُهَا الرَّادِفَةُ جَاءَ الْمَوْتُ بِمَا فِيهِ جَاءَ الْمَوْتُ بِمَا فِيهِ قَالَ أُبَيٌّ قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي أُكْثِرُ الصَّلَاةَ عَلَيْكَ فَكَمْ أَجْعَلُ لَكَ مِنْ صَلَاتِي فَقَالَ مَا شِئْتَ قَالَ قُلْتُ الرُّبُعَ قَالَ مَا شِئْتَ فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ قُلْتُ النِّصْفَ قَالَ مَا شِئْتَ فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ قَالَ قُلْتُ فَالثُّلُثَيْنِ قَالَ مَا شِئْتَ فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ قُلْتُ أَجْعَلُ لَكَ صَلَاتِي كُلَّهَا قَالَ إِذًا تُكْفَى هَمَّكَ وَيُغْفَرُ لَكَ ذَنْبُكَ قَالَ أبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ * الترمذى.

261. Narrated Obayy ibn Ka'ab: 'Whenever two thirds of the night had passed, the Messenger of Allah ﷺ used to address the people: "O people! Mention Allah. Mention Allah. Imminent is the first blow (of the Trumpet). Imminent is the second blow (of the Trumpet). Imminent is death. And imminent is death." Obayy said: "Messenger of Allah! I pray unto Allah ﷻ much. How much of my invocation should I dedicate to you?" He said: "What you will." I said: "One fourth?" He said: "What you will and if you exceeded, it would be better for you." I said: "One half?" He said: "What you will and if you exceeded, it would be better for you." Obayy said: "Two thirds?" He said: "What you will and if you exceeded, it would be better for you." I said: "Would I dedicate my invocation wholly to you?" The Messenger of

Allah ﷺ said: "Thus, all that concerns you would be removed and all your sins would be forgiven."' (At-Termizi)

٦٤ باب فى استحباب زيارة القبور للرجال

Chapter(64) About the Desirability of Frequenting the Graveyards

٢٦٢- وَعَنْ بُرَيْدَةَ ابْنِ الحُصَيْبِ الأَسْلَمِيِّ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ القُبُورِ، فَزُورُوهَا رَوَاهُ مُسْلِمٌ زَادَ التِّرْمِذِيّ: فَإِنَّهَا تُذَكِّرُ الآخِرَةَ زَادَ ابْنُ مَاجَهْ مِنْ حَدِيْثِ ابْنِ مَسْعُودٍ: وَتُزَهِّدُ فِي الدُّنْيَا *

From the sayings of the Messenger of Allahﷺ:

262. Narrated Borayda ibn Hosayb Al-Aslami ﷺ: 'Allah's Messenger ﷺ said: "I had forbidden you to visit the graves, but you may now visit them."' (Muslim) At-Tirmitzi added to the above: "For it reminds one of the Hereafter." Ibn Maja also added to it from Ibn Mas'oud: "...and it makes one overlook the worldly pleasures."'

٢٦٣- عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُعَلِّمُهُمْ إِذَا خَرَجُوا إِلَى المَقَابِرِ، أَنْ يَقُولُوا: السَّلَامُ عَلَى أَهْلِ الدِّيَارِ مِنَ المُؤْمِنِيْنَ وَالمُسْلِمِيْنَ، وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ، نَسْأَلُ اللَّهَ لَنَا وَلَكُمُ العَافِيَةَ رَوَاهُ مُسْلِمٌ.

263. Narrated Solayman ibn Borayda ﷺ on the authority of his father: 'Allah's Messenger ﷺ used to teach his Companions, when they went out to the cemeteries, to say: "Peace be upon you, inhabitants of the dwellings who are of the members of the believers and the Muslims. If Allah wills, we shall join you. We ask Allah to grant us and you well being."' (Muslim)

٢٦٤- حَدَّثَـــنَا أَبُو كُرَيْبٍ حَدَّثَنَا مُحَمَّدُ بْنُ الصَّلْتِ عَنْ أَبِي كُدَيْنَةَ عَنْ قَابُوسَ بْنِ أَبِي ظَبْيَانَ عَنْ أَبِيهِ عَنِ ابْنِ عَبَّاسٍ قَالَ مَرَّ رَسُولُ اللَّهِ ﷺ بِقُبُورِ الْمَدِينَةِ فَأَقْــبَلَ عَلَيْهِمْ بِوَجْهِهِ فَقَالَ السَّلامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ أَنْتُمْ سَلَفُنَا وَنَحْنُ بِالأَثَرِ قَالَ وَفِي الْبَاب عَنْ بُرَيْدَةَ وَعَائِشَةَ قَالَ أَبو عِيسَى حَدِيثُ ابْــنِ عَــبَّاسٍ حَدِيــثٌ حَسَنٌ غَرِيبٌ وَأَبُو كُدَيْنَةَ اسْمُهُ يَحْيَى بْنُ الْمُهَلَّبِ وَأَبُو ظَبْيَانَ اسْمُهُ حُصَيْنُ بْنُ جُنْدُبٍ *

264. Narrated Ibn Abbas: 'The Messenger of Allah ﷺ passed by the graveyard of Madina. He faced them and said: "Peace be upon you, dwellers of the graves. May Allah forgive our sins and yours. You are the preceding and we will surely follow you"'

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٦٥ ــ باب فى كراهية تمنى الموت بسبب ضر نزل به

Chapter(65)

About the Dislike of Hoping for Death due to Affliction

٢٦٥- عَــنْ أَنَس بْنِ مَالِك ﷺ قَالَ: قَالَ النَّبِيّ ﷺ: (لاَ يَتَمَنَّيَنَّ أَحَدُكمُ المَوْتَ لِضُرّ أَصَابَهُ، فَإِنْ كانَ لاَ بُدّ فَاعِلًا، فَلْيَقُلْ: اللَّهُمّ أَحْيِنِي ما كانَتِ الحَيَاةُ خَيْرًا لِي وَتَوَفَّنِي ما كانَتِ الْوَفَاةُ خَيْرًا لِي). رواه البخاري.

From the sayings of the Messenger of Allah ﷺ:

265. Narrated Anas ibn Malek ﷺ: 'The Prophet ﷺ said: "None of you should wish for death because of a calamity that befalls him; but if he has to wish for death, he should say: 'O Allah! Keep me alive as long as life is better for me, and let me die if death is better for me.'" (Bukhari)

٢٦٦- عَـنْ أَبِيْ هُرَيْرَةَ ﷺ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَـنْهُ عَمَلُـه، إِلاَّ مِنْ ثَلاَثَةٍ: إِلاَّ مِنْ صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ * رَوَاهُ مُسْلِمٌ.

266. Narrated Abu-Huraira ﷺ: 'Allah's Messenger ﷺ said: "When a son of Adam [human being] dies no further reward is recorded for his actions, with three exceptions: Sadaqa whose benefit is continuous, knowledge from which benefit continues to be reaped, or the supplication of a righteous son (for him)."' (Muslim)

٢٦٧- حَدَّثَـنَا عَلِـيُّ بْنُ حُجْرٍ أَخْبَرَنَا شَرِيكٌ عَنْ أَبِي إِسْحَقَ عَنْ حَارِثَةَ بْنِ مُضَرِّبٍ قَالَ أَتَيْنَا خَبَّابًا نَعُودُهُ وَقَدِ اكْتَوَى سَبْعَ كَيَّاتٍ فَقَالَ لَقَدْ تَطَاوَلَ مَرَضِي وَلَـوْلا أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ لا تَمَنَّوُا الْمَوْتَ لَتَمَنَّيْتُ وَقَالَ يُؤْجَرُ الرَّجُلُ فِي نَفَقَتِهِ كُلِّهَا إِلا التُّرَابَ أَوْ قَالَ فِي الْبِنَاءِ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

267. Narrated Haretha ibn Modharib: 'We visited Khabbab who was cauterized seven times. He said: "I have been ill for a very long time, but for the Messenger of Allah forbidding us to long for death, I would long for it."

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٦٦ ــ باب فى الورع وترك الشبهات

Chapter (66)
About Scruples and the Abandonment of Doubtful Matters

Allah ﷻ said:

﴿ إِذْ تَلَقَّوْنَـهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُم مَّا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللهِ عَظِيمٌ ﴾ (النور ١٥)

"When you were receiving it (propagating it) with your tongues, and uttering with your mouths that whereof you had no knowledge, you counted it a little thing, while with Allah it was very great. *" (24: 15) And

﴿ إِنَّ رَبَّكَ لَبِالْمِرْصَادِ ﴾ (الفجر ١٤)

"Verily, your Lord is Ever Watchful (over them). * (89: 14)

٢٦٨–عَـنِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللهُ عَنْهُما قَالَ: قَالَ النَّبِيّ ﷺ: (الحَلاَلُ بَيِّـنٌ وَالحَرَامُ بَيِّنٌ، وَبَيْنَهُمَا أُمُورٌ مُشْتَبِهَةٌ، فَمَنْ تَرَكَ مَا شُبِّهَ عَلَيْهِ مِنَ الإِثْمِ كَانَ لِمَا اسْتَبَانَ أَتْرَكَ، وَمَنِ اجْتَرَأَ عَلَى مَا يَشُكُّ فِيهِ مِنَ الإِثْمِ أَوْشَكَ أَنْ يُوَاقِعَ مَـا اسْتَبَانَ، وَالمَعَاصِي حِمى اللهِ، مَنْ يَرْتَعْ حَوْلَ الْحِمى يُوشِكْ أَنْ يُوَاقِعَهُ). رواه البخاري.

From the sayings of the Messenger of Allahﷺ:

268. Narrated Al-No'aman ibn Basheer, may Allah be pleased with them 'The Prophet ﷺ said: "Both legal and illegal things are obvious, and in between them there are (unclear) doubtful matters. So whoever forsakes those doubtful (unclear) things lest he may commit a sin, will definitely avoid what is clearly illegal and whoever indulges in these (unclear) doubtful things bravely is likely to commit what is clearly illegal. Sins are Allah's Hima (unapproachable pasture) and whoever pastures (his sheep) near it, is likely to get in it at any moment."' (Bukhari)

٢٦٩– حديث أَنَسٍ رضي الله عنه، قَالَ: مَرَّ النَّبِيّ ﷺ بِتَمْرَةٍ مَسْقُوطَةٍ، فَقَالَ: لَوْلاَ أَنْ تَكُونَ صَدَقَةً لأَكَلْتُها أخرجه البخاري.

269. Narrated Anas ﷺ: 'The Prophet ﷺ passed by a fallen date and said: "Were it not for my doubt that it might have been given in charity, I would have eaten it."' (Bukhari)

٢٧٠- عَنْ عُقْبَةَ بْنِ الحارِثِ رَضِيَ اللهُ عَنْهُ: أَنَّهُ تَزَوَّجَ ابْنَةً لأَبِي إِهَابِ بْنِ عَزِيـزٍ، فَأَتَـتْهُ امْرَأَةٌ فَقَالَتْ: إِنِّي أَرْضَعْتُ عُقْبَةَ وَالَّتِي تَزَوَّجَ بِها، فَقَالَ لَها عُقْبَةُ: مَا أَعْلَمُ أَنَّكِ أَرْضَعْتِنِي، وَلاَ أَخْبَرْتِنِي فَرَكِبَ إِلَى رَسُولِ اللهِ ﷺ بِالمَدِينَةِ فَسَـأَلَهُ، فَقَـالَ رَسُولُ اللهِ ﷺ: (كَيْفَ وَقَدْ قِيلَ). فَفَارَقَهَا عُقْبَةُ وَنَكَحَتْ زَوْجًا غَيْرَهُ. رواه البخاري.

270. Narrated Abdullah ibn Abu-Molayka ﷺ: ‘Oqba ibn Al-Hareth ﷺ said that he had married the daughter of Abu-Ihab ibn Aziz. Later on a woman came to him and said: "I breastfed (nursed) Oqba and the woman whom he married." Oqba said to her: "Neither I knew that you have breastfed me nor did you tell me." Then he rode over to see Allah's Messenger ﷺ in Madina, and asked him about it. Allah's Messenger ﷺ said: "How can you (keep her as a wife) when it has been said (that she is your foster-sister)?" Then Oqba divorced her, and she married another man.’ (Bukhari)

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٦٧- باب فى استحباب العزلة عند فساد الزمان

Chapter(67)

About the Desirability of Isolation When Mischief Spreads

Allah ﷻ said:

﴿ فَفِرُّوا إِلَى اللهِ إِنِّي لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ ﴾ (الذاريات ٥٠)

"So flee to Allah (from His Torment to His Mercy - Islamic Monotheism). Verily, I (Muhammad) am a plain warning to you from Him. *" (51: 50)

٢٧١- عَــنْ سَعْدِ بْنِ أَبِيْ وَقَّاصٍ ﷺ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: إِنَّ اللَّهَ يُحِبّ العَبْدَ التَّقِيَّ الغَنِيَّ الخَفِيَّ * أَخْرَجَهُ مُسْلِمٌ.

From the sayings of the Messenger of Allah ﷺ:

271. Narrated Sa'ad ibn Abu-Waqqas ﷺ: 'I heard Allah's Messenger ﷺ saying: "Allah loves the pious rich man who is inconspicuous."' (Muslim)

٢٧٢- عَــنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ أَنَّهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: (يُوشِكُ أَنْ يَكُونَ خَيْرُ مَالِ الْمُسْلِمِ غَنَمٌ يَتْبَعُ بِهَا شَعَفَ الجِبَالِ وَمَوَاقِعَ الْقَطْرِ، يَفِرّ بِدِينِهِ مِنَ الْفِتَنِ). رواه البخاري.

272. Narrated Abu-Sa'eed Al-Khudri ﷺ: "Allah's Messenger ﷺ said: "A time will come when the best property of a Muslim will be sheep, which he will take on the top of the mountains and to the places of rainfall (valleys), so as to flee with his religion from the trials."' (Bukhari)

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٦٨ ـــ باب فى الاختلاط بالناس

Chapter(68)

About Socializing with People

[Socializing with people means that one attends gatherings held for the benefit of the Muslim society, he visits patients, he guides the one who does not know, he enjoins what is just and forbids what is unjust, etc.

This is the recommended socializing as directed by the Prophet ﷺ, the prophets of Allah, the rightly guided caliphs, and the Muslim scholars. This is based on Allah's statement:

﴿ يَـا أَيُّهَا الَّذِينَ آمَنُوا لاَ تُحِلُّوا شَعَائِرَ اللهِ وَلاَ الشَّهْرَ الْحَرَامَ وَلاَ الْهَدْيَ وَلاَ الْقَلائِـدَ وَلاَ آمِّينَ الْبَيْتَ الْحَرَامَ يَبْتَغُونَ فَضْلاً مِّن رَّبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلاَ يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَـاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى وَلاَ تَعَاوَنُوا عَلَى الإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللهَ إِنَّ اللهَ شَدِيدُ الْعِقَابِ ﴾ (المائدة ٢)

"O you who believe! Violate not the sanctity of the Symbols of Allah, nor of the Sacred Month, nor of the animals brought for sacrifice, nor the garlanded people or animals, and others, nor the people coming to the Sacred House (Mecca) seeking the bounty and good pleasure of their Lord. But when you finish the state of Ihram (of Hajj or Omra), you may hunt, and let not the hatred of some people who (once) debarred you from Al-Masjid Al-Haram (The House of Allah ﷻ at Mecca) lead you to transgression (and hostility on your part). Help one another in what leads to virtue, righteousness, and piety, but do not help one another in sin and transgression. And fear Allah. Verily, Allah is Severe in punishment. *" (5: 2)]

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٦٩ ــ باب فى التواضع وخفض الجناح للمؤمنين

Chapter(69)

About Modesty and Leniency

﴿ وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴾ (الشعراء ٢١٥)

Allah ﷻ said:

"And be kind and humble to the believers who follow you. *" (26: 215) And

﴿ يَـا أَيُّهَـا الَّذِيـنَ آمَنُوا مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِ فَسَوْفَ يَأْتِي اللهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِـبُّونَهُ أَذِلَّـةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللهِ وَلاَ يَخَافُونَ لَوْمَةَ لائِمٍ ذَلِكَ فَضْلُ اللهِ يُؤْتِيهِ مَن يَشَاءُ وَاللهُ وَاسِعٌ عَلِيمٌ﴾ (المائدة ٥٤)

"O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love and they will love Him, be humble towards the believers, stern towards the disbelievers, fight in the Way of Allah, and never fear the blame of the blamers. This is the Grace of Allah that He bestows on whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower. *" (5: 54) And

﴿ يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُم مِّن ذَكَرٍ وَأُنثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِندَ اللهِ أَتْقَاكُمْ إِنَّ اللهَ عَلِيمٌ خَبِيرٌ ﴾ (الحجرات ١٣)

"O mankind! We have created you from a male and a female, and made you into nations and tribes that you may know one another. Verily, the most honorable of you with Allah is that (believer) who has more piety. Verily, Allah is All-Knowing, All-Aware. *" (49:13) And

﴿ الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الإِثْمِ وَالْفَوَاحِشَ إِلاَّ اللَّمَمَ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ هُوَ أَعْلَـمُ بِكُمْ إِذْ أَنشَأَكُم مِّنَ الأَرْضِ وَإِذْ أَنْتُمْ أَجِنَّةٌ فِي بُطُونِ أُمَّهَاتِكُمْ فَلاَ تُزَكُّوا أَنفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى ﴾ (النجم ٣٢)

"Those who avoid great sins (see the Koran, 6:152-153) and Al-Fawâhish (illegal sexual intercourse and the like) except the small faults, - verily, your Lord is of Vast Forgiveness. He knows you well for He created you (your father, Adam) from the earth, and when you were fetuses in your mothers' wombs. So ascribe not purity to yourselves. He

knows best him who fears Allah and keep his duty to Him. *" (53: 32) And

﴿ وَنَادَى أَصْحَابُ الأَعْرَافِ رِجَالاً يَعْرِفُونَهُمْ بِسِيمَاهُمْ قَالُوا مَا أَغْنَى عَنكُمْ جَمْعُكُمْ وَمَا كُنتُمْ تَسْتَكْبِرُونَ (٤٨) أَهَؤُلاَءِ الَّذِينَ أَقْسَمْتُمْ لاَ يَنَالُهُمُ اللهُ بِرَحْمَةٍ ادْخُلُوا الْجَنَّةَ لاَ خَوْفٌ عَلَيْكُمْ وَلاَ أَنتُمْ تَحْزَنُونَ (٤٩) ﴾(الاعراف ٤٨ : ٤٩)

"And the men on Al-A'araf (the wall between Hellfire and Paradise) will call unto the men whom they would recognize by their marks, saying: "Of what benefit to you were your great numbers (and hoards of wealth), and your arrogance against Faith? * Are they those, of whom you swore that Allah would never show them mercy." (Behold! It has been said to them): "Enter Paradise, no fear shall be on you, nor shall you grieve." *" (7: 48-49)

٢٧٣- عَنْ عِيَاضِ بْنِ حِمَارٍ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: إِنَّ اللَّهَ تَعَالَى أَوْحَى إِلَيَّ أَنْ تَوَاضَعُوا، حَتَّى لاَ يَبْغِيَ أَحَدٌ عَلَى أَحَدٍ، وَلاَ يَفْخَرَ أَحَدٌ عَلَى أَحَدٍ * أَخْرَجَهُ مُسْلِمٌ.

From the sayings of the Messenger of Allah ﷺ:

273. Narrated Iyadh ibn Himar ﷺ: 'Allah's Messenger ﷺ said: "Allah ﷻ has revealed to me that you (people) should be humble, so that no one transgresses another, or boasts to the other."' (Muslim)

٢٧٤- حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلاَلُ حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَكَلَ طَعَامًا لَعِقَ أَصَابِعَهُ الثَّلاثَ وَقَالَ إِذَا مَا وَقَعَتْ لُقْمَةُ أَحَدِكُمْ فَلْيُمِطْ عَنْهَا الأَذَى وَلْيَأْكُلْهَا وَلا يَدَعْهَا لِلشَّيْطَانِ وَأَمَرَنَا أَنْ نَسْلُتَ الصَّحْفَةَ وَقَالَ إِنَّكُمْ لا تَدْرُونَ فِي أَيِّ طَعَامِكُمُ الْبَرَكَةُ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ *

274. Narrated Anas: 'If the Prophet ﷺ ate any meal, he used to lick his three fingers. He said: "And if a mouthful of bread fell [to the floor] from one of you, let him remove what has clung to it and eat it. And leave it not for Satan."' Anas added: 'He ordered us not to leave any remnant of food saying: "You do not know where the blessedness exists in your food."'

٢٧٥- حَدَّثَـنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَزِيعٍ حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ حَدَّثَـنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لَوْ أُهْدِيَ إِلَـيَّ كُرَاعٌ لَقَبِلْتُ وَلَوْ دُعِيتُ عَلَيْهِ لأَجَبْتُ قَالَ وَفِي الْبَاب عَنْ عَلِيٍّ وَعَائِشَةَ وَالْمُغِـيرَةِ بْنِ شُعْبَةَ وَسَلْمَانَ وَمُعَاوِيَةَ بْنِ حَيْدَةَ وَعَبْدِ الرَّحْمَنِ بْنِ عَلْقَمَةَ قَالَ أَبو عِيسَى حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ * الترمذى.

275. Narrated Anas ibn Malek 'The Messenger of Allah ﷺ said: "If the meatless hoof of a ewe was presented to me, I would accept it, and if I were invited to a meal where the meatless hoof of a ewe was to be served, I would respond to it."' (At-Termizi)

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٧٠ ــ باب فى تحريم الكبر والعجب

Chapter(70)

About the Forbiddance of Arrogance

[Imam Al-Ghazali elaborated on this subject in his book entitled 'Ihya'a Ulum Al-Din (Revival of the Religious Sciences)'

Below is a quotation from this work hoping that it will benefit the reader on this topic.

{Arrogance is the son of delusion. For this reason we dealt with it after delusion. The Messenger of Allah ﷺ has defined it as saying:

"It is a contempt of people and a degrading of the truth."

Delusion is the deep root of arrogance.

Let us imagine the gravity of the effect of arrogance on human life if it dominated people.

Imagine that each one looked at other people in scorn, what then would be the situation? There will be no respect for anyone. Imagine then the human condition devoid of respect . This is the main source of arrogance.

Then, imagine that every human being has rejected the truth that was shown to him, what would be the situation in this world? At such a time, oppression and falsehood would prevail. As long as people do not unite on the way of truth, they will not unite on falsehood, and at that time the strongest one will enforce his will. The results of this would be oppression, terrorism, hostility, and sanctity people's honors and rights.

This is a psychological illness that has side effects. What about the side effects? He that ponders over this realizes the meaning of Allah's statement:

﴿ وَمَا أَرْسَلْنَاكَ إِلاَّ رَحْمَةً لِّلْعَالَمِينَ ﴾ (الأنبياء ١٠٧)

"We have sent you but as a mercy for all creatures. (21: 107)

He also realizes Allah's mercy in sending the Prophets to their people to purify their souls, and to know about the importance of the purification process in human life in general and in the Islamic life in particular. He realizes also the preachers' duty to control the purification process as an

essential means to create righteous groups and societies. This is a perceptive action, without which we cannot achieve a worldly or a religious goal.

Now, let us read what Al-Ghazali has said about arrogance[5].}

The Sixth Article: Arrogance

Nature of Arrogance and its Evils

Please be informed that arrogance is divided into two divisions, an internal and an external. As to the internal division, this is a characteristic of the heart, and the external is the apparent actions of the body.

Arrogance is classified under the first one, and the acts are the results of that characteristic. Arrogance affects the deeds, so when it is shown on the limbs [i.e. through body language] one is described as arrogant. If it does not appear, it is said that one has arrogance in the heart.

Originally, arrogance is implanted in the soul. It is represented by seeing oneself as superior to others. Thus, its parties are those towards whom arrogance is shown and the way with which one shows arrogance. In this way, we distinguish arrogance from delusion. For, the latter entails the deluded one only.

So, had man been created alone, he would have been described as a deluded person not an arrogant one, for arrogance entails another man to whom the arrogance is shown. In this case, one feels pleasure and pride in the heart, this is arrogance. Thus, whenever man sees his soul with that

[5] This is an introduction by Sheikh Sa̡eed Hawwa to the subject quoted from the book titled: 'Al Mostakhlas Fee Tazkiyatil Anfos' based on Imam Al--Ghazali's work.

eye (eye of arrogance), he gets haughty and arrogant. Thus arrogance is the psychological state rising in the heart due to such imaginations.

Commenting on the following verse, Ibn Abbas said that the state is called the greatness that they will never attain. Thus, he interpreted arrogance as a sense of greatness. The verse says:

﴿ إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ إِن فِي صُدُورِهِمْ إِلاَّ كِبْرٌ مَّا هُم بِبَالِغِيهِ فَاسْتَعِذْ بِاللهِ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴾ (غافر ٥٦)

"...There is nothing in their breasts but (the quest of) greatness, which they shall never attain...*" (40" 56)

Treating people haughtily differs proportionally with the degree of arrogance. Thus, one disdains others and likes that they should stand before him as a servant stands before his master. When his arrogance gets more intense, he views that such a person is not qualified to serve him. If he has a lower degree of arrogance, he disdains being seen as equal to others. If he teaches or argues, he does this in a rough manner, and if he is preached to, he does not accept the preaching. If anyone tries to refute what he says, he treats that person arrogantly. He deals with common people as donkeys, out of disdain and contempt.

The deeds resulting from arrogance are too many to count. This is the arrogance whose evil is great and whose harm is severe, and the dignitaries among the people may be destroyed because of it. Even some scholars and worshippers are liable to be affected by it. How do not we consider its evil as great when the Prophet ﷺ has said:

حَدَّثَنَا أَبُو هِشَامٍ الرِّفَاعِيُّ حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنِ الأَعْمَشِ عَنْ إِبْرَاهِيمَ عَــنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ لا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ كِبْرٍ ...*

As narrated by Abdullah: 'The Messenger of Allah ﷺ said: "He that has an atom's weight of arrogance in his heart will never enter Paradise…"

Arrogance becomes the screen between a servant and Paradise, because it distances the servant from the morals that for the believers are the gates to Paradise. Arrogance closes these gates because it is impossible for a person to love for the believers what he loves for himself, as long as he has pride or arrogance in his heart.

It is impossible for a person to treat people modestly, and that is the highest virtue of the pious people, as long as he has pride or arrogance in the heart. It is impossible for a person to treat people honestly as long as he has pride or arrogance in his heart. It is impossible for a person to suppress vexation as long as he has pride or arrogance in his heart. It is impossible for a person to abandon envy as long as he has pride or arrogance in his heart. It is impossible for a person to abandon being scornful as long as he has pride or arrogance in his heart.

In brief, we cannot enumerate all the vices that discredit its owner. There is no evil characteristic except that an arrogant person has a trace of it in the heart. For this reason, he will be deprived of Paradise. It is known that the evil characteristics are interrelated and that one of them leads to the other. The worst kind of arrogance is that which prevents one from benefiting from knowledge, accepting the truth, and

submitting to it. Many verses have criticized this characteristic. Below are some examples of them:

﴿ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَن قَالَ سَأُنزِلُ مِثْلَ مَا أَنزَلَ اللهُ وَلَوْ تَرَى إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلآئِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرِجُوا أَنفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى اللهِ غَيْرَ الْحَقِّ وَكُنتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴾ (الأنعام ٩٣)

"...If you could but see how the wicked (do fare) in the flood of confusion at death! While the angels will be stretching forth their hands, (saying): "Yield up your souls. This day you shall receive your reward, a penalty of shame, for you used to tell lies against Allah, and scornfully you rejected His verses," *" (6: 93) And

﴿ قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ ﴾ (الزمر ٧٢)

"(To them) it will be said: "Enter you the gates of Hell, to dwell therein forever and evil is (this) abode of the arrogant." *" (39: 72) And

﴿ ثُمَّ لَنَنزِعَنَّ مِن كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عِتِيًّا ﴾ (مريم ٦٩)

"Then, We shall certainly drag out from every sect all those who were worst in obstinate rebellion against (Allah) Most Gracious. *" (19: 69) And

﴿ إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَالَّذِينَ لاَ يُؤْمِنُونَ بِالآخِرَةِ قُلُوبُهُم مُّنكِرَةٌ وَهُم مُّسْتَكْبِرُونَ﴾ (النحل ٢٢)

"Your God is One God. As to those who believe not in the Hereafter, their hearts refuse to know, and they are arrogant. *" (16: 22) And

﴿ وَقَالَ الَّذِينَ كَفَرُوا لَن نُّؤْمِنَ بِهَذَا الْقُرْآنِ وَلَا بِالَّذِي بَيْنَ يَدَيْهِ وَلَوْ تَرَى إِذِ الظَّالِمُونَ مَوْقُوفُونَ عِندَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَى بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنتُمْ لَكُنَّا مُؤْمِنِينَ ﴾ (سبأ ٣١)

"…Those who had been despised will say to the arrogant ones: "Had it not been for you, we should certainly have been believers!"" (34: 31) And

﴿ سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِن يَرَوْا كُلَّ آيَةٍ لَّا يُؤْمِنُوا بِهَا وَإِن يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِن يَرَوْا سَبِيلَ الْغَيِّ يَتَّخِذُوهُ سَبِيلًا ذَلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴾ (الاعراف ١٤٦)

"I will turn away from My signs those who behave arrogantly on the earth in defiance of right…*" (7: 146)

The commentators of the Noble Koran have various opinions regarding this last verse [they say]:

Allah ﷻ says that He will screen their hearts from understanding the Koran.

Allah ﷻ says that He will screen their hearts from considering the kingdom of the heavens.

Ibn Jorayj said: "Allah ﷻ says that He will turn their hearts away from considering the creation of the heavens and the earth, hence they will not be guided by it."

For this reason, the Messenger of Allah ﷺ explained arrogance as saying that it is a degrading of the truth and a scorning of men.

The One to Whom Arrogance is shown

Please be informed that when one behaves arrogantly, he shows arrogance to Allah ﷻ, His Messengers, may Allah be pleased with them, or the rest of humanity. Man has been created unfair and ignorant, sometimes he treats people arrogantly, and sometimes he behaves towards Allah ﷻ arrogantly. Thus, arrogance is divided into three divisions as far as the one to whom the arrogance is shown is concerned.

The First Division:

Showing arrogance to Allah ﷻ is the most defiant arrogance. Nothing stirs it except pure ignorance and tyranny, like that of Nimrod, some of the other ignorant people, and anyone who claims lordship as Pharaoh did. The latter disdained to be a servant of Allah; instead he claimed to be the most superior god. For this reason Allah ﷻ said:

﴿ وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴾ (غافر ٦٠)

"...But those who are too arrogant to serve Me will surely find themselves in Hell, in humiliation. *" (40: 60) And

﴿ لَن يَسْتَنكِفَ الْمَسِيحُ أَن يَكُونَ عَبْدًا لله وَلاَ الْمَلاَئِكَةُ الْمُقَرَّبُونَ وَمَن يَسْتَنْكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا ﴾ (النساء ١٧٢)

"Christ disdains not to serve and worship Allah, nor do the angels, those nearest (to Allah). Those who disdain to worship Him and are arrogant, He will gather them all together unto Himself to (answer).*" (4: 172) And

﴿ وَإِذَا قِيلَ لَهُمُ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا ﴾ (الفرقان٦٠)

"When it is said to them: "Adore you (Allah) Most Gracious!" they say: "And what is (Allah) Most Gracious? Shall we adore that which you command us?" And it increases their flight (from the Truth).*" (25: 60)

The Second Division:

Showing arrogance towards the Messengers of Allah by disobeying them under the false allegation of them being human beings.

This deludes reason and casts it in seas of doubt and ignorance. Hence, it persists in the erroneous way of thinking that one is on the right track and the straight path. Allah ﷻ relates to us some examples of these arrogant people in His statement:

"They said: "Shall we believe in two men like ourselves? And their people are subject to us!"

The verse refers to the people of Pharaoh who belied Moses and Aaron. And

﴿ قَالُوا مَا أَنتُمْ إِلاَّ بَشَرٌ مِّثْلُنَا وَمَا أَنزَلَ الرَّحْمَنُ مِن شَيْءٍ إِنْ أَنتُمْ إِلاَّ تَكْذِبُونَ ﴾
(يس ١٥)

"The (people) said: "You are only men like ourselves, and (Allah) Most Gracious sends no sort of revelation, you do nothing but lie. *" (36:15) And

﴿ وَلَئِنْ أَطَعْتُمْ بَشَرًا مِّثْلَكُمْ إِنَّكُمْ إِذًا لَّخَاسِرُونَ ﴾ (المؤمنون ٣٤)

"If you obey a man like yourselves, behold, it is certain you will be lost. *" (23: 34) And

﴿ وَقَالَ الَّذِينَ لاَ يَرْجُونَ لِقَاءَنَا لَوْلاَ أُنزِلَ عَلَيْنَا الْمَلاَئِكَةُ أَوْ نَرَى رَبَّنَا لَقَدِ اسْتَكْبَرُوا فِي أَنفُسِهِمْ وَعَتَوْا عُتُوًّا كَبِيرًا ﴾ (الفرقان ٢١)

"And those who aspired not to meet Us said: "Why are not the angels sent down to us, or (why) do not we see our Lord?" Indeed they have an arrogant conceit of themselves, and their insolence is mighty. *" (25: 21) And

﴿ وَقَالُوا لَوْلاَ أُنزِلَ عَلَيْهِ مَلَكٌ وَلَوْ أَنزَلْنَا مَلَكًا لَّقُضِيَ الأَمْرُ ثُمَّ لاَ يُنظَرُونَ ﴾
(الانعام ٨)

"And they said: "Why is not an angel sent down to him?" *" (6: 8)

﴿ فَلَوْلاَ أُلْقِيَ عَلَيْهِ أَسْوِرَةٌ مِّن ذَهَبٍ أَوْ جَاءَ مَعَهُ الْمَلاَئِكَةُ مُقْتَرِنِينَ ﴾
(الزخرف ٥٣)

Out of arrogance, Pharaoh said:

"""...Or (why) did not the angels come accompanying him in procession?" *" (43:53) And

﴿ وَاسْتَكْبَرَ هُوَ وَجُنُودُهُ فِي الأَرْضِ بِغَيْرِ الْحَقِّ وَظَنُّوا أَنَّهُمْ إِلَيْنَا لاَ يُرْجَعُونَ ﴾
(القصص ٣٩)

"And he and his hosts were arrogant and insolent in the land beyond reason...*" (28: 39) The verse refers to Pharaoh and his hosts.

The Qoraysh showed arrogance as Allah ﷻ relates their story with the Prophet ﷺ. The Noble Koran says:

﴿ وَقَالُوا لَوْلاَ نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ ﴾(الزخرف ٣١)

"Also, they said: "Why was not this Koran sent down to some great man of either of the two (chief) cities? *" (43: 31)

Commenting on this verse, Qatada said that the Qorayshi people meant either Al-Waleed ibn Al-Mogheera or Abu-Mas'oud Al-Thaqafi. They hoped that the Message should be

given to one of the dignitaries not to an orphan child, i.e. Muhammad ﷺ. The Noble Koran refuted their allegation saying:

﴿ أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُم مَّعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَتَّخِذَ بَعْضُهُم بَعْضًا سُخْرِيًّا وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴾ (الزخرف ٣٢)

"Is it they who would portion out the Mercy of thy Lord? *" (43: 32) And

﴿ وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِّيَقُولوا أَهَؤُلاَءِ مَنَّ اللهُ عَلَيْهِم مِّن بَيْنِنَا أَلَيْسَ اللهُ بِأَعْلَمَ بِالشَّاكِرِينَ ﴾ (الانعام٥٣)

"Thus, We tried some of them by comparison with others, that they should say: "Is it these then that Allah has favored from amongst us…*" (6: 53)

Out of arrogance, the Qorayshi people said to the Messenger of Allah ﷺ: "How can we sit (and listen to) you while such weak and poor people are your followers?" Thereupon Allah ﷻ revealed:

﴿ وَلاَ تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِم مِّن شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِم مِّن شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِين ﴾ (الانعام ٥٢)

"Send not away those who call on their Lord morning and evening, seeking His Face. In naught you are accountable for them, and in naught they are accountable for you, that you should turn them away, and thus be (one) of the unjust. * (6: 52) And

﴿ وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلاَ تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلاَ تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا ﴾ (الكهف ٢٨)

"And keep your soul content with those who call on their Lord morning and evening, seeking His Face; and let not your eyes pass beyond them, seeking the pomp and glitter of this Life…*" (18: 28)

Allah ﷻ relates to us the amazement of the unbelievers when they will not find those whom they considered as weak and poor during life as saying:

﴿ وَقَالُوا مَا لَنَا لاَ نَرَى رِجَالاً كُنَّا نَعُدُّهُم مِّنَ الأَشْرَارِ ﴾ (ص ٦٢)

"And they will say: "What has happened to us that we see not men whom we used to number among the bad ones?" *" (38: 62)

The commentators of the Noble Koran say that the Qorayshi people refer here to Ammar, Bilal, Sohayb, and Al-Miqdad ﷺ.

Some people were debarred from contemplation [of the Message] out of ignorance, some others knew the truth about the Message, but they refused to confess it. Allah ﷻ says:

﴿ وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِندِ اللهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُم مَّا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللهِ عَلَى الْكَافِرِينَ ﴾ (البقرة ٨٩)

"…When there came to them that which they (should) have recognized. They refused to believe in it…*" (2: 89) And

﴿وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ﴾ (النمل ١٤)

"And they rejected those Signs in iniquity and arrogance...*" (27: 14)

This division of arrogance is near to the first, but it is not as grave. It is a rebellion against the commandments of Allah ﷻ and of showing modesty to the Messenger of Allahﷺ.

The Third Division:

Treating people arrogantly by showing vain pride and disdain of others. Thus, one's soul rejects considering them as equal to oneself, obeying them or to treating them modestly. Although this division is less serious than the first and second, it is dangerous for two reasons.

The first reason is that arrogance, pride, a feeling of greatness, and superiority do not behoove to none but Allahﷻ, the King and the Omnipotent. As to the weak and disabled servant, how would he be described with these Attributes! Thus, when the servant assumes arrogance, he usurps one of Allah's Attributes. A Hadith Qodsi refers to this saying:

"Greatness is My loincloth, haughtiness is My dress, he that assumes one of them I will cast him in Hellfire."

This means that such attributes are Allah's, and no creature is permitted to claim any of them. He that claims any of them has usurped one of His Attributes or Rights. It should be obvious that the difference between Nimrod and Pharaoh's usurpation is like the usurping of some slaves of the master and usurping the whole kingdom respectively.

What causes Arrogance?

Be informed that none assume arrogance but he that thinks highly of his soul, and one does not think highly of his soul except when he thinks that it has special characteristics. This could be attributed to worldly or religious reasons. The religious reasons are knowledge and practice. The worldly reasons are lineage, beauty, strength, wealth, and a multitude of supporters. These are seven reasons.

The First: Knowledge

How speedy does arrogance go to the scholars! A scholar may be deluded with his knowledge, hence he sees other people as ignorant, thinking highly of himself.

He may feel arrogant in the way that he likes that they should be the first to give him a greeting. If he greets anyone first and the other answered his greeting in a delightful way and better than his, he considers it to be a great favor that he has submitted to them, and they should give thanks to him and render a service to him for it.

People may usually do favors for him, but he may not do them for others; they may visit him, but he may not visit them. He may exploit those who mix with him; and if one falls short in his service, he may rebuke him as if he was his slave and as if the knowledge that he teaches them is not a duty on him. This arrogance is related to this worldly life. As to the arrogance related to the Hereafter, the scholar may think that he is better than others in the sight of Allah ﷻ, so he hopes for himself what he does not hope for them. Such a scholar is worthier to be called an ignorant one, than to be called a scholar, for true knowledge is that which helps the scholar to know his soul, his Lord, and the gravity of ending one's deeds with an evil deed.

If one argues what is wrong with some people who become more arrogant despite knowledge?

The answer is that there are two reasons for this:

The First Reason:

The scholar may occupy himself with what is called knowledge but it is not true knowledge. For, true knowledge is that which helps the scholar to know his soul, his Lord, and the gravity of meeting with Allah ﷻ and being screened by Him. This implants fear and awe in the scholar's heart. Allah ﷻ said:

﴿ وَمِنَ النَّاسِ وَالدَّوَابِّ وَالأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ إِنَّمَا يَخْشَى اللهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللهَ عَزِيزٌ غَفُورٌ ﴾ (فاطر ٢٨)

"...Truly, those who have knowledge among His servants fear Allah...*" (35: 28)

The Second Reason:

The servant may involve himself in knowledge with an evil soul and morals, because he neither disciplined his soul nor purified his heart before becoming involved in seeking knowledge, hence he remained ill mannered. Thus, when he acquires knowledge, any branch of knowledge, it is shaped according to the container that contains it (the heart). For he whose determination has been arrogance when he was ignorant surpassed the limits in ignorance upon acquiring knowledge because he has acquired an additional element for delusion. But when he had fear while he was ignorant, and then he acquired knowledge, he exceeds in fear, modesty, and humbleness upon acquiring knowledge. As generally, knowledge leads to arrogance if it is taken mistakenly. For this reason, Allah ﷻ said to his Prophet ﷺ:

﴿ وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴾ (الشعراء ٢١٥)

"And lower your wing to who followed you of the believers. *" (26: 215) And

﴿ فَبِمَا رَحْمَةٍ مِّنَ اللهِ لِنتَ لَهُمْ وَلَوْ كُنتَ فَظًّا غَلِيظَ الْقَلْبِ لاَنفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللهِ إِنَّ اللهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴾ (آل عمران ١٥٩)

"...Were you severe or harsh-hearted, they would have broken away from about you...*" (3: 159)

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِ فَسَوْفَ يَأْتِي اللهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللهِ وَلاَ يَخَافُونَ لَوْمَةَ لائِمٍ ذَلِكَ فَضْلُ اللهِ يُؤْتِيهِ مَن يَشَاءُ وَاللهُ وَاسِعٌ عَلِيمٌ ﴾(المائدة٥٤)

He ﷻ described His devotees as:

"...They are lowly with the believers, mighty against the unbelievers...*" (5: 54)

The Second: Knowledge and Worship

Knowledge and worship may not be free from feelings of pride or arrogance. They may not be free from attempts to milk the sympathy of the ascetics and worshippers. Arrogance may seep out of the hearts of those people to their limbs in regard to worldly and religious affairs. They may see that others feel bound to visit them and they expect others to serve them, show them reverence, mention their piety and scruples, and give them priority over other people. These worshippers see their acts of worship as being favors to other people.

As to religion, they may see others as ruined and themselves as rescued, while in fact they are the ruined ones in reality, even if they see it as otherwise.

حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ و حَدَّثَنَا مُوسَى بْنُ إِسْمَعِيلَ حَدَّثَنَا حَمَّادٌ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ إِذَا سَمِعْتَ وَقَالَ مُوسَى إِذَا قَالَ الرَّجُلُ هَلَكَ النَّاسُ فَهُوَ أَهْلَكُهُمْ . * أبو داود.

For this reason, the Messenger of Allah ﷺ said as narrated by Abu-Huraira: 'The Messenger of Allah ﷺ said: "If you see a man saying: 'The people are ruined, (know that) he is the utterly ruined one.'"'

حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الأَعْلَى حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ عَنْ هِشَامِ بْنِ سَعْدٍ عَنْ زَيْدِ ابْنِ أَسْلَمَ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ... حَسْبُ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ *

The Messenger of Allah ﷺ said this because the man who scorns other people is deluded by his own deeds, and feels safe from Allah's punishment. But it is evil to scorn others. The Messenger of Allah ﷺ said as narrated by Abu-Huraira: 'The Messenger of Allah ﷺ said: "It is sufficient for a man to hold his Muslim brother in contempt."'

How great is the difference between him who loves his Muslim brother, respects him, and loves for him what he loves for his own soul!

People attain salvation through reverence and showing kindness to the creatures of Allah ﷻ, while such scholars [as described above] seek Allah's wrath through disliking and disrespecting them out of their arrogance. It would be better for them if they loved others in the way of Allah ﷻ for their

righteousness, so that Allah ﷻ would grant them ranks near theirs and vise versa.

The Third: Arrogance on account of Lineage

This reason includes those who feel arrogant due to their lineage, i.e. those that have noble origins and scorn others for not having the same, even if they are of a higher rank than theirs in knowledge and deeds. Some of them may behave haughtily thinking that other people are their servant and slaves, and they may therefore distance themselves from them. This type of arrogance has its effects in the body. Their tongues mention their honor too often. This is a vice that, none, even those among the prudent and righteous people, are able to abandon. Sometimes the effects may not appear in their behavior when the people are in good mood, but if one of them gets angry, it may be shown by their behavior. It was narrated that Abu-Zarr said: "I disputed with a man in the presence of the Prophet ﷺ. (When I got angry) I said to the man: O son of a black woman.' At that, the Prophet ﷺ said: 'The matter has reached its climax! There is no excellence in the son of a white woman over that of a black one, except through piety.' Abu-Zarr said: "I put my cheek to the ground and said to the man: 'Tread on my cheek.'"

So look how did the Messenger of Allah ﷺ attracted the attention to that claim aroused through anger, he described it as ignorance and as a wrong deed. And look how Abu-Zarr repented and uprooted the arrogance from his soul by his disputant's feet, because he has been taught that pride is overpowered only by humility. It was narrated also that two men had disputed in the presence of the Messenger of Allah ﷺ and one of them had said: "I am so and so, son of so and so. Who are you then?" The Prophet ﷺ said: "Two people boasted about their lineage in the presence of Moses ﷺ. One

of them said: 'I am so and so.' He related [his lineage] until his ninth grandfather. At that Allah ﷻ revealed to Moses ﷺ: "Say to the one boasting about his lineage: 'The nine people you have counted are of the dwellers of Hellfire and you are their tenth.'"

I think this quotation from Imam Al-Ghazali is sufficient, and now let us read what Imam Al-Nawawi compiled in the same concern.

﴿ إِنَّ قَارُونَ كَانَ مِن قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ وَآتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ أُولِي الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لاَ تَفْرَحْ إِنَّ اللهَ لاَ يُحِبُّ الْفَرِحِينَ (٧٦) وَابْتَغِ فِيمَا آتَاكَ اللهُ الدَّارَ الْآخِرَةَ وَلاَ تَنسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِن كَمَا أَحْسَنَ اللهُ إِلَيْكَ وَلاَ تَبْغِ الْفَسَادَ فِي الْأَرْضِ إِنَّ اللهَ لاَ يُحِبُّ الْمُفْسِدِينَ (٧٧) قَالَ إِنَّمَا أُوتِيتُهُ عَلَى عِلْمٍ عِندِي أَوَ لَمْ يَعْلَمْ أَنَّ اللهَ قَدْ أَهْلَكَ مِن قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا وَلاَ يُسْأَلُ عَن ذُنُوبِهِمُ الْمُجْرِمُونَ (٧٨) فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَا لَيْتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ (٧٩) وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيْلَكُمْ ثَوَابُ اللهِ خَيْرٌ لِّمَنْ آمَنَ وَعَمِلَ صَالِحًا وَلاَ يُلَقَّاهَا إِلاَّ الصَّابِرُونَ (٨٠) فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ فَمَا كَانَ لَهُ مِن فِئَةٍ يَنصُرُونَهُ مِن دُونِ اللهِ وَمَا كَانَ مِنَ الْمُنتَصِرِينَ (٨١) وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ يَقُولُونَ وَيْكَأَنَّ اللهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَوْلاَ أَن مَّنَّ اللهُ عَلَيْنَا لَخَسَفَ بِنَا وَيْكَأَنَّهُ لاَ يُفْلِحُ الْكَافِرُونَ (٨٢) تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لاَ يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلاَ فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ (٨٣) ﴾(القصص ٧٦- ٨٣)

Allah ﷻ said:

"Verily, Qaroon (Korah) was of Moses' people, but he behaved arrogantly towards them. And We gave him of the

treasures, that of which the keys would have been a burden to a body of strong men. Remember when his people said to him: "Do not be glad (with ungratefulness to Allah's Favors). Verily! Allah likes not those who are glad (with ungratefulness to Allah's Favors) * But seek, with that (wealth) which Allah has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world, and do good as Allah has been good to you, and seek not mischief in the land. Verily, Allah likes not those who spread mischief. * He said: "This has been given to me only because of the knowledge I possess." Did he not know that Allah had destroyed before him generations, men who were stronger than him in might and greater in the amount (of riches) they had collected? But the criminals, disbelievers, polytheists, sinners) will not be questioned of their sins (because Allah knows them well, so they will be punished without being called to account). *

So he went out before his people in his pomp. Those who were desirous of the life of the world, said: "Ah, would that we had the like of what Qaroon (Korah) has been given? Verily! He is the owner of a great fortune." * But those who had been given (religious) knowledge said: "Woe to you! The Reward of Allah (in the Hereafter) is better for those who believe and do righteous good deeds, and this none shall attain except those who are patient and steadfast." *

So We caused the earth to swallow him and his dwelling place. Then he had no group or party to help him against Allah, nor was he one of those who could save themselves. * And those who had desired (for a position like) his position the day before, began to say: "Know you not that it is Allah Who enlarges the provision or restricts it to whomsoever He pleases of His slaves. Had it not been that Allah was Gracious

to us, He could have caused the earth to swallow us up (also)!"

Know you not that the disbelievers will never be successful. * That home of the Hereafter (i.e. Paradise), We shall assign to those who rebel not against the truth with pride and oppression in the land nor do mischief by committing crimes. And the good end is for the pious. *" (28 76-83) And

﴿ وَلاَ تَمْشِ فِي الأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولاً ﴾ (الإسراء ٣٧)

"And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height. *" (17: 37) And

﴿ وَلاَ تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلاَ تَمْشِ فِي الأَرْضِ مَرَحًا إِنَّ اللهَ لاَ يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴾ (لقمان ١٨)

"And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allah likes not any arrogant boaster. *" (31: 18)

٢٧٦- عَنْ عِيَاضِ بْنِ حِمَارٍ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: إِنَّ اللَّهَ تَعَالَى أَوْحَى إِلَيَّ أَنْ تَوَاضَعُوا، حَتَّى لاَ يَبْغِيَ أَحَدٌ عَلَى أَحَدٍ، وَلاَ يَفْخَرَ أَحَدٌ عَلَى أَحَدٍ * أَخْرَجَهُ مُسْلِمٌ.

The Messenger of Allah ﷺ said as

276. narrated by Iyadh ibn Himar ﷺ: 'Allah's Messenger ﷺ said: "Allah ﷻ has revealed to me that you (people) should be humble, so no one should wrong another, or boast to the other."' (Muslim)

٢٧٧- عَــنْ أَبِيْ هُرَيْرَةَ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: مَا نَقَصَتْ صَدَقَةٌ مِنْ مَــالٍ، وَمَــا زَادَ اللَّهُ عَبْداً بِعَفْوٍ إِلاَّ عِزّاً، وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلاَّ رَفَعَهُ اللهِ تَعَالَى * أَخْرَجَهُ مُسْلِمٌ.

277. Narrated Abu-Huraira ﷺ: 'Allah's Messenger ﷺ said: "Giving in charity does not reduce property, Allah increases the honor of him who forgives and no one will humble himself for Allah's sake except that Allah raises him up."' (Muslim)

٢٧٨- عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ ﷺ: (مَنْ جَــرَّ ثَوْبَهُ خُيَلاَءَ، لَمْ يَنْظُرِ اللهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ). فَقَالَ أَبُو بَكْرٍ: إِنَّ أَحَدَ شِقَّيْ ثَوْبِي يَسْتَرْخِي إِلاَّ أَنْ أَتَعَاهَدَ ذَلِكَ مِنْهُ فَقَالَ رَسُولُ اللهِ ﷺ: (إِنَّكَ لَسْتَ تَصْنَعُ ذَلِكَ خُيَلاَءَ). رواه البخاري.

278. Abdullah ibn Omar, may Allah be pleased with them narrated that Allah's Messenger ﷺ said: "Allah will not look on the Day of Judgment at him who drags his robe (behind him) out of conceit (pride etc.). Abu-Bakr said ﷺ: "One side of my robe drops down unless I am very cautious about it." Allah's Messenger ﷺ said: "But you do not do that out of conceit (with a pride).'" (Bukhari)

٢٧٩- عَــنْ أَبِــي هريــرة ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: (ثَلاَثَةٌ لاَ يُكَلِّمُهُمُ اللهُ يَوْمَ الْقِيَامَةِ وَلاَ يَنْظُرُ إِلَيْهِمْ: رَجُلٌ حَلَفَ عَلَى سِلْعَةٍ لَقَدْ أَعْطَي بِهَا أَكْثَرَ مِمَّا أَعْطَي وَهُوَ كَاذِبٌ، وَرَجُلٌ حَلَفَ عَلَى يَمِينٍ كَاذِبَةٍ بَعْدَ الْعَصْرِ لِيَقْتَطِعَ بِهَا مَالَ رَجُلٍ مُسْلِمٍ، وَرَجُلٌ مَنَعَ فَضْلَ مائِهِ فَيَقُولُ اللهُ: الْيَوْمَ أَمْنَعُكَ فَضْلِي كما مَنَعْتَ فَضْلَ ما لَمْ تَعْمَلْ يَدَاكَ). رواه البخاري.

279. Narrated (Abu-Huraira ﷺ: 'The Prophet ﷺ said: "There are three types of people to whom Allah will neither speak to, nor look at on the Day of Resurrection. A man who takes an oath falsely that he has been offered for his goods more than what he was offered, a man who takes a false oath after Al Asr prayer in order to seize a Muslim's property, and a man who withholds his excess water. Allah will say to such a person: "Today I will withhold My Grace from you as you withheld the excess of what you had not created."' (Bukhari)

٢٨٠- عَـنْ عَـبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ قَالَ: (بَيْنَما رَجُـلٌ يَجُرّ إِزَارَهُ مِنَ الخُيَلاَءِ خُسِفَ بِهِ، فَهُوَ يَتَجَلْجَلُ فِي الأَرْضِ إِلَى يَوْمِ الْقِيَامَةِ). رواه البخاري.

280. Narrated Ibn Omar may Allah be pleased with them : 'The Prophet ﷺ said: "While a man was walking, dragging his clothing with pride, he was made to be swallowed by the earth and he will go on sinking in it until the Day of Resurrection."' (Bukhari)

٢٨١- حَدَّثَـنَا أَبُو كُرَيْبٍ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ عُمَرَ بْنِ رَاشِدٍ عَنْ إِيَاسِ بْنِ سَـلَمَةَ بْـنِ الْأَكْوَعِ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لا يَزَالُ الرَّجُلُ يَذْهَبُ بِنَفْسِهِ حَتَّى يُكْتَبَ فِي الْجَبَّارِينَ فَيُصِيبُهُ مَا أَصَابَهُمْ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ * الترمذى.

281. Narrated Salama ibn Al–Akwa'a: "A man will keep on raising himself up until he will be written among the arrogant, then he will suffer what they will suffer." (At-Termizi)

٧١ ـ باب فى حسن الخلق

Chapter(71)
About Good Character

Allah ﷻ said:

﴿ وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ ﴾ (القلم ٤)

"And verily, you (O Muhammad!) are on an exalted standard of character. *" (68: 4) And

﴿ الَّذِينَ يُنفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴾ (آل عمران ١٣٤)

"Those who spend (in Allah's Cause) in prosperity and in adversity, who repress anger, and who pardon men, verily, Allah loves the ones who do good. *" (3: 134)

٢٨٢- حديث أَنَسٍ رضي الله عنه، قَالَ: خَدَمْتُ النَّبِيَّ ﷺ، عَشْرَ سِنِينَ، فَمَا قَالَ لِي: أُفٍّ وَلاَ: لِمَ صَنَعْتَ وَلاَ: أَلاَ صَنَعْتَ أخرجه البخاري.

The Messenger of Allah ﷺ said as:

282. Narrated Anas ؓ: 'I served the Prophet ﷺ for ten years, and he never said to me: "Ugh!" (a minor harsh word that denotes impatience) and he never criticized me by saying: "Why did you do so or why didn't you do so?"' (Bukhari)

٢٨٣- عَنِ النَّوَّاسِ بْنِ سَمْعَانَ ؓ قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ عَنِ الْبِرِّ وَالإِثْمِ، فَقَالَ: الْبِرُّ حُسْنُ الْخُلُقِ، وَالإِثْمُ مَا حَاكَ فِي صَدْرِكَ وَكَرِهْتَ أَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ *أَخْرَجَهُ مُسْلِمٌ.

283. Narrated Al-Nawwas ibn Sama'an ﷺ: 'I asked Allah's Messenger ﷺ about righteousness and sin and he replied: "Righteousness is good character and sin is what revolves in your heart, and that you hate that people would know about." (Muslim)

٢٨٤- عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قالَ: لَمْ يَكُنِ النَّبِيِّ ﷺ فاحِشًا وَلاَ مُتَفَحِّشًا، وكَانَ يَقُولُ: (إِنَّ مِنْ خِيَارِكُمْ أَحْسَنَكُمْ أَخْلاَقًا).رواه البخاري.

284. Narrated Abdullah ibn Amr may Allah be pleased with them!: 'The Prophet ﷺ never used bad language. He used to say: "The best amongst you are those who have the best manners and character."' (Bukhari)

٢٨٥- حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا وَخِيَارُكُمْ خِيَارُكُمْ لِنِسَائِهِمْ خُلُقًا قَالَ وَفِي الْبَاب عَنْ عَائِشَةَ وَابْنِ عَبَّاسٍ قَالَ أبو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

285. Narrated Abu-Huraira: 'The Messenger of Allah ﷺ said: "The most perfect believers are those having the finest characters. And the best of you are those who are best to their women."

٢٨٦- حَدَّثَنَا عُقْبَةُ بْنُ مُكَرَّمٍ الْعَمِّيُّ الْبَصْرِيُّ حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ قَالَ حَدَّثَنِي سَلَمَةُ بْنُ وَرْدَانَ اللَّيْثِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ تَرَكَ الْكَذِبَ وَهُوَ بَاطِلٌ بُنِيَ لَهُ فِي رَبَضِ الْجَنَّةِ وَمَنْ تَرَكَ الْمِرَاءَ وَهُوَ مُحِقٌّ بُنِيَ لَهُ فِي وَسَطِهَا وَمَنْ حَسَّنَ خُلُقَهُ بُنِيَ لَهُ فِي أَعْلاَهَا وَهَذَا الْحَدِيثُ حَدِيثٌ حَسَنٌ لا نَعْرِفُهُ إلا مِنْ حَدِيثِ سَلَمَةَ بْنِ وَرْدَانَ عَنْ أَنَسِ بْنِ مَالِكٍ * الترمذى.

286. Narrated Anas ibn Malek: 'The Messenger of Allah ﷺ said: "He who ceased futile lying (while wrangling), a building will be built for him in the lowest ranks of Paradise; and he who left off wrangling while having right to it, a building will be built for him in the middle ranks of Paradise: and he that enhanced his manners, a building will be built for him in the highest ranks of Paradise."' (At-Termizi)

٢٨٧- حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ بْنِ خِرَاشٍ الْبَغْدَادِيُّ حَدَّثَنَا حَبَّانُ بْنُ هِلالٍ حَدَّثَنَا مُبَارَكُ ابْنُ فَضَالَةَ حَدَّثَنِي عَبْدُ رَبِّهِ بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ إِنَّ مِنْ أَحَبِّكُمْ إِلَيَّ وَأَقْرَبِكُمْ مِنِّي مَجْلِسًا يَوْمَ الْقِيَامَةِ أَحَاسِنَكُمْ أَخْلاقًا وَإِنَّ أَبْغَضَكُمْ إِلَيَّ وَأَبْعَدَكُمْ مِنِّي مَجْلِسًا يَوْمَ الْقِيَامَةِ الثَّرْثَارُونَ وَالْمُتَشَدِّقُونَ وَالْمُتَفَيْهِقُونَ قَالُوا يَا رَسُولَ اللَّهِ قَدْ عَلِمْنَا الثَّرْثَارُونَ وَالْمُتَشَدِّقُونَ فَمَا الْمُتَفَيْهِقُونَ قَالَ الْمُتَكَبِّرُونَ قَالَ أبو عِيسَى وَفِي الْبَاب عَنْ أَبِي هُرَيْرَةَ وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَرَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنِ الْمُبَارَكِ بْنِ فَضَالَةَ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ وَلَمْ يَذْكُرْ فِيهِ عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ وَهَذَا أَصَحُّ وَالثَّرْثَارُ هُوَ الْكَثِيرُ الْكَلامِ وَالْمُتَشَدِّقُ الَّذِي يَتَطَاوَلُ عَلَى النَّاسِ فِي الْكَلامِ وَيَبْذُو عَلَيْهِمْ *

287. Narrated Jaber: 'The Messenger of Allah ﷺ said: "Indeed, the nearest and the most beloved to me among you on the Day of Judgment are those having the best characters. And the farthest and the most disliked to me among you on the Day of Judgment are those who talk much, paying no attention to what they utter, and the arrogant."'

٧٢ ـ باب فى الحلم والأناة والرفق

Chapter(72)

About Perseverance, Forbearance, and Tolerance

﴿ الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللهُ يُحِبُّ الْمُحْسِنِينَ ﴾ (آل عمران ١٣٤)

"Those who spend (in Allah's Cause) in prosperity and in adversity, who repress anger, and who pardon men, verily, Allah loves the ones who do good. *" (3: 134) And

﴿ خُذِ العَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الجَاهِلِينَ ﴾ (الأعراف ١٩٩)

"Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them). *" (7: 199) And

﴿ وَلاَ تَسْتَوِي الْحَسَنَةُ وَلاَ السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ (٣٤) وَمَا يُلَقَّاهَا إِلاَّ الَّذِينَ صَبَرُوا وَمَا يُلَقَّاهَا إِلاَّ ذُو حَظٍّ عَظِيمٍ (٣٥) ﴾ (فصلت ٣٤ : ٣٥)

"The good deeds and the evil deeds cannot be equal. Repel (the evil deed) with one that is better (i.e. Allah ordered the faithful believers to be patient at the time of anger, and to excuse those who treat them badly), then verily he, between him and you there was enmity, (will become) as though he was a close friend. * But none is granted it (the above quality) except those who are patient - and none is granted it except the owner of the great portion (of happiness in the Hereafter, i.e. Paradise and of a high moral character) in this world. *" (41: 34-35) And

﴿ وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الأُمُورِ ﴾ (الشوري ٤٣)

"And verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allah.* (42: 43)

٢٨٨- حَدَّثَـنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْـرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ إِنَّ رَهْطًا مِنَ الْيَهُودِ دَخَلُوا عَلَى النَّبِيِّ ﷺ فَقَـالُوا السَّـامُ عَلَـيْكَ فَقَالَ النَّبِيُّ ﷺ عَلَيْكُمْ فَقَالَتْ عَائِشَةُ بَلْ عَلَيْكُمُ السَّامُ وَاللَّعْـنَةُ فَقَـالَ النَّبِـيُّ ﷺ يَا عَائِشَةُ إِنَّ اللَّهَ يُحِبُّ الرِّفْقَ فِي الأَمْرِ كُلِّهِ قَالَتْ عَائِشَـةُ أَلَـمْ تَسْـمَعْ مَا قَالُوا قَالَ قَدْ قُلْتُ عَلَيْكُمْ وَفِي الْبَاب عَنْ أَبِي بَصْرَةَ الْغِفَـارِيِّ وَابْنِ عُمَرَ وَأَنَسٍ وَأَبِي عَبْدِ الرَّحْمَنِ الْجُهَنِيِّ قَالَ أَبو عِيسَى حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ *

The Messenger of Allah ﷺ said as:

288. Narrated by A'isha: 'A group of the Jews entered to the Prophet ﷺ and said: "Al-Sam Alayka." (i.e. "May death befall you," instead of saying: "Al-Salam Alayka." (i.e. "May peace be upon you."). The Prophet ﷺ said: "And the same is for you." A'isha said" 'I said: "Wa Alaykom Al-Sam Wa Al-La'ana." (i.e. "May death and Allah's curse befall you."). Prophet ﷺ said: "O A'isha! Indeed, Allah loves leniency in all affairs." A'isha said: "Did you not hear what they have said?" He said: "And I said: 'And the same is for you."'

٢٨٩- عَـنْ أَبِـي هُرَيْـرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَامَ أَعْرَابِيٌّ فَبَالَ فِي الْمَسْجِدِ، فَتَـنَاوَلَهُ النَّاسُ، فَقَالَ لَهُمْ النَّبِيِّ ﷺ: (دَعُوهُ وَهَرِيقُوا عَلَى بَوْلِهِ سَجْلًا مِنْ مَاءٍ، أَوْ ذَنُوبًا مِنْ مَاءٍ، فَإِنَّمَا بُعِثْتُمْ مُيَسِّرِينَ، وَلَمْ تُبْعَثُوا مُعَسِّرِينَ). رواه البخاري.

289. Narrated Abu-Huraira ؓ: 'A nomad stood up and started to pass urine in the mosque. The people caught him, but the Prophet ﷺ ordered them to leave him and to pour a bucket or a tumbler of water over the place where he had passed the urine. The Prophet ﷺ then said: "You have been

sent to make things easy and not to make them difficult."' (Bukhari)

٢٩٠- عَــنْ أَنَــسٍ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (يَسِّرُوا وَلاَ تُعَسِّرُوا وَبَشِّرُوا وَلاَ تُنَفِّرُوا). رواه البخاري.

290. Anas ibn Malek ﷺ: 'The Prophet ﷺ said: "Facilitate things for people (concerning religious matters), and do not make it hard for them, and give them good tidings and do not make them run away (from Islam by going to the extreme)." (Bukhari)

٢٩١- عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَجُلاً قَالَ لِلنَّبِيِّ ﷺ: أَوْصِنِي قَالَ: (لاَ تَغْضَبْ). فَرَدَّدَ مِرَارًا، قَالَ: (لاَ تَغْضَبْ). رواه البخاري.

291. Narrated Abu-Huraira ﷺ: 'A man said to the Prophet ﷺ: "Advise me." The Prophet ﷺ said: "Do not get angry and furious." The man asked (the same) again and again, and each time, the Prophet ﷺ used to say: "Do not get angry and furious." (Bukhari)

٢٩٢- عَــنْ عائِشَــةَ رَضِيَ اللهُ عَنْهَا أَنَّهَا قَالَتْ: مَا خُيِّرَ رَسُولُ اللهِ ﷺ بَيْنَ أَمْرَيْــنِ إِلاَّ أَخَذَ أَيْسَرَهُمَا ما لَمْ يَكنْ إِثْمًا، فَإِنْ كانَ إِثْمًا كانَ أَبْعَدَ النَّاسِ مِنْهُ، وَمَــا انْتَقَمَ رَسُولُ اللهِ ﷺ لِنَفْسِهِ إِلاَّ أَنْ تُنْتَهَكَ حُرْمَةُ اللهِ، فَيَنْتَقِمَ للهِ بِهَا. رواه البخاري.

292. Narrated A'isha: 'Whenever Allah's Messenger ﷺ was given the choice of one of two matters, he would choose the easier of the two, as long as it was not sinful: but if it was sinful, he would not approach it. Allah's Messenger ﷺ never took revenge (on anybody) for his own sake, but only when Allah's Laws and bindings were outraged, in which case he would take revenge for Allah's sake." (Bukhari)

٢٩٣- وَعَنْ شَدَّادِ بْنِ أَوْسٍ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: إِنَّ اللَّهَ كَتَبَ الإِحْسَانَ عَلَى كُلِّ شَيْءٍ، فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا القِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذِّبْحَةَ، وَلْيُحِدَّ أَحَدُكُمْ شَفْرَتَهُ، وَلْيُرِحْ ذَبِيحَتَهُ * رَوَاهُ مُسْلِمٌ.

293. Narrated Shaddad ibn Aws ﷺ: 'Allah's Messenger ﷺ said: "Verily. Allah has prescribed proficiency in all things. Thus, if you kill[6], kill well; and when you slaughter an animal, do it in a good way; and anyone of you should sharpen his blade so that the animal may be spared the suffering of slaughtering."' (Muslim)

٢٩٤- حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا هُشَيْمٌ حَدَّثَنَا خَالِدٌ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي الأَشْعَثِ الصَّنْعَانِيِّ عَنْ شَدَّادِ بْنِ أَوْسٍ أَنَّ النَّبِيَّ ﷺ قَالَ إِنَّ اللَّهَ كَتَبَ الإِحْسَانَ عَلَى كُلِّ شَيْءٍ فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذِّبْحَةَ وَلْيُحِدَّ أَحَدُكُمْ شَفْرَتَهُ وَلْيُرِحْ ذَبِيحَتَهُ قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ أَبُو الأَشْعَثِ الصَّنْعَانِيُّ اسْمُهُ شَرَاحِيلُ بْنُ آدَةَ * الترمذى.

294. Narrated Shaddad ibn Aws: 'The Prophet ﷺ said: "Allah has prescribed doing good in everything. If you killed by way of retaliation, do this in the most perfect manner. If you slaughtered an animal, do this in the most perfect manner. And let one of you sharpen the knife and put the animal to rest."' (At-Termizi)

٢٩٥- حَدَّثَنَا هَنَّادٌ حَدَّثَنَا عَبْدَةُ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو الأَوْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ أَلا أُخْبِرُكُمْ بِمَنْ يَحْرُمُ عَلَى النَّارِ أَوْ بِمَنْ تَحْرُمُ عَلَيْهِ النَّارُ عَلَى كُلِّ قَرِيبٍ هَيِّنٍ سَهْلٍ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ *

[6] In case of retaliation.

295. Narrated Abdullah ibn Mas'oud: 'The Messenger of Allah w said: "Would I tell you about him that is unlawful to the Fire and to whom the Fire is unlawful for him? It is for every sociable, lenient, and tolerant one."' (At-Termizi)

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٧٣ ـ باب في العفو والإعراض عن الجاهلين

Chapter: (73)

About Pardoning People and Tolerating Them

Allah ﷻ said:

﴿ خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴾ (الأعراف ١٩٩)

"Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them). *" (7: 199) And

﴿ إِنَّ رَبَّكَ هُوَ الْخَلَّاقُ الْعَلِيمُ ﴾ (الحجر ٨٦)

"And We created not the heavens and the earth and all that is between them except with truth, and the Hour is surely coming, so overlook (O Muhammad!) their faults with gracious forgiveness. *" (15: 86) And

﴿ وَلاَ يَأْتَلِ أُولُو الْفَضْلِ مِنكُمْ وَالسَّعَةِ أَن يُؤْتُوا أُولِي الْقُرْبَى وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلاَ تُحِبُّونَ أَن يَغْفِرَ اللهُ لَكُمْ وَاللهُ غَفُورٌ رَّحِيمٌ ﴾ (النور ٢٢)

"And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, the needy, and those who left their homes for Allah's Cause. Let them pardon and forgive. Do you not love

that Allah should forgive you? And Allah is Oft-Forgiving, Most Merciful[7] *" (24: 22) And

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[7] Purifying the soul is one of the noble objectives of Islam. The story of Abu-Bakr ﷺ with Mistah, his relative who played a big role in slandering the 'Mother of the Believers' [a title given to all the Prophet's wives] and the daughter of Abo Bakr ﷺ. The story is contained in the Qur'anic chapter entitled ANoor (the Light). As an introduction to the 'The Process of Purifying the Soul ,' Sheikh Sa'eed Hawwa wrote the following:

Introduction

[Purifying the soul means purifying it from polytheism and its signs, and implanting At-Tawheed (Oneness of Allah) deeply in the heart; and to help it to mould in conformity with the Divine Attributes of Allah ﷻ, in absolute slavery to Allah ﷻ, through emulation of the Messenger of Allah ﷺ.

We shall not deal with each one of them in detail, instead we will confine ourselves to the essential meanings.

As a preamble to the subject, we quote: 'Allah ﷻ says:

﴿ يا أيها الذين آمنوا لا تتبعوا خطوات الشيطان ومن يتبع خطوات الشيطان فإنه يأمر بالفحشاء والمنكر ولولا فضل الله عليكم ورحمته ما زكى منكم من أحد أبدا ولكن الله يزكي من يشاء والله سميع عليم ﴾ (النور ٢١)

"...And were it not for the grace and mercy of Allah on you, not one of you would ever have been pure, but Allah purifies whomever He wills. And Allah is One Who hears and knows (all things). *" (24: 21)

The previous verse concludes the verses that speak about the fabricated slander against A'isha, the wife of the Prophet ﷺ and the Mother of the Believers. It follows the verses that give warnings to the people who spread lewdness among the believers and forbid the Muslims from following in Satan's footsteps. It occurs before the verse that says:

﴿ ولا يأتل أولو الفضل منكم والسعة أن يؤتوا أولي القربى والمساكين والمهاجرين في سبيل الله وليعفوا وليصفحوا ألا تحبون أن يغفر الله لكم والله غفور رحيم ﴾ (النور ٢٢)

"Let not those among you who are blessed with graces and wealth swear against helping their kinsmen, those in want, and those who have left their homes in Allah's cause. Let them forgive and pardon. Do you not wish that Allah should forgive you? For Allah is Forgiving, Most Merciful. *" (24: 22)
This asserts the following:
1. The barriers against purifying the soul are so strong that, but for Allah's grace and bounty, it would not occur. This entails great efforts to achieve this end, and one should invoke Allah ﷻ to help him in this regard. It is narrated that the Messenger of Allah ﷺ used to pray to Allah: "O Allah! Grant my soul piety and purify it. You are the best to purify the souls. You are its Creator and Sustainer."
2. Forgiving and pardoning those who have done wrong to us are among the means of purifying the soul, because verse number 22 talks about Mistah ibn Athathah, one of Ab u-Bakr's relatives, who played a major role in spreading the fabricated slander against A'isha.
Abu-Bakr ؓ, father of A'isha, used to help Mistah for the sake of Allah ﷻ, but the latter performed an ill deed in spreading that slander, so, Abu-Bakr stopped supporting him. When this verse was revealed advocating the Muslims not to do so, Abu-Bakr ؓ resumed his aid to Mistah. How excellent is Abo Bakr's status! And how supreme is the status purifying process!
3. Not to follow in Satan's footsteps is a means of purifying the soul. It is stated that Satan orders but lewdness and evil deeds, thus, the purifying process means shunning lewdness and evil deeds in addition to not following Satan's footsteps. Envy and arrogance are two of Satan's qualities, because he envied Adam and refused to prostrate before him.
4. Hating to spread lewdness among the believers directly or indirectly.
5. Withholding one's tongue from people's honor and giving up what causes harm except in case of an established testimony.
Thus, these are five issues we learn from one verse of the Noble Koran talking about purifying the soul. So, this subject is a fertile one.

We talked about some of them in the second chapter and mentioned that there is an interference between the ends, the means, and the effects. This includes them as parts in the purifying process. The following verses attest this fact:

First:

There are impurities related to the heart and impurities related to the soul caused by polytheism. Allah ﷻ says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلاَ يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِن فَضْلِهِ إِن شَاءَ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ ﴾ (التوبة ٢٨)

"...Truly pagans are unclean...*" (9: 28) And

﴿ وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِن فَوْقِ الأَرْضِ مَا لَهَا مِن قَرَارٍ ﴾ (إبراهيم ٢٦)

"And the parable of an evil word is that of any evil tree: it is torn up by the root from the surface of the earth, hence, it has no stability. *" (14: 26)

Thus, the tree of polytheism has numerous branches showing slavery to others besides Allah ﷻ, following errant ways, and adopting evil characteristics like arrogance, envy, and obeying false gods. So, the first requirement for purifying the soul is to purify the heart from polytheism in every form.

Second:

The heart is liable to suffer from various forms of darkness like hypocrisy, disbelief, debauchery, innovation, confusion, and instability, acts of disobedience and sin, etc. Thus, encompassing the heart in the Divine Light clears from it these forms of darkness, and hence, one sees clearly through that light. Allah ﷻ says:

﴿ هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيماً ﴾ (الأحزاب ٤٣)

"He it is Who sends blessings on you, as do His angels, that He may bring you out from the depths of darkness into light...*" (33: 43) And

﴿ اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴾ (البقرة ٢٥٧)

"Allah is the protector of those who have faith. He leads them forth into light from the depths of darkness...*" (2: 257) And

﴿ قَدْ جَاءَكُم بَصَائِرُ مِن رَّبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ وَمَنْ عَمِيَ فَعَلَيْهَا وَمَا أَنَا عَلَيْكُم بِحَفِيظٍ ﴾ (الأنعام ١٠٤)

"Insights have come to you, from your Lord...*" (6: 104)
Allah ﷻ has described the hypocrites as saying:

﴿ مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَاراً فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لاَّ يُبْصِرُونَ (١٧) صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لاَ يَرْجِعُونَ(١٨) ﴾ (البقرة ١٧-١٨)

"Their similitude is that of a man who kindled a fire. When it had lit all around him, Allah took away their light and left them in utter darkness. So they could not see. * (They are) deaf, dumb, and blind, they will not return (to the path). *" (2: 17-18)
He ﷻ has described the unbelievers saying:

﴿ وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ الظَّمْآنُ مَاءً حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئاً وَوَجَدَ اللَّهَ عِندَهُ فَوَفَّاهُ حِسَابَهُ وَاللَّهُ سَرِيعُ الْحِسَابِ (٣٩) أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُّجِّيٍّ يَغْشَاهُ مَوْجٌ مِّن فَوْقِهِ مَوْجٌ مِّن فَوْقِهِ سَحَابٌ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكَدْ يَرَاهَا وَمَن لَّمْ يَجْعَلِ اللَّهُ لَهُ نُوراً فَمَا لَهُ مِن نُّورٍ (٤٠) ﴾(النور ٣٩: ٤٠)

"As to the unbelievers, their deeds are like a mirage in sandy deserts that the man parched with thirst mistakes for water, until he comes up to it, he finds it to be nothing, but he finds Allah (ever) with him, and Allah will pay him his account. And Allah is swift in taking account. * Or (their state) is like the depths of darkness in a deep vast ocean, overwhelmed with a great wave topped by a great wave, topped by (dark) clouds depths of darkness one above the other. If a man stretches out his hand, he can hardly see it! For anyone to whom Allah has not appointed light, there is no light. *" (24: 39-40)

Thus, deafness that prevents from one from hearing the truth and accepting it, blindness that prevents one from seeing the way to Allah ﷻ and following it, silence that prevents one from supporting the truth and proclaiming it are signs of the soul's and the heart's darkness. Thus, getting out from these portions of darkness is encompassed in the soul purifying process.

Third:

The human soul has numerous desires. Some are material and some others are immaterial. Some are lawful and some others are unlawful. Love of food and drink are from the material lusts, and love of revenge, authority, and domination are immaterial ones.

Some of these desires are lawful, if man adopts lawful means to satisfy, them like the sexual desire that is satisfied through marriage. Some others are originally unlawful, or become so if man adopts an unlawful method to satisfy them. Thus, purifying the soul from unlawful desires and the unlawful means of satisfying them, are also encompassed in the soul purifying process.

Fourth:

The soul and the heart become ill as bodies become ill. The soul is liable to be inflicted with diseases like arrogance, vanity, envy, and rancor, thus, purifying the soul from such diseases is included in the soul purifying process.

Fifth:

The soul is liable to be affected by the environment, temptation, concepts, and anxiety. As a response to this, it may follow in Satan's footsteps or the errant sects, Thus, giving up Satan's temptations and the doctrines of the misled sects are also included in the soul purifying process. Allah ﷻ says:

﴿ يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الأَرْضِ حَلالاً طَيِّباً وَلاَ تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴾ (البقرة ١٦٨)

And do not follow the footsteps of the Satan...*" (2: 168) And

﴿ اهْدِنَا الصِّرَاطَ المُسْتَقِيمَ (٦) صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ المَغْضُوبِ عَلَيْهِمْ وَلاَ الضَّالِّينَ (٧) ﴾ (الفاتحة ٦: ٧)

"Show us the straight way * The way of those on whom You have bestowed grace, with whom You are not angry, nor who are lost. *" (1: 6-7)

He who knows these five elements knows the best way of purifying the soul. He knows also that purifying the soul leads to its growth. For this reason, the first chapter is allocated to this subject where we have mentioned the eleven diseases from which the soul should be purified.

One of the contents of the purification process is to purify it from anything that contradicts the original nature of man. The original nature of man confesses only to At-Tawheed (Oneness of Allah ﷻ). Allah ﷻ says:

﴿ وَإِذْ أَخَذَ رَبُّكَ مِن بَنِي آدَمَ مِن ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴾ (الأعراف ١٧٢)

"When your Lord drew forth from the children of Adam from their loins, their descendants, and made them testify concerning themselves, (saying): "Am I not your Lord (Who cherishes and sustains you)?" They said: "Yes indeed! We do testify!" (This), lest you should say on the Day of Judgment: "Of this we were never mindful *" (7: 172)

This is the original nature of man whose manifest sign is the acceptance of Allah's Guidance with which all Messengers may the peace of Allah be upon them(were sent. Thus, the original nature of man means compelling the soul into slavery to Allah ﷻ, and that is a sign of knowing Him. It entails fearing Him, hoping for what is with Him, thanking Him, worshipping Him sincerely, being truthful with Him, being patient with whatever He inflicts one with, loving Him, discarding what detracts one from Him, and being steadfast in worshipping Him. In this way, man realizes assuredness and belief. This forms the second pillar of the pillars of purifying the soul. It is At-Tahaqqoq (Verification) the subject matter of the second chapter that contains twelve statuses.

After At-Tahaqqoq (Verification), we allocated a chapter for At-Takhalloq (Disciplining the Soul) in two articles, one for disciplining the soul in conformity with Allah's Attributes and the other for emulating the Messenger of Allah ﷺ. We considered this

as an important subject in understanding the soul purifying process. This is the third pillar of the process. To have a preamble of it we say:
To Allah ﷻ are the Highest Attributes and the Beautiful Names. Allah ﷻ created man and breathed in him of His Spirit. This means that Allah ﷻ has breathed in man a created spirit that He attributed to Himself, as a symbol of honoring that spirit. Through this blow man was created inclining to behave in the proper manner. In other words, Allah created in man qualities like that of Allah's, but they are not to be compared with them because there is nothing that resembles Allah ﷻ, as stated by the Noble Koran and the authentic Sonnah.
For this reason man was created with abilities to show mercy, to take revenge, to be arrogant, etc. as Allah ﷻ is able to (but taking into consideration that there is nothing that resembles Allah ﷻ). In this regard, man is required to commit himself to two requirements:
a) The first requirement is to forbid his soul to get close to the Divine Attributes as Greatness and Arrogance, for example, are Allah's alone.
The believing servant should not get close to them. The Messenger of Allah ﷺ says: "Allah ﷻ says: 'Haughtiness is My dress and Greatness is My loincloth. He that disputes with Me regarding them, I destroy him uncaring about him.'"
b) Man should check his soul as regards the names to which he should accustom it. Thus, mercy, generosity, benefaction, compassion, dignity, etc should be controlled in conformity with Allah's commandments. The person who searches to attain such characteristics should cling to what he knows. This is the very meaning of At-Takhalloq (Disciplining the Soul).
Purifying the soul is included in admitting slavery to Allah ﷻ. The highest of people in this regard are the Messengers, and at the peak of all them is their master, Muhammad, the last Prophet ﷺ.
Thus, absolute slavery lies in emulating him, as this is the real purification. Inheriting from the Prophet ﷺ means that we should adopt the commandments of the Book and Sunna earnestly, in action and utterance, and to follow strictly what he ﷺ explained to

us as regards trusting, showing humility, etc. This is the second meaning of At-Takhalloq (Disciplining the Soul).
As we have said, the subjects of purification are interrelated, but we are compelled to divide the subject to ease its understanding.
Now, it is hoped that the reader has gained a general idea about the subject matter of the three chapters. Before we start these chapters, we should attract attention to the fact that there have been many people who were misled, due to misunderstanding the purification process. Some of the quasi-instructed people of our age claim: "As purifying the soul is the final end of the acts of worship, but since we are well-mannered, thus, we are not required to perform these acts of worship."
Such are the ignorant ones, as the purification of the soul is a ceaseless process, so, it requires ceaseless feeding by the means that Allah ﷻ has imposed, because He is Well-Aware of all the souls because He is their Creator. Thus, whenever man falls short in acts of worship, the soul is lost. The statement of Allah ﷻ that we have shown attests to this. Allah ﷻ says:

﴿ يَـا أَيُّهَا الَّذِينَ آمَنُوا لاَ تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ وَمَن يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنكَرِ وَلَوْلا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَى مِنكُم مِّنْ أَحَدٍ أَبَداً وَلَكِنَّ اللَّهَ يُزَكِّي مَن يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴾ (النور ٢١)

"...And were it not for the grace and mercy of Allah on you, not one of you would ever have been pure, but Allah purifies whom He pleases. And Allah is the One Who hears and knows (all things). *" (24: 21)
We heard of one of the religious scholars who asked one of the politicians of our age: "Do you perform the prayer?" The man said: "There is no need for me to perform the prayer because my soul is a purified one." The scholar said: 'So, are you better than Muhammad ﷺ and his companions? They used to perform the prayer until they died. Thus, You have attained what others failed to attain!" The man withdrew his words and returned to Allah. We hope that his soul was taken away while in a state of belief.
Some of the so-called ascetics claim that when man reaches the heartly konwledge of Allah ﷻ he becomes exempted from the Divine commandments. When these people were mentioned before Al Jonayd, he said: 'Indeed, they have reached but into

﴿ الَّذِيــنَ يُنفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللهُ يُحِبُّ الْمُحْسِنِينَ ﴾ (آل عمران ١٣٤)

"Those who spend (in Allah's Cause) in prosperity and in adversity, who repress anger, and who pardon men, verily, Allah loves the ones who do good. *" (3: 134) And

﴿ وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الأُمُورِ ﴾ (الشوري ٤٣)

"And verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allah*(42: 43)

٢٩٦- عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا، زَوْجِ النَّبِيِّ ﷺ قالَتْ: لَمْ أَعْقِلْ أَبَوَيَّ قَطّ إِلاَّ وَهُما يَدِينَانِ الدِّينَ، وَلَمْ يَمُرَّ عَلَيْنَا يَوْمٌ إِلاَّ يَأْتِينَا فِيهِ رَسُولُ اللهِ ﷺ طَرَفَي

Hellfire." Such people misunderstand the meaning of the following verse that says:
"...And serve your Lord until the hour that is certain comes unto you. *" (15: 99).
They did not realize that the Messenger of Allah ﷺ is the first addressee of this verse (commandment). He ﷺ remained worshipping his Lord until his soul was taken away. Thus, the word that is translated as "the hour that is certain," means death.
Had such people understood that the heartly knowledge is the starting point to committing to perform the commandments; they would have not made the end point the starting point. May Allah curse them.
Some sects of those who search for the concealed meanings misinterpreted the commandments under the pretext that they are "The Chosen People," hence they refused to accept these commandments. How such people can claim this when they have abandoned the ways to the legal means of purifying the soul and have misinterpreted the texts against the sound understanding, reason, and linguistic rules. They have gone astray on account of this.']

النَّهَارِ، بُكْرَةً وَعَشِيَّةً، فَلَمَّا ابْتُلِيَ الْمُسْلِمُونَ خَرَجَ أَبُو بَكْرٍ مُهَاجِرًا نَحْوَ أَرْضِ الْحَبَشَةِ، حَتَّى إِذَا بَلَغَ بَرْكَ الْغِمَادِ لَقِيَهُ ابْنُ الدَّغِنَةِ، وَهُوَ سَيِّدُ الْقَارَةِ، فَقَالَ: أَيْنَ تُـرِيدُ يَا أَبَا بَكْرٍ فَقَالَ أَبُو بَكْرٍ: أَخْرَجَنِي قَوْمِي، فَأُرِيدُ أَنْ أَسِيحَ فِي الأَرْضِ وَأَعْبُدَ رَبِّي. قَالَ ابْنُ الدَّغِنَةِ: فَإِنَّ مِثْلَكَ يَا أَبَا بَكْرٍ لاَ يَخْرُجُ وَلاَ يُخْرَجُ، إِنَّكَ تَكْسِـبُ الْمَعْدُومَ، وَتَصِلُ الرَّحِمَ، وَتَحْمِلُ الْكَلَّ، وَتَقْرِي الضَّيْفَ، وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ، فَأَنَا لَكَ جَارٌ، ارْجِعْ وَاعْبُدْ رَبَّكَ بِبَلَدِكَ. فَرَجَعَ وَارْتَحَلَ مَعَهُ ابْنُ الدَّغِنَةِ، فَطَافَ ابْنُ الدَّغِنَةِ عَشِيَّةً فِي أَشْرَافِ قُرَيْشٍ، فَقَالَ لَهُمْ: إِن أَبَا بَكْرٍ لاَ يَخْـرُجُ مِـثْلُهُ وَلاَ يُخْرَجُ، أَتُخْرِجُونَ رَجُلًا يَكْسِبُ الْمَعْدُومَ، وَيَصِلُ الرَّحِمَ، وَيَحْمِـلُ الْكَلَّ، وَيَقْرِي الضَّيْفَ، وَيُعِينُ عَلَى نَوائِبِ الْحَقِّ. فَلَمْ تُكَذِّبْ قُرَيْشٌ بِجِـوَارِ ابْـنِ الدَّغِنَةِ، وَقَالُوا لابْنِ الدَّغِنَةِ: مُرْ أَبَا بَكْرٍ فَلْيَعْبُدْ رَبَّهُ فِي دَارِهِ، فَلْيُصَـلِّ فِيهَا وَلْيَقْرَأْ مَا شَاءَ، وَلاَ يُؤْذِينَا بِذَلِكَ وَلاَ يَسْتَعْلِنْ بِهِ، فَإِنَّا نَخْشَى أَنْ يَفْتِـنَ نِسَـاءَنَا وَأَبْنَاءَنَا. فَقَالَ ذَلِكَ ابْنُ الدَّغِنَةِ لأَبِي بَكْرٍ، فَلَبِثَ أَبُو بَكْرٍ بِذَلِكَ يَعْبُدُ رَبَّهُ فِي دَارِهِ، وَلاَ يَسْتَعْلِنُ بِصَلاَتِهِ وَلاَ يَقْرَأُ فِي غَيْرِ دَارِهِ، ثُمَّ بَدَا لأَبِي بَكْرٍ، فَابْتَنَى مَسْجِدًا بِفِنَاءِ دَارِهِ، وَكَانَ يُصَلِّي فِيهِ، وَيَقْرَأُ الْقُرْآنَ، فَيَنْقَذِفُ عَلَيْهِ نِسَـاءُ الْمُشْرِكِينَ وَأَبْنَاؤُهُمْ، وَهُمْ يَعْجَبُونَ مِنْهُ وَيَنْظُرُونَ إِلَيْهِ، وَكَانَ أَبُو بَكْرٍ رَجُلًـا بَكَّـاءً، لاَ يَمْلِكُ عَيْنَيْهِ إِذَا قَرَأَ الْقُرْآنَ، وَأَفْزَعَ ذَلِكَ أَشْرَافَ قُرَيْشٍ مِنَ الْمُشْرِكِينَ، فَأَرْسَلُوا إِلَى ابْنِ الدَّغِنَةِ فَقَدِمَ عَلَيْهِمْ، فَقَالُوا: إِنَّا كُنَّا أَجَرْنَا أَبَا بَكْرٍ بِجِـوَارِكَ، عَلَى أَنْ يَعْبُدَ رَبَّهُ فِي دَارِهِ، فَقَدْ جَاوَزَ ذَلِكَ، فَابْتَنَى مَسْجِدًا بِفِنَاءِ دَارِهِ، فَأَعْلَـنَ بِالصَّلاَةِ وَالْقِرَاءَةِ فِيهِ، وَإِنَّا قَدْ خَشِينَا أَنْ يَفْتِنَ نِسَاءَنَا وَأَبْنَاءَنَا، فَانْهَهُ، فَإِنْ أَحَبَّ أَنْ يَقْتَصِرَ عَلَى أَنْ يَعْبُدَ رَبَّهُ فِي دَارِهِ فَعَلَ، وَإِنْ أَبَى إِلاَّ أَنْ يُعْلِنَ بِذَلِكَ، فَسَلْهُ أَنْ يَرُدَّ إِلَيْكَ ذِمَّتَكَ، فَإِنَّا قَدْ كَرِهْنَا أَنْ نُخْفِرَكَ، وَلَسْنَا مُقِرِّينَ لأَبِـي بَكْرٍ الاِسْتِعْلاَنَ. قَالَتْ عَائِشَةُ: فَأَتَى ابْنُ الدَّغِنَةِ إِلَى أَبِي بَكْرٍ فَقَالَ: قَدْ

عَلِمْتَ الَّذِي عاقَدْتُ لَكَ عَلَيْه، فَإِمَّا أَنْ تَقْتَصِرَ عَلَى ذلِكَ، وَإِمَّا أَنْ تُرْجِعَ إِلَيَّ ذِمَّتِي، فَإِنِّي لاَ أُحِبُّ أَنْ تَسْمَعَ الْعَرَبُ أَنِّي أُخْفِرْتُ فِي رَجُلٍ عَقَدْتُ لَهُ. فَقَالَ أَبُـو بَكْرٍ: فَإِنِّي أَرُدُّ إِلَيْكَ جِوَارَكَ، وَأَرْضَى بِجِوَارِ اللهِ عَزَّ وَجَلَّ، وَالنَّبِيُّ ﷺ يَوْمَـئِذٍ بِمَكَّةَ، فَقَالَ النَّبِيُّ ﷺ لِلْمُسْلِمِينَ: (إِنِّي أُرِيتُ دَارَ هِجْرَتِكُمْ، ذَاتَ نَخْلٍ بَيْنَ لاَبَتَيْنِ). وَهُمَا الحَرَّتَانِ، فَهَاجَرَ مَنْ هَاجَرَ قِبَلَ المَدِينَةِ، وَرَجَعَ عامَّةُ مَنْ كانَ هَاجَرَ بِأَرْضِ الحَبَشَةِ إِلَى المَدِينَةِ، وَتَجَهَّزَ أَبُو بَكْرٍ قِبَلَ المَدِينَةِ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: (عَلَى رِسْلِكَ، فَإِنِّي أَرْجُو أَنْ يُؤْذَنَ لِي). فَقَالَ أَبُو بَكْرٍ: وَهَلْ تَـرْجُو ذلِكَ بِأَبِي أَنْتَ قالَ: (نَعَمْ). فَحَبَسَ أَبُو بَكْرٍ نَفْسَهُ عَلَى رَسُولِ اللهِ ﷺ لِيَصْحَبَهُ، وَعَلَفَ رَاحِلَتَيْنِ كانَتَا عِنْدَهُ وَرَقَ السَّمُرِ، وَهُوَ الخَبَطُ، أَرْبَعَةَ أَشْهُرٍ.

قَالَـتْ عائِشَـةُ رَضِيَ اللهُ عَنْهَا: فَبَيْنَما نَحْنُ يَوْمًا جُلُوسٌ فِي بَيْتِ أَبِي بَكْرٍ رَضِـيَ اللهُ عَـنْهُ فِي نَحْرِ الظَّهِيرَةِ، قالَ قائِلٌ لأَبِي بَكْرٍ: هذَا رَسُولُ اللهِ ﷺ مُتَقَنِّعًا، فِي سَاعَةٍ لَمْ يَكُنْ يَأْتِينَا فِيهَا، فَقَالَ أَبُو بَكْرٍ: فِداءٌ لَهُ أَبِي وَأُمِّي، وَاللهِ ما جاءَ بِهِ فِي هذِهِ السَّاعَةِ إِلاَّ أَمْرٌ. قالَتْ: فَجَاءَ رَسُولُ اللهِ ﷺ فَاسْتَأْذَنَ، فَأُذِنَ لَـهُ فَدَخَلَ، فَقَالَ النَّبِيُّ ﷺ لأَبِي بَكْرٍ: (أَخْرِجْ مَنْ عِنْدَكَ). فَقَالَ أَبُو بَكْرٍ: إِنَّمَا هُمْ أَهْلُكَ، بِأَبِي أَنْتَ يَا رَسُولَ اللهِ، قالَ: (فَإِنِّي قَدْ أُذِنَ لِي فِي الخُرُوجِ). فَقَالَ أَبُو بَكْرٍ: الصَّحْبَةَ بِأَبِي أَنْتَ يَا رَسُولَ اللهِ قالَ رَسُولُ اللهِ ﷺ : (نَعَمْ) قالَ أَبُو بَكْرٍ: فَخُذْ بِأَبِي أَنْتَ يَا رَسُولَ اللهِ إِحْدَى رَاحِلَتَيَّ هَاتَيْنِ، قالَ رَسُولُ اللهِ ﷺ: (بِالثَّمَـنِ). قالَـتْ عائِشَةُ: فَجَهَّزْنَاهُما أَحَثَّ الْجِهَازِ، وَصَنَعْنَا لَهُمَا سُفْرَةً فِي جِـرَابٍ، فَقَطَعَتْ أَسْمَاءُ بِنْتُ أَبِي بَكْرٍ قِطْعَةً مِنْ نِطَاقِهَا، فَرَبَطَتْ بِهِ عَلَى فَمِ الْجِرَابِ، فَبِذلِكَ سُمِّيَتْ ذَاتَ النِّطَاقَيْنِ، قالَتْ ثُمَّ لَحِقَ رَسُولُ اللهِ ﷺ وَأَبُو بَكْرٍ بِغَارٍ فِي جَبَلِ ثَوْرٍ، فَكَمَنَا فِيهِ ثَلاَثَ لَيَالٍ، يَبِيتُ عِنْدَهُما عَبْدُ اللهِ بْنُ أَبِي بَكْرٍ، وَهُوَ غُلاَمٌ شَابٌّ، ثَقِفٌ لَقِنٌ، فَيُدْلِجُ مِنْ عِنْدِهِما بِسَحَرٍ، فَيُصْبِحُ مَعَ قُرَيْشٍ بِمَكَّةَ

كَبَائِـــت، فَـــلاَ يَسْمَعُ أَمْرًا يُكْتَادَانِ بِهِ إِلاَّ وَعَاهُ، حَتَّى يَأْتِيَهُمَا بِخَبَرِ ذَلِكَ حِينَ يَخْتَلِطُ الظَّلاَمُ، وَيَرْعَى عَلَيْهِمَا عَامِرُ بْنُ فُهَيْرَةَ مَوْلَى أَبِي بَكْرٍ مِنْحَةً مِنْ غَنَمٍ، فَـيُرِيحُهَا عَلَيْهِمَا حِينَ تَذْهَبُ سَاعَةٌ مِنَ الْعِشَاءِ، فَيَبِيتَانِ فِي رِسْلٍ، وَهُوَ لَبَنُ مِنْحَتِهِمَا وَرَضِيفِهِمَا، حَتَّى يَنْعِقَ بِهَا عَامِرُ بْنُ فُهَيْرَةَ بِغَلَسٍ، يَفْعَلُ ذَلِكَ فِي كُلِّ لَيْلَةٍ مِنْ تِلْكَ اللَّيَالِي الثَّلاَثِ، وَاسْتَأْجَرَ رَسُولُ اللهِ ﷺ وَأَبُو بَكْرٍ رَجُلاً مِنْ بَنِي الدِّيلِ وَهُوَ مِنْ بَنِي عَبْدِ بْنِ عَدِيٍّ، هَادِيًا خِرِّيتًا، وَالْخِرِّيتُ الْمَاهِرُ بِالْهِدَايَةِ، قَدْ غَمَسَ حِلْفًـــا فِي آلِ الْعَاصِ بْنِ وَائِلٍ السَّهْمِيِّ، وَهُوَ عَلَى دِينِ كُفَّارِ قُرَيْشٍ، فَأَمِـــنَاهُ فَدَفَعَـــا إِلَـــيْهِ رَاحِلَتَيْهِمَا، وَوَاعَدَاهُ غَارَ ثَوْرٍ بَعْدَ ثَلاَثِ لَيَالٍ، فَأَتَاهُمَا بِرَاحِلَتَـــيْهِمَا صُبْحَ ثَلاَثٍ، وَانْطَلَقَ مَعَهُمَا عَامِرُ بْنُ فُهَيْرَةَ، وَالدَّلِيلُ، فَأَخَذَ بِهِمْ طَرِيقَ السَّوَاحِلِ.

قَالَ سُرَاقَةُ بْنُ مَالِكِ بْنِ جُعْشُمٍ، الْمُدْلِجِيُّ، رَضِيَ اللهُ عَنْهُ: جَاءَنَا رُسُلُ كُفَّارِ قُرَيْشٍ، يَجْعَلُونَ فِي رَسُولِ اللهِ ﷺ وَأَبِي بَكْرٍ، دِيَةَ كُلِّ وَاحِدٍ مِنْهُمَا، لِمَنْ قَتَلَهُ أَوْ أَسَـــرَهُ، فَبَيْنَمَا أَنَا جَالِسٌ فِي مَجْلِسٍ مِنْ مَجَالِسِ قَوْمِي بَنِي مُدْلِجٍ، إِذْ أَقْبَلَ رَجُلٌ مِنْهُمْ، حَتَّى قَامَ عَلَيْنَا وَنَحْنُ جُلُوسٌ، فَقَالَ يَا سُرَاقَةُ: إِنِّي قَدْ رَأَيْتُ آنِفًا أَسْوِدَةً بِالسَّاحِلِ، أُرَاهَا مُحَمَّدًا وَأَصْحَابَهُ، قَالَ سُرَاقَةُ: فَعَرَفْتُ أَنَّهُمْ هُمْ، فَقُلْتُ لَهُ: إِنَّهُمْ لَيْسُوا بِهِمْ، وَلَكِنَّكَ رَأَيْتَ فُلاَنًا وَفُلاَنًا وَفُلاَنًا، انْطَلَقُوا بِأَعْيُنِنَا، ثُمَّ لَبِثْتُ فِي الْمَجْلِسِ سَاعَةً، ثُمَّ قُمْتُ فَدَخَلْتُ، فَأَمَرْتُ جَارِيَتِي أَنْ تَخْرُجَ بِفَرَسِي وَهِيَ مِنْ وَرَاءِ أَكَمَةٍ، فَتَحْبِسَهَا عَلَيَّ، وَأَخَذْتُ رُمْحِي، فَخَرَجْتُ بِهِ مِنْ ظَهْرِ الْبَيْتِ، فَحَطَطْـــتُ بِـــزُجِّهِ الأَرْضَ، وَخَفَضْـــتُ عَالِيَهُ، حَتَّى أَتَيْتُ فَرَسِي فَرَكِبْتُهَا، فَرَفَعْـــتُهَا تُقَـــرِّبُ بِي، حَتَّى دَنَوْتُ مِنْهُمْ، فَعَثَرَتْ بِي فَرَسِي، فَخَرَرْتُ عَنْهَا، فَقُمْـــتُ فَأَهْوَيْتُ يَدِي إِلَى كِنَانَتِي، فَاسْتَخْرَجْتُ مِنْهَا الأَزْلاَمَ فَاسْتَقْسَمْتُ بِهَا: أَضُـــرُّهُمْ أَمْ لاَ، فَخَرَجَ الَّذِي أَكْرَهُ، فَرَكِبْتُ فَرَسِي، وَعَصَيْتُ الأَزْلاَمَ، تُقَرِّبُ

بــي حَــتَّى إذَا سَــمِعْتُ قِرَاءَةَ رَسُولِ اللهِ ﷺ وَهُوَ لاَ يَلْتَفِتُ، وَأَبُو بَكْرٍ يُكْثِرُ الالْتِفَاتَ، سَاخَتْ يَدَا فَرَسِي فِي الأَرْضِ، حَتَّى بَلَغَتَا الرُّكْبَتَيْنِ، فَخَرَرْتُ عَنْهَا، ثُمَّ زَجَرْتُهَا فَنَهَضَتْ، فَلَمْ تَكَدْ تُخْرِجُ يَدَيْهَا، فَلَمَّا اسْتَوَتْ قَائِمَةً، إِذَا لأَثَرِ يَدَيْهَا عُثَانٌ سَاطِعٌ فِي السَّمَاءِ مِثْلُ الدُّخَانِ، فَاسْتَقْسَمْتُ بِالأَزْلاَمِ، فَخَرَجَ الَّذِي أَكْرَهُ، فَنَادَيْــتُهُمْ بِالأَمَانِ فَوَقَفُوا، فَرَكِبْتُ فَرَسِي حَتَّى جِئْتُهُمْ، وَوَقَعَ فِي نَفْسِي حِينَ لَقِيتُ مَا لَقِيتُ مِنَ الحَبْسِ عَنْهُمْ، أَنْ سَيَظْهَرُ أَمْرُ رَسُولِ اللهِ ﷺ. فَقُلْتُ لَهُ: إِنَّ قَوْمَــكَ قَدْ جَعَلُوا فِيكَ الدِّيَةَ، وَأَخْبَرْتُهُمْ أَخْبَارَ مَا يُرِيدُ النَّاسُ بِهِمْ، وَعَرَضْتُ عَلَــيْهِمُ الــزَّادَ وَالمَتَاعَ، فَلَمْ يَرْزَآنِي وَلَمْ يَسْأَلانِي، إِلاَّ أَنْ قَالَ: (أَخْفِ عَنَّا). فَسَــأَلْتُهُ أَنْ يَكْتُــبَ لِي كِتَابَ أَمْنٍ، فَأَمَرَ عَامِرَ بْنَ فُهَيْرَةَ فَكَتَبَ فِي رُقْعَةٍ مِنْ أَدِيمٍ، ثُمَّ مَضَى رَسُولُ اللهِ ﷺ.

فَلَقِــيَ الزُّبَيْرَ رَضِيَ اللهُ عَنْهُ فِي رَكْبٍ مِنَ المُسْلِمِينَ، كَانُوا تُجَارًا قَافِلِينَ مِنَ الشَّــأْمِ، فَكَسَا الزُّبَيْرُ رَسُولَ اللهِ ﷺ وَأَبَا بَكْرٍ ثِيَابَ بَيَاضٍ، وَسَمِعَ المُسْلِمُونَ بِالمَدِيــنَةِ بِمَخْرَجِ رَسُولِ اللهِ ﷺ مِنْ مَكَّةَ، فَكَانُوا يَغْدُونَ كُلَّ غَدَاةٍ إِلَى الحَرَّةِ، فَيَنْتَظِرُونَهُ حَتَّى يَرُدَّهُمْ حَرُّ الظَّهِيرَةِ، فَانْقَلَبُوا يَوْمًا بَعْدَ مَا أَطَالُوا انْتِظَارَهُمْ، فَلَمَّا أَوَوْا إِلَى بُيُوتِهِمْ، أَوْفَى رَجُلٌ مِنْ يَهُودَ عَلَى أُطُمٍ مِنْ آطَامِهِمْ، لِأَمْرٍ يَنْظُرُ إِلَيْهِ، فَبَصُرَ بِرَسُولِ اللهِ ﷺ وَأَصْحَابِهِ مُبَيَّضِينَ يَزُولُ بِهِمُ السَّرَابُ، فَلَمْ يَمْلِكِ اليَهُودِيُّ أَنْ قَالَ بِأَعْلَى صَوْتِهِ: يَا مَعَاشِرَ العَرَبِ، هَذَا جَدُّكُمُ الَّذِي تَنْتَظِرُونَ، فَثَارَ المُسْلِمُونَ إِلَى السِّلاَحِ، فَتَلَقَّوْا رَسُولَ اللهِ ﷺ بِظَهْرِ الحَرَّةِ، فَعَدَلَ بِهِمْ ذَاتَ اليَمِينِ، حَتَّى نَزَلَ بِهِمْ فِي بَنِي عَمْرِو بْنِ عَوْفٍ، وَذَلِكَ يَوْمَ الاثْنَيْنِ مِنْ شَهْرِ رَبِــيعٍ الأَوَّلِ، فَقَامَ أَبُو بَكْرٍ لِلنَّاسِ، وَجَلَسَ رَسُولُ اللهِ ﷺ صَامِتًا، فَطَفِقَ مَنْ جَــاءَ مِنَ الأَنْصَارِ مِمَّنْ لَمْ يَرَ رَسُولَ اللهِ ﷺ يُحَيِّي أَبَا بَكْرٍ، حَتَّى أَصَابَتِ الشَّــمْسُ رَسُولَ اللهِ ﷺ، فَأَقْبَلَ أَبُو بَكْرٍ حَتَّى ظَلَّلَ عَلَيْهِ بِرِدَائِهِ، فَعَرَفَ النَّاسُ

رَسُولَ اللهِ ﷺ عِنْدَ ذَلِكَ، فَلَبِثَ رَسُولُ اللهِ ﷺ فِي بَنِي عَمْرِو بْنِ عَوْفٍ بِضْعَ عَشْرَةَ لَيْلَةً، وَأَسَّسَ الْمَسْجِدَ الَّذِي أُسِّسَ عَلَى التَّقْوَى، وَصَلَّى فِيهِ رَسُولُ اللهِ ﷺ، ثُمَّ رَكِبَ رَاحِلَتَهُ، فَسَارَ يَمْشِي مَعَهُ النَّاسُ حَتَّى بَرَكَتْ عِنْدَ مَسْجِدِ الرَّسُولِ ﷺ بِالْمَدِينَةِ، وَهُوَ يُصَلِّي فِيهِ يَوْمَئِذٍ رِجَالٌ مِنَ الْمُسْلِمِينَ، وَكَانَ مِرْبَدًا لِلتَّمْرِ، لِسُهَيْلٍ وَسَهْلٍ غُلاَمَيْنِ يَتِيمَيْنِ فِي حَجْرِ أَسْعَدَ بْنِ زُرَارَةَ، فَقَالَ رَسُولُ اللهِ ﷺ حِينَ بَرَكَتْ بِهِ رَاحِلَتُهُ: (هَذَا إِنْ شَاءَ اللهُ الْمَنْزِلُ). ثُمَّ دَعَا رَسُولُ اللهِ ﷺ الْغُلاَمَيْنِ فَسَاوَمَهُمَا بِالْمِرْبَدِ لِيَتَّخِذَهُ مَسْجِدًا، فَقَالاَ: بَلْ نَهَبُهُ لَكَ يَا رَسُولَ اللهِ، فَأَبَى رَسُولُ اللهِ أَنْ يَقْبَلَهُ مِنْهُمَا هِبَةً حَتَّى ابْتَاعَهُ مِنْهُمَا، ثُمَّ بَنَاهُ مَسْجِدًا، وَطَفِقَ رَسُولُ اللهِ ﷺ يَنْقُلُ مَعَهُمُ اللَّبِنَ فِي بُنْيَانِهِ وَيَقُولُ، وَهُوَ يَنْقُلُ اللَّبِنَ: (هَذَا الْحِمَالُ لاَ حِمَالُ خَيْبَرْ، هَذَا أَبَرُّ رَبَّنَا وَأَطْهَرْ. وَيَقُولُ: اللَّهُمَّ إِنَّ الأَجْرَ أَجْرُ الآخِرَهْ، فَارْحَمِ الأَنْصَارَ وَالْمُهَاجِرَهْ). رواه البخاري.

The Messenger of Allah ﷺ said as:

296. Narrated by A'isha, the wife of the Prophet ﷺ: 'I never remembered my parents believing in any religion other than the true religion (the religion of Islam), and (I don't remember) a single day passing without our being visited by Allah's Messenger ﷺ in the morning and in the evening. When the Muslims were put to the test (i.e. troubled by the pagans), Abu-Bakr set out to migrate to the land of Ethiopia, and when he reached Bark Al-Ghimad, Ibn Al-Daghina, the chief of the tribe of Qara, met him and said: "O Abu-Bakr! Where are you going?" Abu-Bakr replied: "My people have turned me out (of my country), so I want to wander in the land and worship my Lord." Ibn Al-Daghina said: "O Abu-Bakr! A man like you should not leave his homeland, nor should he be driven out of it, because you help the destitute earn their living, you keep good relations with your kith and

kin, you help the weak, and the poor, entertain guests generously, and help people stricken by calamity. Therefore I am your protector. Go back and worship your Lord in your town."

So Abu-Bakr returned and Ibn AlDaghina accompanied him. In the evening Ibn Al-Daghina visited the nobles of Quraysh and said to them: "A man like Abu-Bakr should not leave his homeland, nor should he be driven out. Do you drive out a man who helps the destitute earn their living, keeps good relations with his kith and kin, helps the weak and poor, entertains guests generously, and helps people stricken by calamity?" So the people of Quraysh could not refuse Ibn Al-Daghina's protection, and they said to him: "Let Abu-Bakr worship his Lord in his house. He can offer the prayer and recite there whatever he likes, but he should not hurt us with it, and should not do it publicly, because we are afraid that he may influence our women and children."

Ibn Al-Daghinatold Abu-Bakr of all that. Abu-Bakr stayed in that state, worshipping his Lord in his house. He did not offer the prayer publicly, nor did he recite the Koran outside his house. Then a thought occurred to Abu-Bakr. It was to build a mosque in front of his house, and there he used to offer the prayer and recite the Koran. The women and children of the pagans began to gather around him in great numbers. They used to wonder at him and look at him. Abu-Bakr was a man given to weeping much, and he could not help weeping when reciting the Koran. This situation scared the nobles of the Qurayshi pagans, so they sent for Ibn Al-Daghina. When he came to them, they said: "We accepted your protection of Abu-Bakr on condition that he should worship his Lord in his house, but he has violated the conditions and he has built a mosque in front of his house where he offers the prayer and recites the Koran publicly. We

are now afraid that he may influence our women and children unfavorably. So, prevent him from that. If he wants to confine the worship of his Lord to his house, he may do so; but if he insists on doing it openly, ask him to release you from the obligation of his protection. We dislike breaking our pact with you, but we deny Abu-Bakr the right to announce his act publicly."

Ibn Al-Daghina went to Abu-Bakr and said: "(O Abu-Bakr!) You know well what agreement I made on your behalf, now you should either abide by it, or release me from my obligation of protecting you, because I do not want the Arabs to hear that my people have dishonored a contract I made on behalf of another man." Abu-Bakr replied:" I release you from your agreement to protect me, and I am contented with the protection of Allah ﷻ."

At that time the Prophet ﷺ was in Mecca, and he said to the Muslims: "In a dream I have been shown the place of your migration, it is a land of date-palm trees between two mountains, the two stony tracts. So some people migrated to Madina, and most of those people who had previously migrated to the land of Ethiopia returned and went to Madina. Abu-Bakr also prepared to leave for Madina, but Allah's Messenger ﷺ told him to wait for a while, because he hoped that he would be allowed to migrate also. Abu-Bakr said: "Do you indeed expect this? Let my father and mother be sacrificed for you!" The Prophet ﷺ said: "Yes." So Abu-Bakr did not migrate for the sake of Allah's Messenger ﷺ, in order to accompany him, and for four months he fed the two she-camels he possessed with the leaves of Al-Samoor tree that fell when they were struck by a stick.

A'isha added: 'One day, while we were sitting in Abu-Bakr's house at noon, someone said to Abu-Bakr: "There is

Allah's Messenger ﷺ with his head covered, coming at a time at that he has never visited us before." Abu-Bakr said: "May my parents be sacrificed for him. By Allah, he has not come at this hour, except for an emergent matter.' So Allah's Messenger ﷺ came and asked permission to enter, and he was allowed to enter. When he entered, he said to Abu-Bakr: "Tell everyone who is with you to go away." Abu-Bakr replied: "There are none but your family. May my father be sacrificed for you, O Allah's Messenger!" The Prophet ﷺ said: "I have been given permission to migrate." Abu-Bakr said: "Shall I accompany you? May my father be sacrificed for you, O Allah's Messenger!" Allah's Messenger ﷺ said: "Yes." Abu-Bakr said: "O Allah's Messenger! May my father be sacrificed for you, take one of these two she-camels of mine." Allah's Messenger ﷺ replied: "I will, but I should pay its price."

So, we prepared the baggage quickly and put some food for the journey in a leather bag for them. Asma'a, Abu-Bakr's daughter, cut a piece from her waist belt and tied the mouth of the leather bag with it; and for that reason she was named Zat Al-Nitaqain (the owner of two belts). Then Allah's Messenger ﷺ and Abu-Bakr reached a cave on Mount Thawr and stayed there for three nights. Abdullah ibn Abu-Bakr who was an intelligent and wise young man, used to stay (with them) over night. He would leave them before daybreak, so in the morning he could be with the Quraysh, as if he had spent the night in Mecca. He would remember any plot [he heard being] made against them, and when it became dark he would (go and) inform them of it.

Amer ibn Fohayra, the freed slave of Abu-Bakr, used to bring the milking ewes (of his master, Abu-Bakr) to them a little while after nightfall, in order to rest the sheep there. So they always had fresh milk of their sheep at night, which they used to warm by throwing heated stones in. Amer ibn

Fohayra would then call the herd away while it was still dark (before daybreak). He did the same on each of those three nights.

Allah's Messenger ﷺ and Abu-Bakr hired a man from the tribe of Bano-Dayl as an expert guide, who was in an alliance with the family of Al-Ass ibn Wa'il Al-Sahmi, but he was on the religion of the infidels of Qoraysh. The Prophet ﷺ and Abu-Bakr trusted him and gave him their two camels and made him promise to bring the two camels to the cave of Mount Thawr in the morning after waiting three nights. And (when they set out) Amer ibn Fohayra and the guide went along with them and the guide led them along the seashore.

(The nephew of Soraqa ibn Joshom said that his father informed him that he heard) Soraqa ibn Josho'om saying: "The envoys of the heathens of Qoraysh came to us declaring that they had assigned a reward equal to their blood-money (i.e. 100 camels) for anyone who would kill or apprehend Allah's Messenger ﷺ and Abu-Bakr,. While I was sitting in one of the gatherings of my tribe, Bano Modlij, a man from there came to us and stood up while we were sitting, and said: "O Soraqa! No doubt, I have just seen some people far away on the seashore, and I think they are Muhammad and his companions." Soraqa added: "I too realized that it must have been them." But I said: "No. It is not them, but you have seen so and so, so and so, and so and so whom we saw setting out." I stayed in the gathering for a while and then got up and left for my home, and ordered my slave girl to go and get my horse which was behind a hillock, and get it ready for me. Then I took my spear and left by the back door of my house dragging the lower end of the spear on the ground and keeping it low. Then I reached my horse, mounted it, and made it gallop.

When I approached them (Muhammad and Abu-Bakr), my horse stumbled and I fell off it. I got up, took hold of my quiver and took out the divining arrows and drew lots to decide whether I should harm them (the Prophet ﷺ and Abu-Bakr) or not, and the result that not what I was hoping for. But I remounted my horse and galloped, giving no importance to the divining arrows. Then, I heard the recitation of the Koran by Allah's Messengerﷺ, who was not looking around him while Abu-Bakr however was doing so often, and suddenly the forelegs of my horse sank into the ground up to its knees, and I fell off it again. I admonished it and it stood up, but it had great difficulty removing its forelegs from the ground, and when it stood up straight again, its forelegs caused dust to rise up into the sky like smoke.

I drew lots again with the divining arrows, and the result was again that which I was not hoping for. So I called to them to make them feel secure. They stopped, and I remounted my horse and approached them. When I saw how I had been hampered from harming them, it came to my mind that the cause of Allah's Messenger ﷺ (i.e. Islam) would become victorious. So I said to him: "Your people have assigned a reward equal to the blood-money for your head." And I told them all the plans that the people of Mecca had made concerning them. Then I offered them some food and supplies for their journey, but they refused to take anything and did not ask for anything. The Prophet ﷺ said: "Do not tell others about us." Then, I requested him to write for me a statement of security and peace. He ordered Amer ibn Fohayra to write it for me on a parchment, and then Allah's Messenger ﷺ proceeded on his way.

(Narrated Orwa ibn Al-Zobayr) Allah's Messenger ﷺ met Al-Zobayr with a caravan of Muslim merchants who were returning from Greater Syria. Al-Zobayr provided Allah's

Messenger ﷺ and Abu-Bakr ﷺ with white clothes to wear. When the Muslims of Madina heard the news of the departure of Allah's Messenger from Mecca to Madina, they started going to the Harrah every morning. They would wait for him until the heat of the noon forced them to return. One day, after waiting for a long time, they returned home, and when they went to their houses a Jew climbed up onto the roof of one of the fortresses of his people to look for something, and he saw Allah's Messenger ﷺ and his companion dressed in white clothes emerging out of the desert's mirage. The Jew could not help shouting at the top of his voice: "O Arabs! Here is your great man whom you have been waiting for!" So, all the Muslims rushed to their arms and received Allah's Messenger ﷺ on the summit of Harrah.

The Prophet ﷺ turned with them to the right and alighted at the quarters of Bano Amr Awf ibn Awf, and this was on a Monday in the month of Rabee Awwal. Abu-Bakr stood up, receiving the people while Allah's Messenger ﷺ sat down and stayed silent. Some of the Ansar (the Supporters) who came and had not seen Allah's Messenger ﷺ before, began greeting Abu-Bakr, but when the sun fell on Allah's Messenger ﷺ and Abu-Bakr came forward and shaded him with his sheet, only then did the people came to know Allah's Messenger ﷺ.

Allah's Messenger ﷺ stayed with Bano Amr Awf ibn Awf for ten nights and established the mosque (mosque of Qoba'a) that was founded on piety. Allah's Messenger ﷺ offered the prayer in it and then mounted his camel and left, accompanied by the people until his camel knelt down at (the place of) of Allah's Messenger's mosque in Madina. Some Muslims used to offer prayers there in those days, and that place was also used as a yard for drying dates belonging to Sohayl and Sahl, two orphans who were under the guardianship of Asa'ad ibn Zorara. When his camel knelt down, Allah's Messenger ﷺ

said: “This place, if Allah ﷻ wills, will be our abiding place.” Allah's Messenger ﷺ then called the two boys and offered to buy that yard from them so that he might use it for a mosque. The two boys said: "No, but we will give it as a gift, O Allah's Messenger!” Allah's Messenger ﷺ refused to accept it as a gift and ultimately purchased it from them. Allah's Messenger ﷺ then built his mosque there. The Prophet ﷺ himself started carrying the clay bricks to build the mosque, and while doing so he was saying: “This load is better than the load of Khaybar, for it is more virtuous with Allah, purer, and more meritorious.” He was also saying: "O Allah! The actual reward is the reward in the Hereafter, so bestow Your Mercy on Al-Ansar (the Supporters) and the emigrants.”' (Bukhari)

٢٩٧- عَــنِ ابْــنِ مَسْعُودٍ رضي الله عنه قالَ: كَأَنِّي أَنْظُرُ إِلَى النَّبِيِّ ﷺ يَحْكِي نَبِيًّا مِنَ الأَنْبِيَاءِ، ضَرَبَهُ قَوْمُهُ فَأَدْمَوْهُ، وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ وَيَقُولُ: (اللَّهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لاَ يَعْلَمُونَ). رواه البخاري.

297. Narrated Ibn Mas'oud” ‘It is as if I am looking at the Prophet ﷺnow talking about one of the prophets whose people had beaten him and caused him to bleed, while he was cleaning the blood off his face saying: “O Allah! Forgive myP people, for they have no knowledge.” (Bukhari)

٢٩٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: (لَيْسَ الشَّدِيدُ بِالصُّرَعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ). رواه البخاري.

باب في احتمال الأذى

298. Narrated Abu-Huraira رضي الله عنه: ‘Allah's Messenger ﷺ said: “The strong one is not the one who overcomes the people by his strength, but the strong one is the one who controls himself while in anger.”' (Bukhari)

٧٤ ــ باب فى احتمال الأذى

Chapter(74)
About Bearing Harm

Allah ﷻ said:

﴿ الَّذِيــنَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللهُ يُحِبُّ الْمُحْسِنِين ﴾ (آل عمران ١٣٤)

"Those who spend (in Allah's Cause) in prosperity and in adversity, who repress anger, and who pardon men, verily, Allah loves the ones who do good.*" (3: 134) And

﴿ وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الأُمُورِ ﴾ (الشوري ٤٣)

"And verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allah.*" (42: 43)

٢٩٩ – حَدَّثَــنَا شَــيْبَانُ بْنُ فَرُّوخَ حَدَّثَنَا عَبْدُ الْوَارِث حَدَّثَنَا الْجَعْدُ حَدَّثَنَا أَبُو رَجَــاءِ الْعُطَارِدِيُّ عَنِ ابْنِ عَبَّاسٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ مَنْ كَرِهَ مِنْ أَمِيرِهِ شَــيْئًا فَلْيَصْبِرْ عَلَيْهِ فَإِنَّهُ لَيْسَ أَحَدٌ مِنَ النَّاسِ خَرَجَ مِنَ السُّلْطَانِ شِبْرًا فَمَاتَ عَلَيْهِ إِلَّا مَاتَ مِيتَةً جَاهِلِيَّةً *

299. Narrated Ibn Abbas, may Allah be pleased with them: 'The Prophet ﷺ said: "Whoever disapproved something done by his ruler then he should be patient, for whoever disobeys the ruler even a little (little = a span) will die as those who died in the Period of Ignorance (i.e. as a rebellious a sinner).'"

The other version of the Hadith says: "Whoever notices something which he dislikes done by his ruler, then he should be patient, for whoever becomes separate from the company of the Muslims even for a span and then dies, he will die as those who died in the Period of Ignorance (as rebellious sinners)."' (Bukhari)

* * *

٧٥ ـ باب في الغضب إذا انتهكت حرمات الشرع

Chapter(75)

About being Jealous when the Allah's Prohibitions are Violated

﴿ ذَلِـكَ وَمَن يُعَظِّمْ حُرُمَاتِ اللهِ فَهُوَ خَيْرٌ لَّهُ عِندَ رَبِّهِ وَأُحِلَّتْ لَكُمُ الأَنْعَامُ إِلاَّ مَا يُتْلَى عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ الأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ ﴾ (الحج ٣٠)

Allah ﷻ said:

"Thus, these prescribed rituals of Al Hajj are an obligation that mankind owes to Allah, and whoever honors the sacred things of Allah, then that is better for him with his Lord. The cattle have been made lawful to you, except those (that will be) mentioned to you (as exceptions). So shun the abomination (worshipping) of idols, and shun lying speech (false statements). *" (22: 30) And

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنصُرُوا اللهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ﴾ (محمد ٧)

"O you who believe! If you help (in the cause of) Allah, He will help you, and make your foothold firm.*" (47: 7)

٣٠٠- عَـنْ أَبِي مَسْعُودٍ رَضِيَ اللهُ عَنْهُ. أَنَّ رَجُلًا قَالَ: وَاللهِ يَا رَسُولَ اللهِ، إِنِّي لأَتَأَخَّرُ عَنْ صَلاَةِ الْغَدَاةِ مِنْ أَجْلِ فُلاَنٍ، مِمَّا يُطِيلُ بِنَا، فَمَا رَأَيْتُ رَسُولَ

الله ﷺ في مَوْعِظَةٍ أَشَدَّ غَضَبًا مِنْهُ يَوْمَئِذٍ، ثُمَّ قَالَ: (إِنَّ مِنْكُمْ مُنَفِّرِينَ، فَأَيُّكُمْ مَا صَلَّى بِالنَّاسِ فَلْيَتَجَوَّزْ، فَإِنَّ فِيهِمُ الضَّعِيفَ وَالْكَبِيرَ وَذَا الْحَاجَةِ). رواه البخاري.

300. Narrated Abu-Mas'oud ﷺ: 'A man came and said: "O Allah's Messenger! By Allah, I keep away from the Morning Prayer only because so and so prolongs the prayer when he leads us."' (The narrator said:) 'I never saw Allah's Messenger ﷺ more furious in giving advice than he was at that time. The Messenger of Allah ﷺ then said: "Some of you make people dislike good deeds (the prayer). So whoever among you leads the people in the prayer should perform it moderately for there could be among the people those who are weak, old, and those who would be in a state that requires urgent relief." (Bukhari)

٣٠١- حديث عَائِشَةَ رضي الله عنها، قَالَتْ: قَدِمَ رَسُولُ اللهِ ﷺ، مِنْ سَفَرٍ، وَقَدْ سَتَرْتُ بِقِرَامٍ لِي، عَلَى سَهْوَةٍ لِي، فِيهَا تَمَاثِيلُ فَلَمَّا رَآهُ رَسُولُ اللهِ ﷺ، هَتَكَهُ، وَقَالَ: أَشَدُّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الَّذِين يُضَاهُونَ بِخَلْقِ اللهِ ، قَالَتْ: فَجَعَلْنَاهُ وِسَادَةً أَوْ وِسَادَتَيْنِ أخرجه البخاري.

301. Narrated A'isha may Allah be pleased with her: 'Allah's Messenger ﷺ returned from a journey and I had placed a curtain of mine with some images (or pictures etc.) on it over (the door of) a chamber of mine. When Allah's Messenger ﷺ saw it he tore it down and said: "The people who will receive the severest punishment on the Day of Resurrection will be those who try to make the like of Allah's creations." So we turned it (the curtain) into one or two cushions."' (Bukhari)

٣٠٢- حَدَّثَـنَا قُتَيْـبَةُ حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ أَنَّ قُرَيْشًا أَهَمَّهُمْ شَأْنُ الْمَرْأَةِ الْمَخْزُومِيَّةِ الَّتِي سَرَقَتْ فَقَالُوا مَنْ يُكَلِّمُ فِيهَا رَسُولَ اللَّـهِ ﷺ فَقَالُوا مَنْ يَجْتَرِئُ عَلَيْهِ إِلا أُسَامَةُ بْنُ زَيْدٍ حِبُّ رَسُولِ اللَّهِ ﷺ فَكَلَّمَهُ أُسَامَةُ فَقَالَ رَسُولُ اللَّهِ ﷺ أَتَشْفَعُ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ ثُمَّ قَامَ فَاخْتَطَبَ فَقَالَ إِنَّمَا أَهْلَكَ الَّذِينَ مِنْ قَبْلِكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ وَإِذَا سَرَقَ فِـيهِمُ الضَّـعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ وَايْمُ اللَّهِ لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا قَالَ وَفِي الْبَابِ عَنْ مَسْعُودِ ابْنِ الْعَجْمَاءِ وَابْنِ عُمَرَ وَجَابِرٍ قَالَ أَبو عِيسَى حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَيُقَالُ مَسْعُودُ بْنُ الأَعْجَمِ وَلَهُ هَذَا الْحَدِيثُ * الترمذى.

302. Narrated A'isha: 'The Quraysh became worried about a woman of Bano Makhzoom who stole. They said: "Who can intercede for her with the Messenger of Allahﷺ?" It was said" "No body but Osama ibn Zayd, the beloved one to the Messenger of Allahﷺ." Osama talked to the Messenger of Allahﷺ. The Messenger of Allah ﷺ said: "Do you intercede to prevent a prescribed penalty of Allah?" He then delivered a sermon where he said: "Naught ruined those before you except that if a dignitary among them committed theft, they used to leave him unharmed and if a weak person among them committed theft, they used to affect the prescribed penalty on him. And by Allah, had Fatema, the daughter of Muhammad committed theft, I would cut off her hand."' (At-Termizi)

٣٠٣- عَـنْ أَنَسٍ ﷺ: أَنَّ النَّبِيَّ ﷺ: رَأَى نُخَامَةً فِي الْقِبْلَةِ، فَشَقَّ ذَلِكَ عَلَيْهِ، حَتَّى رُؤِيَ فِي وَجْهِهِ، فَقَامَ فَحَكَّهُ بِيَدِهِ، فَقَالَ: (إِنَّ أَحَدَكُمْ إِذَا قَامَ فِي صَلاَتِهِ، فَإِنَّهُ يُنَاجِي رَبَّهُ، وَإِنَّ رَبَّهُ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ، فَلاَ يَبْزُقَنَّ أَحَدُكُمْ قِبَلَ قِبْلَتِهِ، وَلَكِنْ

عَــنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ). ثُمَّ أَخَذَ طَرَفَ رِدَائِهِ، فَبَصَقَ فِيهِ، ثُمَّ رَدَّ بَعْضَهُ عَلَى بَعْضٍ، فَقَالَ: (أَوْ يَفْعَلُ هكَذَا). رواه البخاري.

303. Narrated Anas ibn Malek: 'The Prophet ﷺ saw some sputum in the direction of the Qibla (on the wall of the mosque) and he disliked it and the sign of disgust was apparent on his face. So he got up and scraped it off with his hand and said: "Whenever anyone of you stands for the prayer, he is speaking in private to his Lord or his Lord is between him and Qibla. So, none of you should spit in the direction of the Qibla, but one can spit to the left or under his foot." The Prophet ﷺ then took the edge of his garment, spat in it, folded it, and said: "Or you can do like this."' (Bukhari)

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٧٦ ـ باب في أمر ولاة الأمور

Chapter(76)

About the People in Authority

The Muslim rulers should treat their subjects kindly. They should search sincerely for what benefits them, and they should not cheat them or overlook their needs.

The Muslim ruler should show mercy and kindness to his subjects, emulating the Messenger f Allahﷺ, the rightly guided caliphs, and the true Muslim rulers.

﴿ وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴾ (الشعراء ٢١٥)

Allah ﷻ said:

"And be kind and humble to the believers who follow you. *" (26: 215) And

﴿ إِنَّ اللهَ يَأْمُرُ بِالْعَدْلِ وَالإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴾ (النحل ٩٠)

"Verily, Allah enjoins (on you to judge with) justice and worshipping none but Allah (Alone - Islamic Monotheism), and that you should be patient in performing your duties to Allah, totally for Allah's sake and in accordance with Sunna (the legal ways) of the Prophet, and giving (help) to kith and kin (i.e. all that Allah has ordered you to give them, e.g. wealth, visits, looking after them, or any other kind of help), and forbids insolence (all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, telling lies, giving false testimonies, killing without legal cause), and what is unjust, and transgression. He admonishes you that you may take heed. *" (16: 90)

٣٠٤- عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: (كُلُّكُمْ رَاعٍ، وكُلُّكُمْ مَسْؤُولٌ عَنْ رَعِيَّتِهِ، الإِمَامُ رَاعٍ وَمَسْؤُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ فِي أَهْلِهِ مَسْؤُولٌ عَنْ رَعِيَّتِهِ، وَالْمَرْأَةُ رَاعِيَةٌ فِي بَيْتِ زَوْجِهَا وَمَسْؤُولَةٌ عَنْ رَعِيَّتِهَا، وَالْخَادِمُ رَاعٍ فِي مالِ سَيِّدِهِ وَمَسْؤُولٌ عَنْ رَعِيَّتِهِ). قَالَ: وَحَسِبْتُ أَنْ قَدْ قَالَ: (وَالرَّجُلُ رَاعٍ فِي مالِ أَبِيهِ وَمَسْؤُولٌ عَنْ رَعِيَّتِهِ، وَكُلُّكُمْ رَاعٍ وَمَسْؤُولٌ عَنْ رَعِيَّتِهِ). رواه البخاري.

The Messenger of Allah ﷺ said as:

304. Narrated by Ibn Omar: 'I heard Allah's Messenger ﷺ saying: "All of you are guardians and responsible for your wards and the things under your care. The imam (i.e. ruler) is the guardian of his subjects and is responsible for them. A man is the guardian of his family and is responsible for them. A woman is the guardian of her husband's house and is responsible for it. A servant is the guardian of his master's

belongings and is responsible for them."' I thought that ibn Omar said: "'I think the Prophet ﷺ also said: "A man is the guardian of his father's property and is responsible for it. All of you are guardians and responsible for your wards and the things under your care."'" (Bukhari)

٣٠٥- عَـنْ مَعْقِـلِ بْنَ يَسَارٍ ﷺ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: مَا مِنْ عَـبْدٍ يَسْتَرْعِيهِ اللَّهُ رَعِيَّةً يَمُوتُ يَوْمَ يَمُوتُ وَهُوَ غَاشٌّ لِرَعِيَّتِهِ إِلاَّ حَرَّمَ اللَّهُ عَلَيْهِ الجَنَّةَ * مُتَّفَقٌ عَلَيْهِ.

305. Narrated Ma'aqil ibn Yasar ﷺ: 'I heard Allah's Messenger ﷺ saying: "Any governor in charge of Muslim subjects who dies while acting dishonestly towards them will be excluded by Allah from Paradise."' (Agreed upon)

٣٠٦- عَـنْ أَبِـي هُرَيْـرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (كَانَتْ بَنُو إِسْـرَائِيلَ تَسُوسُـهُمُ الأَنْبِيَاءُ، كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ، وَإِنَّهُ لاَ نَبِيَّ بَعْدِي، وَسَـيَكُونُ خُلَفَاءُ فَيَكْثُرُونَ). قَالُوا: فَمَا تَأْمُرُنَا قَالَ: (فُوا بِبَيْعَةِ الأَوَّلِ فَالأَوَّلِ، أَعْطُوهُمْ حَقَّهُمْ، فَإِنَّ اللهَ سَائِلُهُمْ عَمَّا اسْتَرْعَاهُمْ). رواه البخاري.

306. Narrated Abu-Huraira ﷺ: 'The Prophet ﷺ said: "The Children of Israel used to be ruled and guided by prophets. Whenever a prophet died, another would take his place. There will be no Prophet after me, but there will be caliphs who will increase in number." The people asked: "O Allah's Messenger! What do you order us (to do)?" He said: "Obey the one who will be given the pledge first. Fulfill their (i.e. the caliphs') rights, for Allah will ask them about (any shortcomings) in ruling those whom Allah has put under their guardianship."' (Bukhari)

٣٠٧- عَـنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللهُ عَنْهُ قَالَ: دَعَانَا النَّبِيِّ صلى الله عليه وسلم فَبَايَعْنَاهُ، فَقَالَ فِيمَا أَخَذَ عَلَيْنَا: أَنْ بَايَعَنَا عَلَى السَّمْعِ وَالطَّاعَةِ، في مَنْشَـطِنَا وَمَكْرَهِنَا، وَعُسْرِنَا وَيُسْرِنَا وَأَثَرَةٍ عَلَيْنَا، وَأَنْ لاَ نُنَازِعَ الأَمْرَ أَهْلَهُ، إِلاَّ أَنْ تَرَوْا كُفْرًا بَوَاحًا، عِنْدَكُمْ مِنَ اللهِ فِيهِ بُرْهَانٌ. رواه البخاري.

307. Narrated Jonada ibn Abu-Omayya: 'We visited Obada ibn Al-Samet ﷺ when he was sick and said: "May Allah make you good and healthy. Would you tell us a Hadith that you heard from the Prophet ﷺ and by which Allah may make you benefit?" He said: "The Prophet ﷺ summoned us and we gave him the pledge for Islam, and among the conditions on which he took the pledge from us, was that we were to listen to and obey (the orders of a Muslim ruler) at the time when we were busy and at the time when we were tired, and in our difficult times and at our ease, and to be obedient to the ruler and give him his right, even if he did not give us our rights, and not to fight against him unless we could see him committing an open act of disbelief for which we had a proof with us from Allah."' (Bukhari)

٣٠٨-حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ الدِّمَشْقِيُّ حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ حَدَّثَنِي ابْنُ أَبِـي مَـرْيَمَ أَنَّ الْقَاسِمَ بْنَ مُخَيْمِرَةَ أَخْبَرَهُ أَنَّ أَبَا مَرْيَمَ الْأَزْدِيَّ أَخْبَرَهُ قَالَ دَخَلْتُ عَلَـى مُعَاوِيَـةَ فَقَالَ مَا أَنْعَمَنَا بِكَ أَبَا فُلَانٍ وَهِيَ كَلِمَةٌ تَقُولُهَا الْعَرَبُ فَقُلْتُ حَدِيثًا سَـمِعْتُهُ أُخْبِرُكَ بِهِ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ مَنْ وَلَّاهُ اللَّهُ عَزَّ وَجَلَّ شَيْئًا مِنْ أَمْـرِ الْمُسْـلِمِينَ فَاحْتَجَـبَ دُونَ حَاجَتِهِمْ وَخَلَّتِهِمْ وَفَقْرِهِمْ احْتَجَبَ اللَّهُ عَنْهُ دُونَ حَاجَتِهِ وَخَلَّتِهِ وَفَقْرِهِ قَالَ فَجَعَلَ رَجُلًا عَلَى حَوَائِجِ النَّاسِ * أبو داود.

308. Abul-Qasem ibn Mokhaymara told him that Abu-Maryam Al-Ozdi said to him: 'I entered on Mu'aweya and said: "May Allah mend your affairs! I am going to tell you a Hadith I heard from the Messenger of Allah ﷺ." He ﷺ said:

"He that Allah has given him authority over the Muslims, then he screened himself from their requirements, Allah ﷻ will screen Himself from his requirements." Upon hearing this, Mu'aweya appointed an official to decide people's requirements.' (Abu-Dawood)

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٧٧ ــ باب فى الإمام العادل

Chapter(77)

About the Just Ruler

﴿ إِنَّ اللهَ يَأْمُرُ بِالْعَدْلِ وَالإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُون ﴾ (النحل ٩٠)

Allah ﷻ said:

"Verily, Allah enjoins (on you to judge with) justice and worshipping none but Allah (Alone - Islamic Monotheism), and that you should be patient in performing your duties to Allah, totally for Allah's sake and in accordance with Sunna (the legal ways) of the Prophet, and giving (help) to kith and kin (i.e. all that Allah has ordered you to give them e.g., wealth, visits, looking after them, or any other kind of help), and forbids insolence (all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, telling lies, giving false testimonies, killing without legal cause), and what is unjust, and transgression. He admonishes you, that you may take heed. *" (16: 90) And

﴿ وَإِن طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِن بَغَتْ إِحْدَاهُمَا عَلَى الأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللهِ فَإِن فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللهَ يُحِبُّ الْمُقْسِطِينَ ﴾ (الحجرات ٩)

"And if two parties or groups among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one that outrages until he complies with the Command of Allah. Then if he complies, then make reconciliation between them justly, and be equitable. Verily! Allah loves those who are equitable. *" (49: 9)

٣٠٩- عَنْ أَبِي هُرَيْرَةَ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: "سَبْعَةٌ يُظِلُّهُمُ اللهُ فِي ظِلِّهِ يَوْمَ لاَ ظِلَّ إِلاَّ ظِلُّهُ: الإِمَامُ الْعَادِلُ وَشَابٌّ نَشَأَ فِي عِبَادَةِ رَبِّهِ وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسَاجِدِ وَرَجُلاَنِ تَحَابَّا فِي اللهِ اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ وَرَجُلٌ طَلَبَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ فَقَالَ إِنِّي أَخَافُ اللهَ وَرَجُلٌ تَصَدَّقَ أَخْفَى حَتَّى لاَ تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ وَرَجُلٌ ذَكَرَ اللهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ." البخاري.

The Messenger of Allah ﷺ said as:

309. Narrated by Abu-Huraira ﷺ: 'The Prophet ﷺ said: "Allah will give shade to seven people on the Day when there will be no shade but His. (These seven persons are) A just ruler, a youth who has been brought up in the worship of Allah (i.e. worships Allah ﷻ alone sincerely from his childhood), a man whose heart is attached to the mosque (i.e. who offers the five compulsory congregational prayers (in the mosque), two persons who love each other only for Allah's sake and they meet and part in Allah's cause only, a man who refuses the seduction of a charming woman of noble birth and says: "I am afraid of Allah," a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given, and a person who remembers Allah in seclusion and his eyes become flooded with tears."'

٧٨ ــ باب فى وجوب طاعة أولى الأمر فى غير معصية

Chapter (78)

About the Obligation of Obeying the Rulers in Justice

[Obedience to the Muslim ruler is mandatory on Muslim subjects as long as he implements and adheres to Allah's Law. This is obvious from the verse mentioned below from the Qur'anic chapter number 4: 59. We see that the imperative verb (Obey) is repeated twice, one is related to Allah's commandments and the second is related to the Messenger of Allah's commandments, i.e. his Sunna. It is unanimously agreed upon that these two Sources never contradict.

When the verse mentions 'obedience to the people in authority', it omits the imperative verb (Obey). This means that there is no obedience if the ruler's order contradicts the Law of Allah ﷻ as presented in the Noble Koran and Sunna.

حَدَّثَنَا عَبْدُ اللَّهِ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ حَدَّثَنَا ابْنُ مَهْدِيٍّ عَنْ سُفْيَانَ عَنْ زُبَيْدٍ عَنْ سَعْدِ بْنِ عُبَيْدَةَ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ قَالَ لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ اللَّهِ عَزَّ وَجَلَّ * أحمد.

The Messenger of Allah ﷺ said as:

Narrated by Ali: 'The Prophet ﷺ said: "There should not be obedience to a creature if it comprises an act of disobedience to Allahﷻ."'

The first words of Abu-Bakr ﷺ [on his appointment as the caliph] were: "Obey me as long as I obey Allahﷻ. If I disobey Allahﷻ, I am not entitled to your obedience."

Omar ibn Al-Khattab asked the Muslims to correct his conduct if he deviated (may Allah forbid). One of the Muslims said: "Were we to find a defect in your behavior, we would correct it with our swords." At that he said: "Praise be to Allah that there is one to correct our behavior with swords."

Now, let us read what Imam Al-Nawawi compiled in the same concern.]

Allah ﷻ said:

﴿ يَـا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الأَمْرِ مِنْكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللهِ وَالْيَوْمِ الآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلاً ﴾ (النساء ٥٩)

"O you who believe! Obey Allah and obey the Messenger (Muhammad ﷺ) and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger (peace be upon him), if you believe in Allah and in the Last Day. That is better and more suitable for final determination. *" 4: 59

٣١٠ - عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: (السَّمْعُ وَالطَّاعَةُ حَقٌ ما لَمْ يُؤْمَرْ بِالْمَعْصِيةِ، فَإِذَا أُمِرَ بِمَعْصِيَةٍ فَلاَ سَمْعَ وَلاَ طَاعَةَ).

رواه البخاري.

The Messenger of Allah ﷺ said as:

310. Narrated by Ibn Omar may Allah be pleased with them: 'The Prophet ﷺ said: "It is obligatory for one to listen to and obey (a Muslim ruler's orders), unless these orders involve an act of disobedience (to Allah); but if an act of

disobedience (to Allah) is imposed, one should not listen to or obey it.''' (Bukhari)

٣١١- حديــث ابــنِ مَسْــعُودٍ، عَــنِ النَّبِيِّ ﷺ، قَالَ: سَتَكُونُ أُثْرَةٌ وَأُمُورٌ تُــنْكِرُونَهَا قَالُوا: يَا رَسُولَ اللهِ فَمَا تَأْمُرُنَا قَالَ: تُؤَدُّونَ الْحَقَّ الَّذِي عَلَيْكُمْ وَتَسْأَلُونَ اللهَ الَّذِي لَكُمْ * أخرجه البخاري.

311. Narrated Ibn Mas'oud ﷺ: 'The Prophet ﷺ said: "Soon others will be preferred to you, and there will be things which you will not like." The companions of the Prophet ﷺ asked: "O Allah's Messenger! What do you order us to do (in this case)?" He said: "(I order you) to give the rights that are due on you and to ask your rights from Allah ﷻ."'' (Bukhari)

٣١٢- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: (نَحْنُ الآخِــرُونَ السَّابِقُونَ). وَيَقُولُ: (مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللهَ، وَمَنْ يُطِعِ الأَمِيرَ فَقَدْ أَطَاعَنِي، وَمَنْ يَعْصِ الأَمِيرَ فَقَدْ عَصَانِي، وَإِنَّمَا الإِمَامُ جُنَّةٌ، يُقَاتَلُ مِنْ وَرَائِهِ وَيُتَّقَى بِهِ، فَإِنْ أَمَرَ بِتَقْوَى اللهِ وَعَدَلَ فَإِنَّ لَهُ بِذَلِكَ أَجْرًا، وَإِنْ قَالَ بِغَيْرِهِ فَإِنَّ عَلَيْهِ مِنْهُ). رواه البخاري.

312. Abu-Huraira ﷺ narrated that he heard Allah's Messenger ﷺ saying: "We are the last but will be the foremost (to enter Paradise)." The Prophet ﷺ added: "He who obeys me, obeys Allah, and he who disobeys me, disobeys Allah. He who obeys the Muslim chief, obeys me, and he who disobeys the Muslim chief, disobeys me. The imam (the ruler) is like a shelter for whose safety the Muslims should fight and where they should seek protection. If the imam (the ruler) orders people to be dutiful to Allah and fear Him and rules justly, then, he will be rewarded for that, and if he does the opposite, he will be responsible for that." (Bukhari)

٧٩ ـ باب فى النهى عن سؤال الإمارة

Chapter (79)

About the Forbiddance of Asking for a Ruling Position

Allah ﷻ said:

﴿ تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴾ (القصص ٨٣)

"That home of the Hereafter (Paradise), We shall assign to those who rebel not against the truth with pride and oppression in the land nor do mischief by committing crimes. And the good end is for the pious. *" (28: 83)

٣١٣- عَنْ عَبْدِ الرَّحْمنِ بْنِ سَمُرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ لِي النَّبِيّ ﷺ: (يَا عَبْدَ الرَّحْمن بْن سَمُرَةَ، لاَ تَسْأَلِ الإمارَةَ، فَإِنَّكَ إِنْ أُوتِيتَهَا عَنْ مَسْأَلَةٍ وُكِلْتَ إِلَيْهَا، وَإِنْ أُوتِيتَهَا مِنْ غَيْرِ مَسْأَلَةٍ أُعِنْتَ عَلَيْهَا، وَإِذَا حَلَفْتَ عَلَى يَمِينٍ، فَرَأَيْتَ غَيْرَهَا خَيْرًا مِنْهَا، فَكَفِّرْ عَنْ يَمِينِكَ وَأْتِ الَّذِي هُوَ خَيْرٌ). رواه البخاري.

313. Narrated Abdul-Rahman ibn Samora: "The Prophet ﷺ said: "O Abdul-Rahman ibn Samora! Do not seek to be a ruler, because if you are given authority on asking for it, then you will be held responsible for it, but if you are given it without asking for it, then you will be helped in it (by Allah). And whenever you take an oath to do something and later you find that something else is better than the first, then do the better one and expiate for your oath."' (Bukhari)

٣١٤- عَنْ أَبِي هُرَيْرَة رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيّ ﷺ قالَ: (إِنَّكُمْ سَتَحْرِصُونَ عَلَى الإمَارَةِ، وَسَتَكُونُ نَدَامَةً يَوْمَ الْقِيَامَةِ، فَنِعْمَ الْمُرْضِعَةُ وَبِئْسَتِ الْفَاطِمَةُ). رواه البخاري.

314. Narrated Abu-Hurairamay Allah be pleased with them 'The Prophet ﷺ said: "You will be keen to have the authority of ruling which will be a thing of regret for you on the Day of Resurrection. What an excellent wet nurse it is, yet what a bad weaner it is!"' (Bukhari)

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٨٠ ـ باب فى حث السلطان على اتخاذ وزير صالح

Chapter(80)

About Urging the Muslim Ruler to have Righteous Helpers (Ministers)

Allah ﷻ said:

﴿ الأَخِلاَّءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلاَّ الْمُتَّقِينَ ﴾ (الزخرف ٦٧)

"The friends on that Day will be foes one to another except the pious. *" (43: 67)

٣١٥- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (مَا اسْتُخْلِفَ خَلِيفَةٌ إِلاَّ لَهُ بِطَانَتَانِ: بِطَانَةٌ تَأْمُرُهُ بِالْخَيْرِ وَتَحُضُّهُ عَلَيْهِ، وَبِطَانَةٌ تَأْمُرُهُ بِالشَّرِّ وَتَحُضُّهُ عَلَيْهِ وَالْمَعْصُومُ مَنْ عَصَمَ اللهُ). رواه البخاري.

The Messenger of Allah ﷺ said as:

315. Abu-Sa'eed Al-Khudri ؓ narrated that the Prophet ﷺ said: "No caliph is appointed but has two groups of advisors; one group advises him to do good and urges him to adopt it, and the other group advises him to do bad and urges him to adopt it; and Al–Masoom (the sinless or the saved or the protected) is the one whom Allah protects." (Bukhari)

(١) كتاب الأدب

Book Of Good Mannners

(٨١) باب فى الحياء وفضله والحث على التخلق به

Chapter (81)
About Superiority of Modesty

٣١٦- عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَسُولَ اللهِ ﷺ مرَّ عَلَى رَجُلٍ مِنَ الأَنْصَـــارِ، وَهُوَ يَعِظُ أَخَاهُ فِي الْحَيَاءِ، فَقَالَ رَسُولُ اللهِ ﷺ: (دَعْهُ فَإِنَّ الْحَيَاءَ مِنَ الإِيمَانِ) رواه البخاري.

316. Narrated Ibn Omar: may Allah be pleased with them 'Once Allah's Messenger ﷺ passed by an Ansari (man) who was admonishing his brother regarding modesty. At that, Allah's Messenger ﷺ said: "Leave him as shyness is a part of faith."' (Bukhari)

٣١٧- عَنْ عِمْرَانَ بْن حُصَيْنٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيَّ ﷺ: (الحَيَاءُ لاَ يَأْتِي إِلاَّ بِخَيْرٍ). رواه البخاري.

317. Narrated 'Imran ibn Hosayn ﷺ: 'The Prophet ﷺ said: "Modesty does not bring anything except good."' (Bukhari)

٣١٨- عَــنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيَّ ﷺ قَالَ: (الإِيمَانُ بِضْعٌ وَسِتُّونَ شُعْبَةً، وَالحَيَاءُ شُعْبَةٌ مِن الإِيْمانِ) رواه البخاري.

318. Narrated Abu-Huraira ﷺ: 'The Prophet ﷺ said: "Faith (Belief) consists of more than sixty sub-divisions or branches (parts). And modesty (This term Haya'a covers a large number of concepts which are to be taken together; amongst them are self-respect, modesty, bashfulness and honor, etc.) is a part of faith."' (Bukhari)

٨٢ ــ باب فى حفظ السر

Chapter(82)

About Revealing Confidences

Allah ﷻ said:

﴿ وَلاَ تَقْرَبُوا مَالَ الْيَتِيمِ إِلاَّ بِالَّتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْؤُولاً ﴾ (الإسراء ٣٤)

"And come not near to the orphan's property except to improve it, until he attains the age of full strength. And fulfill (every) covenant. Verily, the covenant, will be questioned about. " (17: 34)

٣١٩- عَنْ أَبِيْ سَعِيْدٍ الخُدْرِيِّ ﷺ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ شَرَّ النَّاسِ عِنْدَ اللهِ مَنْزِلَةً يَوْمَ القِيَامَةِ الرَّجُلُ يُفْضِي إِلَى امْرَأَتِهِ، وَتُفْضِي إِلَيْهِ ثُمَّ يَنْشُرُ سِرَّهَا * أَخْرَجَهُ مُسْلِمٌ.

The Messenger of Allah ﷺ said as:

319. Narrated by Abu-Sa'eed Al-Khudri Allah's Messenger ﷺ said: "The worst of people in position before Allah on the Day of Resurrection is the man who has intercourse with his wife, and she with him, and then he spreads her secrets." (Muslim)

٣٢٠- عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: تَأَيَّمَتْ حَفْصَةُ بِنْتُ عُمَرَ رَضِيَ اللهُ عَنْهَا مِنْ خُنَيْسِ بْنِ حُذَافَةَ السَّهْمِيِّ، وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ قَدْ شَهِدَ بَدْرًا، تُوُفِّيَ بِالمَدِينَةِ، قَالَ عُمَرُ: فَلَقِيتُ عُثْمَانَ بْنَ عَفَّانَ، فَعَرَضْتُ عَلَيْهِ حَفْصَةَ، فَقُلْتُ: إِنْ شِئْتَ أَنْكَحْتُكَ حَفْصَةَ بِنْتَ عُمَرَ، قَالَ: سَأَنْظُرُ فِي أَمْرِي، فَلَبِثْتُ لَيَالِيَ، فَقَالَ: قَدْ بَدَا لِي أَنْ لاَ أَتَزَوَّجَ يَوْمِي هذَا. قَالَ عُمَرُ:

فَلَقِيـتُ أَبَا بَكْرٍ، فَقُلْتُ: إِنْ شِئْتَ أَنْكَحْتُكَ حَفْصَةَ بِنْتَ عُمَرَ، فَصَمَتَ أَبُو بَكْرٍ فَلَـمْ يَـرْجَعْ إِلَـيَّ شَيْئًا، فَكُنْتُ عَلَيْهِ أَوْجَدَ مِنِّي عَلَى عُثْمَانَ، فَلَبِثْتُ لَيَالِيَ ثُمَّ خَطَبَهَا رَسُولُ اللهِ ﷺ فَأَنْكَحْتُهَا إِيَّاهُ، فَلَقِيَنِي أَبُو بَكْرٍ فَقَالَ: لَعَلَّكَ وَجَدْتَ عَلَيَّ حِينَ عَرَضْتَ عَلَيَّ حَفْصَةَ فَلَمْ أَرْجِعْ إِلَيْكَ قُلْتُ: نَعَمْ، قَالَ: فَإِنَّهُ لَمْ يَمْنَعْنِي أَنْ أَرْجِعَ إِلَيْكَ فِيمَا عَرَضْتَ، إِلاَّ أَنِّي قَدْ عَلِمْتُ أَنَّ رَسُولَ اللهِ ﷺ قَدْ ذَكَرَهَا، فَلَمْ أَكُنْ لأُفْشِيَ سِرَّ رَسُولِ اللهِ ﷺ، وَلَوْ تَرَكَهَا لَقَبِلْتُ

320. Narrated Abdullah ibn Omar: 'Omar ibn Al-Khattab said: "When (my daughter) Hafsa ibnt Omar lost her husband Khonays ibn Hozafa Al-Sahmi, who was one of the companions of Allah's Messenger ﷺ who had fought in the battle of Badr and had died in Madina, I met Othman ibn Affan and offered her to him in marriage saying: 'If you wish, I will marry Hafsa bint Omar to you,' At that, he said: 'I will think it over.' I waited for a few days and then he said to me: 'I am of the opinion that I shall not marry at present.' Then I met Abu-Bakr and said: 'If you wish, I will marry you to Hafsa bint Omar.' Abu-Bakr kept silent and did not give me any reply. I became angrier with him than I was with Othman. Some days later, Allah's Messenger ﷺ asked for her hand in marriage and I married her to him. Later on Abu-Bakr met me and said: 'Perhaps you were angry with me when you offered me Hafsa in marriage and I gave no reply to you?' I said: 'Yes.' Abu-Bakr said: 'Nothing prevented me from accepting your offer except that I learnt that Allah's Messenger ﷺ had referred to the issue of Hafsa and I did not want to disclose the secret of Allah's Messenger ﷺ, but had he (the Prophet ﷺ) given her up I would surely have accepted her."' (Bukhari)

٣٢١- حديث عَائِشَةَ ، وَفَاطِمَةَ عَلَيْهَا السَّلاَمُ عَنْ عَائِشَةَ، أُمِّ الْمُؤْمِنِينَ قَالَتْ: إِنَّا كُنَّا، أَزْوَاجَ النَّبِيِّ ﷺ، عِنْدَهُ جَمِيعًا لَمْ تُغَادَرْ مِنَّا وَاحِدَةٌ فَأَقْبَلَتْ فَاطِمَةُ عَلَيْهَا السَّلاَمُ تَمْشِي، لاَ، وَاللهِ مَا تَخْفَى مِشْيَتُهَا مِنْ مِشْيَةِ رَسُولِ اللهِ ﷺ فَلَمَّا رَآهَا رَحَّبَ قَالَ: مَرْحَبًا بِابْنَتِي ، ثُمَّ أَجْلَسَهَا عَنْ يَمِينِهِ أَوْ عَنْ شِمَالِهِ ثُمَّ سَارَّهَا فَبَكَتْ بُكَاءً شَدِيدًا فَلَمَّا رَأَى حُزْنَهَا سَارَّهَا الثَّانِيَةَ، فَإِذَا هِيَ تَضْحَكُ فَقُلْتُ لَهَا، أَنَا مِنْ بَيْنِ نِسَائِهِ: خَصَّكِ رَسُولُ اللهِ ﷺ، بِالسِّرِّ مِنْ بَيْنِنَا، ثُمَّ أَنْتِ تَبْكِينَ فَلَمَّا قَامَ رَسُولُ اللهِ ﷺ، سَأَلْتُهَا: عَمَّا سَارَّكِ قَالَتْ: مَا كُنْتُ لأُفْشِيَ عَلَى رَسُولِ اللهِ ﷺ سِرَّهُ فَلَمَّا تُوُفِّيَ قُلْتُ لَهَا: عَزَمْتُ عَلَيْكِ، بِمَا لِي عَلَيْكِ مِنَ الْحَقِّ، لَمَّا أَخْبَرْتِنِي قَالَتْ: أَمَّا الآنَ، فَنَعَمْ فَأَخْبَرَتْنِي، قَالَتْ: أَمَّا حِينَ سَارَّنِي فِي الأَمْرِ الأَوَّلِ، فَإِنَّهُ أَخْبَرَنِي: أَنَّ جِبْرِيلَ كَانَ يُعَارِضُهُ بِالْقُرْآنِ كُلَّ سَنَةٍ مَرَّةً، وَإِنَّهُ قَدْ عَارَضَنِي بِهِ، الْعَامَ، مَرَّتَيْنِ، وَلاَ أَرَى الأَجَلَ إِلاَّ قَدِ اقْتَرَبَ، فَاتَّقِي اللهَ وَاصْبِرِي، فَإِنِّي نِعْمَ السَّلَفُ أَنَا لَكِ قَالَتْ: فَبَكَيْتُ بُكَائِي الَّذِي رَأَيْتِ فَلَمَّا رَأَى جَزَعِي سَارَّنِي الثَّانِيَةَ، قَالَ: يَا فَاطِمَةُ أَلاَ تَرْضَيْنَ أَنْ تَكُونِي سَيِّدَةَ نِسَاءِ الْمُؤْمِنِينَ، أَوْ سَيِّدَةَ نِسَاءِ هَذِهِ الأُمَّةِ أخرجه البخاري.

.321. Narrated A'isha, may Allah be pleased with her, the Mother of the Believers: "We, the wives of the Prophet ﷺ, were all sitting with the Prophet ﷺ and none of us had left when Fatema came walking, and by Allah, her gait was very similar to that of Allah's Messenger ﷺ. When he saw her, he bid welcome to her, saying: "Welcome, my daughter!" Then he made her sit on his right or his left, and confided something to her, whereupon she wept bitterly. When he noticed her sorrow, he confided something else to her for a second time, and she started laughing. Only I from among the Prophet's wives said to her: "(O Fatema) Allah's Messenger ﷺ selected you from among us for the confidential talk and still

you weep?" When Allah's Messenger ﷺ got up (and went away), I asked her: "What did he confide to you?" She said: "I couldn't disclose a secret of Allah's Messenger ﷺ." After his death, I asked her: "I beseech you earnestly by what right I have on you, to tell me (that confidential talk) which the Prophet ﷺ had with you." She said: "As you ask me now, yes, (I will tell you)." She told me, saying" "When he talked to me secretly the first time, he said that Gabriel used to review the Koran with him once every year. He added: 'But this year he reviewed it with me twice and therefore I think that the time of my death has approached. So, be afraid of Allah, and be patient, for I am the best predecessor for you (in the Hereafter).'" Fatema added: "So I wept as you (A'isha) saw. And when, the Prophet ﷺ saw me in that sorrowful state, he confided the second secret to me, saying: 'O Fatema! Will you not be pleased that you will be the chief of all the believing women (or chief of the women of this nation i.e. my followers.).'"" (Bukhari)

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٨٣ ـ باب في الوفاء بالعهد وإنجاز الوعد

Chapter(83)

About the Fulfillment of One's Promises

Allah ﷻ said:

﴿ وَلاَ تَقْرَبُوا مَالَ الْيَتِيمِ إِلاَّ بِالَّتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْؤُولاً ﴾ (الإسراء ٣٤)

"And come not near to the orphan's property except to improve it, until he attains the age of full strength. And fulfill (every) covenant. Verily, the covenant, will be questioned about. *" (17: 34) And

﴿ وَأَوْفُوا بِعَهْدِ اللهِ إِذَا عَاهَدتُّمْ وَلاَ تَنقُضُوا الأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللهَ عَلَيْكُمْ كَفِيلاً إِنَّ اللهَ يَعْلَمُ مَا تَفْعَلُون ﴾ (النحل ٩١)

"And fulfill the Covenant of Allah when you have pledged, and break not the oaths after you have confirmed them - and indeed you have appointed Allah your surety. Verily! Allah knows what you do. *" (16: 91) And

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ أُحِلَّتْ لَكُمْ بَهِيمَةُ الأَنْعَامِ إِلاَّ مَا يُتْلَى عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرُمٌ إِنَّ اللهَ يَحْكُمُ مَا يُرِيدُ ﴾ (المائدة ١)

"O you who believe! Fulfill (your) obligations. Lawful to you (for food) are all the beasts of cattle except what will be announced to you (herein), game (also) being unlawful when you assume Ihram for Hajj or Omra (pilgrimage or lesser pilgrimage). Verily, Allah commands that which He wills. *" (5: 1) And

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لاَ تَفْعَلُونَ (٢) كَبُرَ مَقْتًا عِندَ اللهِ أَن تَقُولُوا مَا لاَ تَفْعَلُونَ(٣) ﴾ (الصف ٢: ٣)

"O you who believe! Why do you say what you do not do? * Most hateful it is with Allah that you say what you do not do. *" (61: 2-3)

٣٢٢- عَـنْ أَبِـي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (آيَةُ الْمُنَافِقِ ثَلاَثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اؤْتُمِنَ خَانَ). رواه البخاري.

The Messenger of Allah ﷺ said as:

322. Narrated by Abu-Huraira ﷺ: 'The Prophet ﷺ said: "The signs of a hypocrite are three, whenever he speaks, he tells a lie; whenever he promises, he always breaks it (his promise) and if you trust him, he proves to be dishonest. (If

you keep something as a trust with him, he will not return it.)"' (Bukhari)

٣٢٣- عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ قَالَ: (أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا، وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدَعَهَا: إِذَا اؤْتُمِنَ خَانَ، وَإِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ). رواه البخاري.

323. Narrated Abdullah ibn Amr: 'The Prophet ﷺ said: "Whoever has the following four (characteristics) will be a pure hypocrite and whoever has one of the following four characteristics will have one characteristic of hypocrisy, unless he gives it up. Whenever he is entrusted, he betrays (proves dishonest); whenever he speaks, he tells a lie; whenever he makes a covenant, he proves treacherous; and whenever he quarrels, he behaves in a very imprudent, evil, and insulting manner."' (Bukhari)

٣٢٤- عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: (لَوْ قَدْ جَاءَ مَالُ الْبَحْرَيْنِ قَدْ أَعْطَيْتُكَ هَكَذَا وَهَكَذَا). فَلَمْ يَجِي مَالُ الْبَحْرَيْنِ حَتَّى قُبِضَ النَّبِيُّ ﷺ، فَلَمَّا جَاءَ مَالُ الْبَحْرَيْنِ أَمَرَ أَبُو بَكْرٍ فَنَادَى: مَنْ كَانَ لَهُ عِنْدَ النَّبِيِّ ﷺ عِدَةٌ، أَوْ دَيْنٌ فَلْيَأْتِنَا، فَأَتَيْتُهُ فَقُلْتُ: إِنَّ النَّبِيَّ ﷺ قَالَ لِي كَذَا وَكَذَا، فَحَثَى لِي حَثْيَةً، وَقَالَ: عُدَّهَا فَعَدَدْتُهَا، فَإِذَا هِيَ خَمْسُمِائَةٍ وَقَالَ: خُذْ مِثْلَيْهَا. رواه البخاري.

324. Narrated Jaber ibn Abdullah: 'Once the Prophet ﷺ said (to me): "If the money from Bahrain comes, I will give you such and such an amount." The Prophet ﷺ had breathed his last before the money from Bahrain came. When the money of Bahrain arrived, Abu-Bakr announced: "Whoever was promised [anything] by the Prophet ﷺ should come to

us." I went to Abu-Bakr and said: "The Prophet ﷺ promised to give me such and such an amount." Abu-Bakr gave me a handful of coins and asked me to count them. When I counted them, they were five hundred in number. Abu-Bakr ؓ then said: "Take twice the amount you have taken (besides)." (Bukhari)

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٨٤ ـ باب في المحافظة على ما اعتاده من الخير

Chapter(84)

About Continuing to do Good Deeds One has become Accustomed to Doing

Allah ﷻ said:

﴿ لَهُ مُعَقِّبَاتٌ مِّن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللهِ إِنَّ اللهَ لاَ يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللهُ بِقَوْمٍ سُوءً فَلاَ مَرَدَّ لَهُ وَمَا لَهُم مِّن دُونِهِ مِن وَالٍ ﴾ (الرعد ١١)

"For him (each person), there are angels in succession, before and behind him. They guard him by the Command of Allah. Verily! Allah will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves (by committing sins and by being ungrateful and disobedient to Allah). But when Allah wills a people's punishment, there can be no turning back of it, and they will find besides Him no protector. *" (13: 11) And

﴿ وَلاَ تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِن بَعْدِ قُوَّةٍ أَنكَاثًا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلاً بَيْنَكُمْ أَن تَكُونَ أُمَّةٌ هِيَ أَرْبَى مِنْ أُمَّةٍ إِنَّمَا يَبْلُوكُمُ اللهُ بِهِ وَلَيُبَيِّنَنَّ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴾ (النحل ٩٢)

"And be not like the one who undoes the thread that she has spun after it has become strong, by taking your oaths as a means of deception among yourselves, lest a nation may be more numerous than another nation. Allah only tests you by this (i.e. who obeys Allah and fulfills Allah's Covenant and who disobeys Allah and breaks Allah's Covenant). And on the Day of Resurrection, He will certainly make clear to you that wherein you used to differ (a believer confesses and believes in the Oneness of Allah and in the Prophethood of Prophet Muhammad ﷺ which the disbeliever denies and that is their difference amongst them in the life of this world). *" (16: 92) And

﴿ أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلاَ يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلُ فَطَالَ عَلَيْهِمُ الأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ ﴾ (الحديد ١٦)

"Has not the time come for the hearts of those who believe (in the Oneness of Allah - Islamic Monotheism) to be affected by Allah's Reminder (this Koran), and what has been revealed of the truth, lest they become as those who received the Scripture (the Torah) and Al Injeel before (the Jews and the Christians), and the term was prolonged for them and so their hearts became hardened? And many of them were rebellious. *" (57: 16) And

﴿ ثُمَّ قَفَّيْنَا عَلَى آثَارِهِمْ بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الإِنْجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلاَّ ابْتِغَاءَ رِضْوَانِ اللهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ ﴾ (الحديد ٢٧)

"Then, We sent after them Our Messengers, and We sent Jesus - son of Mary, and gave him Al Injeel. And We ordained in the hearts of those who followed him compassion and mercy. But the celibacy that they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allah therewith, but that they did not observe it with the right observance. So We gave those among them who believed their (due) reward; but many of them are rebellious. *" (57: 27)

The Messenger of Allah ﷺ as said:

٣٢٥- عَـنْ عَـبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ لِي رَسُـولُ اللهِ ﷺ: (يَـا عَبْدَ اللهِ، لاَ تَكُنْ مِثْلَ فُلاَنٍ، كانَ يَقُومُ اللَّيْلَ فَتَرَكَ قِيَامَ اللَّيْلِ). رواه البخاري.

325. Narrated by Abdullah ibn Amr ibn Al-Ass, may Allah be pleased with them : 'Allah's Messenger ﷺ said to me: "O Abdullah! Do not be like so and so who used to offer the night prayer and then stopped performing it."' (Bukhari)

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٨٥ ـ باب في استحباب طيب الكلام وطلاقة الوجه

Chapter(85)

About Speaking Kind Words and Smiling at Others

Allah ﷻ said:

﴿ لاَ تَمُـدَّنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِّنْهُمْ وَلاَ تَحْزَنْ عَلَيْهِمْ وَاخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ﴾ (الحجر ٨٨)

"Look not with your eyes ambitiously at what We have bestowed on certain classes of them (the disbelievers), nor grieve over them. And lower your wings for the believers (be courteous to the fellow-believers). *" (15: 88) And

﴿ فَبِمَا رَحْمَةٍ مِّنَ اللهِ لِنتَ لَهُمْ وَلَوْ كُنتَ فَظًّا غَلِيظَ الْقَلْبِ لاَنفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللهِ إِنَّ اللهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴾ (آل عمران ١٥٩)

"And due to the Mercy of Allah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from around you, so pass over (their faults), and ask (Allah's) Forgiveness for them, and consult with them in affairs. Then when you have taken a decision, put your trust in Allah, certainly Allah loves those who put their trust (in Him). *" (3: 159)

٣٢٦- عَنْ عَدِيِّ بْنِ حَاتِمٍ رَضِيَ اللهُ عَنْهُ قَالَ: كُنْتُ عِنْدَ رَسُولِ اللهِ ﷺ فَجَاءَهُ رَجُلاَنِ، أَحَدُهُمَا يَشْكُو الْعَيْلَةَ، وَالآخَرُ يَشْكُو قَطْعَ السَّبِيلِ، فَقَالَ رَسُولُ اللهِ ﷺ: (أَمَّا قَطْعُ السَّبِيلِ: فَإِنَّهُ لاَ يَأْتِي عَلَيْكَ إِلاَّ قَلِيلٌ، حَتَّى تَخْرُجَ الْعِيرُ إِلَى مَكَّةَ بِغَيْرِ خَفِيرٍ، وَأَمَّا الْعَيْلَةُ: فَإِنَّ السَّاعَةَ لاَ تَقُومُ، حَتَّى يَطُوفَ أَحَدُكُمْ بِصَدَقَتِهِ، لاَ يَجِدُ مَنْ يَقْبَلُهَا مِنْهُ، ثُمَّ لَيَقِفَنَّ أَحَدُكُمْ بَيْنَ يَدَيِ اللهِ، لَيْسَ بَيْنَهُ وَبَيْنَهُ حِجَابٌ، وَلاَ تَرْجُمَانٌ يُتَرْجِمُ لَهُ، ثُمَّ لَيَقُولَنَّ لَهُ: أَلَمْ أُوتِكَ مَالاً فَلَيَقُولَنَّ: بَلَى، ثُمَّ لَيَقُولَنَّ: أَلَمْ أُرْسِلْ إِلَيْكَ رَسُولاً فَلَيَقُولَنَّ: بَلَى، فَيَنْظُرُ عَنْ يَمِينِهِ فَلاَ يَرَى إِلاَّ النَّارَ، ثُمَّ يَنْظُرُ عَنْ شِمَالِهِ فَلاَ يَرَى إِلاَّ النَّارَ، فَلْيَتَّقِيَنَّ أَحَدُكُمُ النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ، فَإِنْ لَمْ يَجِدْ فَبِكَلِمَةٍ طَيِّبَةٍ). رواه البخاري.

326. Narrated Uday ibn Hatem ﷺ: 'While I was sitting with Allah's Messenger ﷺ two people came to him, one of them complained about his poverty and the other complained

about the prevalence of robberies. Allah's Messenger ﷺ said: "As regards stealing and robberies, there will shortly come a time when a caravan will go to Mecca (from Madina) without any guard. And regarding poverty, The Hour (the Day of Judgment) will not be established until one of you wanders about with an object to give in charity and will not find anybody to accept it. And (no doubt) each one of you will stand in front of Allah ﷻ and there will be neither a screen nor an interpreter between him and Allah ﷻ. Allah will ask him: 'Did not I give you wealth?' He will reply in the affirmative. Allah ﷻ will further ask: 'Did not I send a Messenger to you?' And again that person will reply in the affirmative. Then he will look to his right and he will see nothing but Hellfire and he will look to his left and will see nothing but Hellfire. So let each one of you save himself from Hellfire, even by giving half of a dried-date (in charity). And if you do not find a half of a dried-date (to give in charity), then (you can do it through saying) a kind word to your Muslim brother."' (Bukhari)

٣٢٧- حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيِّ بْنِ الأَسْوَدِ الْبَغْدَادِيُّ حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ الْعَنْقَزِيُّ حَدَّثَنَا إِسْرَائِيلُ عَنْ صَالِحِ بْنِ رُسْتُمَ أَبِي عَامِرٍ الْخَزَّازِ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لا يَحْقِرَنَّ أَحَدُكُمْ شَيْئًا مِنَ الْمَعْرُوفِ وَإِنْ لَمْ يَجِدْ فَلْيَلْقَ أَخَاهُ بِوَجْهٍ طَلِيقٍ وَإِنِ اشْتَرَيْتَ لَحْمًا أَوْ طَبَخْتَ قِدْرًا فَأَكْثِرْ مَرَقَتَهُ وَاغْرِفْ لِجَارِكَ مِنْهُ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ شُعْبَةُ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ * الترمذى.

327. Narrated Abu-Zarr: 'The Messenger of Allah ﷺ said: "Let not one of you despise a good deed (for his brother). If he did not find, let him receive his brother with a smiling face. If you buy meat and cook it, make much broth and ladle for your neighbor some of it."' (At-Termizi)

٨٦ ـ باب فى استحباب توضيح الكلام للمخاطب

Chapter(86)

About Clear Articulation of Speech

٣٢٨- عَـنْ أَنَـسٍ رَضِـيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ إِذَا تَكَلَّمَ بِكَلِمَةٍ أَعَادَهَـا ثَلاثًـا، حَتَّى تُفْهَمَ عَنْهُ، وَإِذَا أَتَى عَلَى قَوْمٍ فَسَلَّمَ عَلَيْهِمْ، سَلَّمَ ثَلاثًا. رواه البخاري.

The Messenger of Allah ﷺ said as:

328. Narrated by Anas ﷺ: 'Whenever the Prophet ﷺ spoke a sentence (said anything), he used to repeat it thrice, so that the people would understand it properly from him, and whenever he asked permission to enter (he used to knock the door) thrice with a greeting.' (Bukhari)

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٨٧ ـ باب فى إصغاء الجليس لحديث جليسه

Chapter (87)

About Listening Attentively to a Companion's Speech

حَدَّثَـنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ عَنِ الْحَسَنِ بْنِ جَابِرٍ اللَّخْمِيِّ عَنِ الْمِقْدَامِ بْنِ مَعْدِي كَرِبَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ أَلا هَلْ عَسَى رَجُلٌ يَبْلُغُهُ الْحَدِيثُ عَنِّي وَهُوَ مُتَّكِئٌ عَلَى أَرِيكَتِهِ فَيَقُولُ بَيْنَنَا وَبَيْنَكُمْ كِتَابُ اللَّهِ فَمَا وَجَدْنَا فِيهِ حَلالاً اسْتَحْلَلْنَاهُ وَمَا وَجَدْنَا فِيهِ حَرَامًا حَرَّمْنَاهُ وَإِنَّ مَـا حَرَّمَ رَسُولُ اللَّهِ ﷺ كَمَا حَرَّمَ اللَّهُ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ * الترمذى.

[The Messenger of Allah ﷺ used to attract listeners' attentions through many ways; such as starting his speech with questions, using the word 'Behold', asking them through other means such as sitting up after he had been reclining, repeating the directive too often, etc.

Examples of this are the following sayings:

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنِ الْعَلاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ أَتَدْرُونَ مَا الْمُفْلِسُ قَالُوا الْمُفْلِسُ فِينَا يَا رَسُولَ اللَّهِ مَنْ لا دِرْهَمَ لَهُ وَلا مَتَاعَ قَالَ رَسُولُ اللَّهِ ﷺ الْمُفْلِسُ مِنْ أُمَّتِي مَنْ يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلاتِهِ وَصِيَامِهِ وَزَكَاتِهِ وَيَأْتِي قَدْ شَتَمَ هَذَا وَقَذَفَ هَذَا وَأَكَلَ مَالَ هَذَا وَسَفَكَ دَمَ هَذَا وَضَرَبَ هَذَا فَيَقْعُدُ فَيَقْتَصُّ هَذَا مِنْ حَسَنَاتِهِ وَهَذَا مِنْ حَسَنَاتِهِ فَإِنْ فَنِيَتْ حَسَنَاتُهُ قَبْلَ أَنْ يُقْتَصَّ مَا عَلَيْهِ مِنَ الْخَطَايَا أُخِذَ مِنْ خَطَايَاهُمْ فَطُرِحَ عَلَيْهِ ثُمَّ طُرِحَ فِي النَّارِ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ * الترمذي.

Narrated Abu-Huraira: 'The Messenger of Allah ﷺ said: "Do you know what a bankrupt is?" They said: "A bankrupt to us is he that has neither Dirham nor luggage." The Messenger of Allah ﷺ said: "A bankrupt person among my nation is he that comes on the Day of Judgment with his prayer, his fasting, and his Zakat. But he comes after he had defamed that person, accused such and such a chaste male or female, devoured the property of so and so, shed the blood of so and so, and hit so and so. Thus, he will be retaliated against by taking from him the rewards of his good deeds. If they are exhausted before giving each one his due right, some of their sins will be added to his, then he will be cast into the Fire." (At-Termizi)

حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ حَدَّثَنَا الْجُرَيْرِيُّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ أَلا أُحَدِّثُكُمْ بِأَكْبَرِ الْكَبَائِرِ قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ الإِشْرَاكُ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ قَالَ وَجَلَسَ وَكَانَ مُتَّكِئًا فَقَالَ وَشَهَادَةُ الزُّورِ أَوْ قَوْلُ الزُّورِ فَمَا زَالَ رَسُولُ اللَّهِ ﷺ يَقُولُهَا حَتَّى قُلْنَا لَيْتَهُ سَكَتَ قَالَ وَفِي الْبَاب عَنْ أَبِي سَعِيدٍ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو بَكْرَةَ اسْمُهُ نُفَيْعُ بْنُ الْحَارِثِ *

Narrated Abu-Bakara ﷺ: 'The Prophet said thrice: "Should I tell you about the most dangerous of the major sins?" They said: "Yes, O Allah's Messenger!" He said: "To join others in worship with Allah and not to be dutiful to one's parents." The Prophet ﷺ was reclining, then he sat erect and said: "Particularly, avoid perjury." Abu-Bakara said: 'The Messenger of Allah ﷺ kept on repeating this many times until we said (to ourselves): "Would it be that he has kept silent."'

In the Farewell Sermon, the Messenger of Allah ﷺ **Istansat Al-Nas (He asked them to keep silent)** and said as:

٣٢٩- عَنْ جَرِيرٍ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ فِي حَجَّةِ الْوَدَاعِ: (اسْتَنْصِتِ النَّاسَ). فَقَالَ: (لاَ تَرْجِعُوا بَعْدِي كُفَّارًا، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ). رواه البخاري.

329. Narrated by Jareer ibn Abdullah ﷺ: 'The Prophet ﷺ said to me during Hajjatol Wada'a (the last pilgrimage of the Prophet ﷺ): "Let the people keep silent (and listen)." Then he addressed them: "Do not become non-believers after me by striking the necks (cutting the throats) of one another (killing each other)."' (Bukhari).

باب فى الوعظ والاقتصاد فيه

٨٨ ـ باب فى الوعظ والاقتصاد فيه

Chapter (88)

About Keeping Religious Speeches Brief

[A speaker should be keen to convey his words to the audience in the way that his speech would reach their hearts and have its effect. It is said that a heartfelt speech reaches the heart, while that of the tongue does not reach anywhere except the ear.

For this reason, the Messenger of Allah ﷺ used to speak little. He used to speak so little that it was easy to count his words. He would repeat the speech thrice raising his voice or lowering it in the way that served his aim.

عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ كانَ يُحَدِّثُ حَدِيثًا لوْ عَدَّهُ الْعَادّ لأَحْصَاهُ. رواه البخاري.

Narrated A'isha: "The Prophet ﷺ used to talk so clearly that if somebody wanted to count the number of his words, he could do so." (Bukhari)

When advising the commanders of the armies and the governors, Abu-Bakr ﷺ used to direct them: "If you preach to them, preach to them briefly, for talking too much makes people forget."

And now, let us read what Imam Al-Nawawi compiled on the same concern.]

Allah ﷻ said:

﴿ ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴾ (النحل ١٢٥)

"Invite mankind (O Muhammad!) to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Revelation and the Koran) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided. *" (16: 125)

٣٣٠- عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِيَّ ﷺ يَتَخَوَّلُنَا بِالمَوْعِظَةِ فِي الأَيَّامِ، كَرَاهِيَةَ السَّآمَةِ عَلَيْنَا رواه البخاري.

330. Narrated Ibn Mas'oud ﷺ: 'The Prophet ﷺ used to take care of us when preaching by selecting a suitable time, so that we would not get bored. (He abstained from pestering us with religious talk and knowledge all the time)." (Bukhari).

٣٣١- عَنْ مُعَاوِيَةَ بْنِ الحَكَمِ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: إِنَّ هَذِهِ الصَّلاَةَ لاَ يَصْلُحُ فِيهَا شَيْءٌ مِنْ كَلاَمِ النَّاسِ إِنَّمَا هو التَّسْبِيحُ وَالتَّكْبِيرُ وَقِرَاءَةُ القُرْآنِ * رَوَاهُ مُسْلِمٌ.

331. Narrated Mu'aweya ibn Al-Hakam ﷺ: 'Allah's Messenger ﷺ said: "Talking is not befitting during the prayer, for it (the prayer) consists only of glorifying Allah, declaring His Greatness, and the recitation of the Koran."' (Muslim)

٣٣٢- عَــنِ الْعِرْبَاضِ بْنِ سَارِيَةَ قَالَ وَعَظَنَا رَسُولُ اللَّهِ ﷺ يَوْمًا بَعْدَ صَلاَةِ الْغَــدَاةِ مَوْعِظَةً بَلِيغَةً ذَرَفَتْ مِنْهَا الْعُيُونُ وَوَجِلَتْ مِنْهَا الْقُلُوبُ فَقَالَ رَجُلٌ إِنَّ هَــذِهِ مَوْعِظَـــةُ مُوَدِّعٍ فَمَاذَا تَعْهَدُ إِلَيْنَا يَا رَسُولَ اللَّهِ قَالَ أُوصِيكُمْ بِتَقْوَى اللَّهِ وَالسَّــمْعِ وَالطَّاعَـــةِ وَإِنْ عَبْدٌ حَبَشِيٌّ فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ يَرَى اخْتِلافًا كَثِيرًا

وَإِيَّاكُمْ وَمُحْدَثَاتِ الْأُمُورِ فَإِنَّهَا ضَلاَلَةٌ فَمَنْ أَدْرَكَ ذَلِكَ مِنْكُمْ فَعَلَيْهِ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ.* الترمذى.

332. Narrated Al-Irbadh ibn Sariya: 'The Messenger of Allah ﷺ delivered an eloquent speech that caused our eyes to shed tears and our hearts to be greatly moved. A man said: "This is a speech of a man who will depart from this life soon. What would you recommend us Messenger of Allah!" He said: "I recommend you to the fear of Allah, and hearing and obeying even if an Ethiopian slave is your ruler. For he of you will live long, will see great disputes. And keep away from innovated practices, for they are misleading. Let he of you who would witness this, adhere to my Sunna and that of the rightly guided caliphs. Stick to it very firmly"' (At-Termizi)

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٨٩ ـ باب فى الوقار والسكينة

Chapter(89)

About Self-Possession and Tranquility

Allah ﷻ said:

﴿ وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلاَمًا ﴾ (الفرقان ٦٣)

"And the (faithful) servants of the Most Gracious (Allah) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness. *" (25: 63)

٣٣٣- عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا، زَوْجِ النَّبِيِّ ﷺ، قالَتْ: ما رَأَيْتُ رَسُولَ اللهِ ﷺ ضَاحِكًا حَتَّى أَرَى مِنْهُ لَهَوَاتِهِ، إِنَّمَا كانَ يَتَبَسَّمُ. * رواه البخاري.

From the Hadith:

333. Narrated by A'isha, the wife of the Prophet ﷺ: "I never saw Allah's Messenger ﷺ laughing loudly enough for me to see his uvula, but he used to smile only." (Bukhari)

٩٠ ــ باب فى الندب إلى إتيان الصلاة والعلم بالسكينة والوقار

Chapter(90)

About Attending the Prayer and the Circles of Knowledge with Tranquility and Self-Possession

Allah ﷻ said:

﴿ ذَلِكَ وَمَن يُعَظِّمْ شَعَائِرَ اللهِ فَإِنَّهَا مِن تَقْوَى الْقُلُوبِ ﴾ (الحج ٣٢)

"Thus, it is (what has been mentioned in the previous Verses (28-31) in this chapter is an obligation that mankind owes to Allah) and whosoever honors the Symbols of Allah, then it is truly from the piety of the hearts. *" (22: 32)

٣٣٤- عَنْ أَبي قَتَادَةَ ﷺ قَالَ: بَيْنَمَا نَحْنُ نُصَلِّي مَعَ النَّبِيِّ ﷺ، إِذْ سَمِعَ جَلَبَةَ الرِّجَالِ، فَلَمَّا صَلَّى قَالَ: (مَا شَأْنُكُمْ). قَالُوا: اسْتَعْجَلْنَا إِلَى الصَّلَاةِ. قَالَ: (فَلَا تَفْعَلُوا إِذَا أَتَيْتُمُ الصَّلَاةَ فَعَلَيْكُمْ بِالسَّكِينَةِ، فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَأَتِمُّوا). رواه البخاري.

334. Narrated Abu Qatada ﷺ: 'While we were praying with the Prophet ﷺ he heard the noise of some people. After performing the prayer he said: "What was the problem?" They replied; 'We were hurrying for the prayer." He said: "Do not make haste for the prayer, and whenever you come for the prayer, you should come with calmness, and pray whatever you get (with the people) and complete the rest that you have missed." (Bukhari)

٣٣٥- حَدَّثَنَا مَحْمُودُ بْنُ غَيلانَ حَدَّثَنَا وَكِيعٌ وَبِشْرُ بْنُ السَّرِيِّ وَأَبُو نُعَيْمٍ قَالُوا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ أَنَّ النَّبِيَّ ﷺ أَوْضَعَ فِي وَادِي مُحَسِّرٍ وَزَادَ فِيهِ بِشْرٌ وَأَفَاضَ مِنْ جَمْعٍ وَعَلَيْهِ السَّكِينَةُ وَأَمَرَهُمْ بِالسَّكِينَةِ وَزَادَ فِيهِ أَبُو نُعَيْمٍ وَأَمَرَهُمْ أَنْ يَرْمُوا بِمِثْلِ حَصَى الْخَذْفِ وَقَالَ لَعَلِّي لَا أَرَاكُمْ بَعْدَ عَامِي هَذَا قَالَ وَفِي الْبَاب عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ أبو عِيسَى حَدِيثُ جَابِرٍ حَدِيثٌ حَسَنٌ صَحِيحٌ *

335. Narrated Jaber: "The Prophet ﷺ spurred his riding animal in Mohassir valley." The narration of Bishr adds the following words: "Then he proceeded from Jam'a in tranquility and ordered them to be in tranquility.' The narration of Abu-No'aym adds the following words: "And he (the Prophet ﷺ) ordered them to throw the pebbles equal to the beans' seed and said: 'I might not meet you after this year of mine.'"

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٩١ ــ باب فى إكرام الضيف

Chapter(91)
About Entertaining a Guest

Allah ﷻ said:

﴿ هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ (٢٤) إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ مُنْكَرُونَ (٢٥) فَرَاغَ إِلَى أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ (٢٦) فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ (٢٧) ﴾ (الذاريات ٢٤-٢٧)

"Has the story of the honored guests of Abraham (the three angels, Gabriel and another two) reached you? * When they came in to him and said: "Salam. (Peace be upon you)!" He answered: "Salam, (peace be upon you)," and he said:

"You are a people unknown to me." * Then he turned to his household and brought out a roasted calf (as the property of Abraham was mainly cows.) * And placed it before them, (saying): "Will you not eat? *" (51: 24-27) And

﴿ وَجَـــاءَهُ قَوْمُـــهُ يُهْرَعُونَ إِلَيْهِ وَمِن قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ قَالَ يَا قَوْمِ هَؤُلاَءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا اللهَ وَلاَ تُخْزُونِ فِي ضَيْفِي أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ ﴾ (هود ٧٨)

"And his people came rushing towards him (the Messenger of Allah Lot ﷺ), and since aforetime they used to commit crimes (sodomy), he said: "O my people! Here are my daughters (i.e. the women of the nation), they are purer for you (if you marry them lawfully). So fear Allah and disgrace me not with regard to my guests! Is there not among you a single right-minded man? *" (11: 78)

٣٣٦- حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِـــي شُـــرَيْحٍ الْعَدَوِيِّ أَنَّهُ قَالَ أَبْصَرَتْ عَيْنَايَ رَسُولَ اللَّهِ ﷺ وَسَمِعَتْهُ أُذُنَايَ حِينَ تَكَلَّمَ بِهِ قَالَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ جَائِزَتَهُ قَالُوا وَمَا جَائِزَتُهُ قَالَ يَوْمٌ وَلَيْلَةٌ وَالضِّيَافَةُ ثَلاَثَةُ أَيَّامٍ وَمَا كَانَ بَعْدَ ذَلِكَ فَهُوَ صَدَقَةٌ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَسْكُتْ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

336. Narrated Abu-Shorayh Al-Adawi: 'My eyes have seen and my ears have heard when the Messenger of Allah ﷺ has said: "He that believes in Allah and the Last Day let him offer his guest his due right." It was asked: "What is his due right?" He said: "One day and one night. Entertainment of the guest is for three days and three nights. What exceeds this is charitable. And He that believes in Allah and the Last Day let him say good or keep silent."'

٣٣٧- حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ عَجْلانَ عَنْ سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِي شُرَيْحٍ الْكَعْبِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ الضِّيَافَةُ ثَلاثَةُ أَيَّامٍ وَجَائِزَتُهُ يَوْمٌ وَلَيْلَةٌ وَمَا أُنْفِقَ عَلَيْهِ بَعْدَ ذَلِكَ فَهُوَ صَدَقَةٌ وَلا يَحِلُّ لَهُ أَنْ يَثْوِيَ عِنْدَهُ حَتَّى يُحْرِجَهُ وَفِي الْبَاب عَنْ عَائِشَةَ وَأَبِي هُرَيْرَةَ وَقَدْ رَوَاهُ مَالِكُ بْنُ أَنَسٍ وَاللَّيْثُ بْنُ سَعْدٍ عَنْ سَعِيدٍ الْمَقْبُرِيِّ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو شُرَيْحٍ الْخُزَاعِيُّ هُوَ الْكَعْبِيُّ وَهُوَ الْعَدَوِيُّ اسْمُهُ خُوَيْلِدُ بْنُ عَمْرٍو وَمَعْنَى قَوْلِهِ لا يَثْوِي عِنْدَهُ يَعْنِي الضَّيْفَ لا يُقِيمُ عِنْدَهُ حَتَّى يَشْتَدَّ عَلَى صَاحِبِ الْمَنْزِلِ وَالْحَرَجُ هُوَ الضِّيقُ إِنَّمَا قَوْلُهُ حَتَّى يُحْرِجَهُ يَقُولُ حَتَّى يُضَيِّقَ عَلَيْهِ *

337. Narrated Abu–Shorayh Al-Adawi: 'The Messenger of Allah ﷺ said: "Entertainment of a guest is for three days. His due right is one day and one night. What is spent after that is charitable. And a guest should not stay for long lest he should embarrass the host."'

٣٣٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، قالَ: قالَ رَسُولُ اللهِ ﷺ: (مَن كانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلاَ يُؤْذِ جارَهُ، وَمَنْ كانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ).

رواه البخاري.

338. Narrated Abu-Huraira: 'Allah's Messenger ﷺ said: "Whosoever believes in Allah and the Last Day should not harm his neighbor, and whosoever believes in Allah and the Last Day should entertain his guest generously, and whosoever believes in Allah and the Last Day should say what is good or keep silent. (to abstain from all kinds of evil and dirty talk, e.g. abusing, lying, backbiting etc.)."' (Bukhari)

٩٢ ــ باب فى استحباب التبشير والتهنئة بالخير

Chapter(92)

About the Desirability of Giving Good Tidings and Congratulations on Occasions

Allah ﷻ said:

﴿ وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَن يَعْبُدُوهَا وَأَنَابُوا إِلَى اللهِ لَهُمُ الْبُشْرَى فَبَشِّرْ عِبَادِ ﴾ (الزمر ١٧)

"Those who avoid Al-Taghoot (false deities) by not worshipping them and turn to Allah (in repentance), for them are glad tidings. So, announce the good news to My servants (who worship Allah sincerely). *" (39: 17) And

﴿ يُبَشِّرُهُمْ رَبُّهُم بِرَحْمَةٍ مِّنْهُ وَرِضْوَانٍ وَجَنَّاتٍ لَّهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ ﴾ (التوبة ٢١)

"Their Lord gives them glad tidings of a Mercy from Him, and His being pleased (with them), and of Gardens (Paradise) for them wherein are everlasting delights. *" (9: 21) And

﴿ فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ ﴾ (الصافات ١٠١)

"So, We gave him the glad tidings of a forbearing boy. *" (37: 101) And

﴿ وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا سَلَامًا قَالَ سَلَامٌ فَمَا لَبِثَ أَن جَاءَ بِعِجْلٍ حَنِيذٍ ﴾ (هود ٦٩)

"And verily, there came Our Messengers to Abraham with glad tidings. They said: "Salam (greetings or peace!)" He answered: "Salam (greetings or peace!)" and he hastened to entertain them with a roasted calf. *" (11: 69) And

﴿ وَامْــرَأَتُهُ قَائِمَةٌ فَضَحِكَتْ فَبَشَّرْنَاهَا بِإِسْحَاقَ وَمِن وَرَاءِ إِسْحَاقَ يَعْقُوبَ ﴾
(هود ٧١)

"And his wife was standing (there), and she laughed (either, because the messengers did not eat their food or for being glad for the destruction of the people of Lot.) But We gave her glad tidings of Ishaq (Isac), and after Ishaq, of Ya'aqoub (Jacob). *" (11: 71) And

﴿ فَنَادَتْهُ الْمَلاَئِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللهَ يُبَشِّرُكَ بِيَحْيَى مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ ﴾ (آل عمران ٣٩)

"Then, the angels called him, while he was standing for the prayer in the Mihrab (a praying place or a private room) (saying): "Allah gives you glad tidings of Yahya (John), confirming (believing in) the Word from Allah (the creation of Jesus ﷺ), the Word from Allah ("Be!" - and he was!) he (John) will be noble, chaste, a prophet, and one of the righteous. *" (3: 39) And

﴿ إِذْ قَالَــتِ الْمَلاَئِكَةُ يَا مَرْيَمُ إِنَّ اللهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالآخِرَةِ وَمِنَ الْمُقَرَّبِينَ ﴾ (آل عمران ٤٥)

"(Remember) when the angels said: "O Mary! Verily, Allah gives you the glad tidings of a Word from Him ("Be!" - and he was!) His name will be the Messiah, Jesus, the son of Mary, he will be held in honor in this world and in the Hereafter, and will be one of those who are near to Allah. *" (3: 45)

٣٣٩- عَــنْ أَبِــي مُوسى الأَشْعَرِيِّ رَضِيَ اللهُ عَنْهُ: أَنَّهُ تَوَضَّأَ فِي بَيْتِهِ ثُمَّ خَرَجَ، قالَ: فَقُلْتُ: لأَلْزَمَنَّ رَسُولَ اللهِ ﷺ وَلأَكُونَنَّ مَعَهُ يَوْمِي هذا، قالَ: فَجَاءَ المَسْــجِدَ، فَسَــأَلَ عَنِ النَّبِيِّ ﷺ، فَقَالُوا: خَرَجَ وَوَجَّه هَا هُنَا، فَخَرَجْتُ عَلَى

إِثْرِهِ، أَسْأَلُ عَنْهُ، حَتَّى دَخَلَ بِئْرَ أَرِيسٍ، فَجَلَسْتُ عِنْدَ الْبَابِ، وَبَابُهَا مِنْ جَرِيدٍ، حَتَّى قَضَى رَسُولُ اللهِ ﷺ حَاجَتَهُ فَتَوَضَّأَ، فَقُمْتُ إِلَيْهِ، فَإِذَا هُوَ جَالِسٌ عَلَى بِئْرِ أَرِيسٍ وَتَوَسَّطَ قُفَّهَا، وَكَشَفَ عَنْ سَاقَيْهِ وَدَلاَّهُمَا فِي الْبِئْرِ، فَسَلَّمْتُ عَلَيْهِ، ثُمَّ انْصَرَفْتُ فَجَلَسْتُ عِنْدَ الْبَابِ، فَقُلْتُ: لَأَكُونَنَّ بَوَّابَ رَسُولِ اللهِ ﷺ الْيَوْمَ، فَجَاءَ أَبُو بَكْرٍ فَدَقَّ الْبَابَ، فَقُلْتُ: مَنْ هَذَا فَقَالَ:أَبُو بَكْرٍ، فَقُلْتُ: عَلَى رِسْلِكَ، ثُمَّ ذَهَبْتُ، فَقُلْتُ: يَا رَسُولَ اللهِ، هَذَا أَبُو بَكْرٍ يَسْتَأْذِنُ فَقَالَ: (ائْذَنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ). فَأَقْبَلْتُ حَتَّى قُلْتُ لأَبِي بَكْرٍ: ادْخُلْ، وَرَسُولُ اللهِ ﷺ يُبَشِّرُكَ بِالْجَنَّةِ، فَدَخَلَ أَبُو بَكْرٍ فَجَلَسَ عَنْ يَمِينِ رَسُولِ اللهِ ﷺ مَعَهُ فِي الْقُفِّ، وَدَلَّى رِجْلَيْهِ فِي الْبِئْرِ كَمَا صَنَعَ النَّبِيُّ ﷺ، وَكَشَفَ عَنْ سَاقَيْهِ، ثُمَّ رَجَعْتُ فَجَلَسْتُ، وَقَدْ تَرَكْتُ أَخِي يَتَوَضَّأُ وَيَلْحَقُنِي، فَقُلْتُ: إِنْ يُرِدِ اللهُ بِفُلاَنٍ خَيْرًا يُرِيدُ أَخَاهُ يَأْتِ بِهِ، فَإِذَا إِنْسَانٌ يُحَرِّكُ الْبَابَ، فَقُلْتُ: مَنْ هَذَا فَقَالَ: عُمَرُ بْنُ الْخَطَّابِ، فَقُلْتُ عَلَى رِسْلِكَ، ثُمَّ جِئْتُ إِلَى رَسُولِ اللهِ ﷺ فَسَلَّمْتُ عَلَيْهِ، فَقُلْتُ: هَذَا عُمَرُ بْنُ الْخَطَّابِ يَسْتَأْذِنُ فَقَالَ: (ائْذَنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ). فَجِئْتُ فَقُلْتُ: ادْخُلْ، وَبَشَّرَكَ رَسُولُ اللهِ ﷺ بِالْجَنَّةِ، فَدَخَلَ فَجَلَسَ مَعَ رَسُولِ اللهِ ﷺ فِي الْقُفِّ عَنْ يَسَارِهِ، وَدَلَّى رِجْلَيْهِ فِي الْبِئْرِ، ثُمَّ رَجَعْتُ فَجَلَسْتُ، فَقُلْتُ: إِنْ يُرِدِ اللهُ بِفُلاَنٍ خَيْرًا يَأْتِ بِهِ، فَجَاءَ إِنْسَانٌ يُحَرِّكُ الْبَابَ، فَقُلْتُ: مَنْ هَذَا فَقَالَ: عُثْمَانُ بْنُ عَفَّانَ، فَقُلْتُ عَلَى رِسْلِكَ، فَجِئْتُ إِلَى رَسُولِ اللهِ ﷺ فَأَخْبَرْتُهُ، فَقَالَ: (ائْذَنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ، عَلَى بَلْوَى تُصِيبُهُ). فَجِئْتُهُ فَقُلْتُ لَهُ: ادْخُلْ، وَبَشَّرَكَ رَسُولُ اللهِ ﷺ بِالْجَنَّةِ، عَلَى بَلْوَى تُصِيبُكَ، فَدَخَلَ فَوَجَدَ الْقُفَّ قَدْ مُلِئَ، فَجَلَسَ وُجَاهَهُ مِنَ الشِّقِّ الآخَرِ. رواه البخاري.

The Messenger of Allah ﷺ said as:

339. Narrated by Abu-Musa Al-Asha'ari ﷺ: 'I performed ablution in my house and then went out and said

(to myself);: "Today, I shall stick to (or remain constantly with) Allah's Messenger ﷺ and stay with him all this day of mine (in his service)." I went to the mosque and asked about the Prophet ﷺ. The people said: "He went in this direction." So, I followed his path, asking about him until he entered a place called Bi'r (Well of) Arees. I sat at its gate, which was made of date-palm leaves, until the Prophet ﷺ finished answering the call of nature and had performed ablution. Then I went up to him and saw him sitting at the well of Arees at the middle of its rim with his legs uncovered, hanging in the well. I greeted him and went back and sat at the gate. I said: "Today I will be the gatekeeper of the Prophet ﷺ." Abu-Bakr came and pushed the gate. I asked: "Who is it?" He said: "Abu-Bakr." I asked him to wait. I went in and said: "O Allah's Messenger! Abu-Bakr asks for permission to enter." He said: "Admit him and give him the glad tidings that he will be in Paradise." So I went out and said to Abu-Bakr: "Come in, and Allah's Messenger ﷺ gives you the glad tidings that you will be in Paradise." Abu -Bakr entered and sat on the right side of Allah's Messenger ﷺ on the built-up edge of the well and hung his l egs in the well, as the Prophet ﷺ did and uncovered his legs. I then returned and sat (at the gate).

I had left my brother performing ablution and he had intended to follow me. So I said (to myself): "If Allah wills good for so and so (my brother) He will bring him here." Suddenly, somebody moved the door. I asked: "Who is it?" He said: "Omar ibn Al-Khattab." I asked him to wait. I went to Allah's Messenger ﷺ, greeted him, and said: "Omar ibn Al-Khattab asks the permission to enter." He said: "Admit him, and give him the glad tidings that he will be in Paradise." I went to Omar and said: "Come in, and Allah's Messenger gives you the glad tidings that you will be in Paradise." So he entered and sat beside Allah's Messenger ﷺ on the built-up

edge of the well on the left side and hung his legs in the well. I returned and sat (at the gate) and said (to myself); 'If Allah wills good for so and so, He will bring him here.

Somebody came and moved the door. I asked: "Who is it?" He replied: "Othman ibn Affan." I asked him to wait and went to the Prophet ﷺ and informed him. He said: "Admit him, and give him the glad tidings of entering Paradise after a calamity that will befall him." So I went up to him and said to him: "Come in. Allah's Messenger ﷺ gives you the glad tidings of entering Paradise after a calamity that will befall you." Othman then came in and found that the built-up edge of the well was occupied, so he sat opposite to the Prophet ﷺ on the other side.' (Bukhari)

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٩٣ ـ باب فى وداع الصاحب ووصيته عند فراقه

Chapter(93)

About Bidding Farewell to One's Companions

﴿ وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَا بَنِيَّ إِنَّ اللهَ اصْطَفَى لَكُمُ الدِّينَ فَلاَ تَمُوتُنَّ إِلاَّ وَأَنْتُم مُّسْلِمُونَ (١٣٢) أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ (١٣٣) ﴾ (البقرة ١٣٢-١٣٣)

Allah ﷻ said:

"And this (submission to Allah, Islam) was enjoined by Abraham upon his sons and by Jacob (to his sons). They said: "O my sons! Allah has chosen for you the (true) religion, then die not except in the faith of Islam (as Muslims - Islamic Monotheism)." * Or were you witnesses when death approached Jacob when he said to his sons: "What will you worship after me?" They said: "We shall worship your God - Allah, the

(only) God of your fathers, Abraham, Ismael, Isac. He is the One God, and to Him we submit (in Islam).”? *" 2: 132-133)

٣٤٠- حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ خَالِدٍ الْحَذَّاءِ عَنْ أَبِي قِلَابَةَ عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ قَدِمْتُ عَلَى رَسُولِ اللَّهِ ﷺ أَنَا وَابْنُ عَمٍّ لِي فَقَالَ لَنَا إِذَا سَافَرْتُمَا فَأَذِّنَا وَأَقِيمَا وَلْيَؤُمَّكُمَا أَكْبَرُكُمَا قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَيْهِ عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ اخْتَارُوا الأَذَانَ فِي السَّفَرِ وقَالَ بَعْضُهُمْ تُجْزِئُ الإِقَامَةُ إِنَّمَا الأَذَانُ عَلَى مَنْ يُرِيدُ أَنْ يَجْمَعَ النَّاسَ وَالْقَوْلُ الأَوَّلُ أَصَحُّ وَبِهِ يَقُولُ أَحْمَدُ وَإِسْحَقُ * الترمذى.

The Messenger of Allah ﷺ said as:

340. Narrated by Malek ibn Al-Howayrith: ‘One of my cousins and I came to the Messenger of Allah ﷺ and he said to us: “If you traveled, deliver azan and Iqama, and let the older of you lead you both in the prayer.”’ (At-Termizi)

Abu-Issa said: "This Hadith is Hasan Saheehand the majority of the people of knowledge chose delivering azan while traveling. Some others said: ‘Iqama only is sufficient because azan is for him that intends to publicly invite the people to attend the prayer.’ The first opinion is sound. Ahmed and Ishaq recommended it.”

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٩٤ ـ باب فى الاستخارة والمشاورة

Chapter(94)

About Consultation

﴿ فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنتَ لَهُمْ وَلَوْ كُنتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ (١٥٩) ﴾ (آل عمران ١٥٩)

Allah ﷻ said:

"And due to the Mercy of Allah, you dealt with them gently. And had you been severe and hard-hearted, they would have broken away from about you, so pass over (their faults), and ask (Allah's) Forgiveness for them, and consult with them on affairs. Then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him). *" (3: 159) And

﴿ وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴾ (الشورى ٣٨)

"And those who answer the Call of their Lord (i.e. to believe that He is the only One Lord (Allah), and to worship none but Him Alone), and perform the prayer, and who (conduct) their affairs by mutual consultation, and who spend of what We have bestowed on them… *" (42: 38)

٣٤١- حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الْمَوَالِي عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا الاسْتِخَارَةَ فِي الأُمُورِ كُلِّهَا كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ يَقُولُ إِذَا هَمَّ أَحَدُكُمْ بِالأَمْرِ فَلْيَرْكَعْ رَكْعَتَيْنِ مِنْ غَيْرِ الْفَرِيضَةِ ثُمَّ لِيَقُلِ اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ فَإِنَّكَ تَقْدِرُ وَلا أَقْدِرُ وَتَعْلَمُ وَلا أَعْلَمُ وَأَنْتَ عَلامُ الْغُيُوبِ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعِيشَتِي وَعَاقِبَةِ أَمْرِي أَوْ قَالَ فِي عَاجِلِ أَمْرِي وَآجِلِهِ فَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعِيشَتِي وَعَاقِبَةِ أَمْرِي أَوْ قَالَ فِي عَاجِلِ أَمْرِي وَآجِلِهِ فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ وَاقْدُرْ لِيَ الْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِي بِهِ قَالَ وَيُسَمِّي حَاجَتَهُ قَالَ وَفِي الْبَاب عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَأَبِي أَيُّوبَ قَالَ أبو عِيسَى حَدِيثُ جَابِرٍ حَدِيثٌ صَحِيحٌ غَرِيبٌ لا نَعْرِفُهُ إِلا مِنْ

حَدِيــثِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي الْمَوَالِي وَهُوَ شَيْخٌ مَدِينِيٌّ ثِقَةٌ رَوَى عَنْهُ سُفْيَانُ حَدِيثًا وَقَدْ رَوَى عَنْ عَبْدِ الرَّحْمَنِ غَيْرُ وَاحِدٍ مِنَ الأَئِمَّةِ وَهُوَ عَبْدُ الرَّحْمَنِ بْنُ زَيْدِ بْنِ أَبِي الْمَوَالِي * الترمذى.

The Messenger of Allah ﷺ said as:

341. Narrated by Jaber ibn Abdullah: 'The Messenger of Allah ﷺ used to teach us Salat Al-Istikhara (the Prayer for Guidance) in all affairs, as he used to teach us the Sora s of the Koran. He said: "If any of you intended to do any affair, let him perform two Raka'as other than the obligatory prayer, then he says: 'O Allah! I seek your counsel by Your knowledge, and by your power I seek strength, and ask You of Your abundant bounty. For You are Able and I am not. And You are All - Knowing and I am not. And You are the One Knowing the unseen. O Allah! If You know that this affair is good for me in my religion, my livelihood, and the final end of mine, or he said in the present and the deferred affairs of mine, so facilitate it for me. And if You know that this affair is evil for me in my religion, my livelihood, and the final end of mine, or he said in the present and the deferred affairs of mine, detract it from me and detract me from it and decree good for me wherever it might be and let me be content therewith.' (At -Termizi)

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٩٥ ـ باب فى الذهاب من طريق والعودة من طريق آخر

Chapter(95)

About Going to Eid Prayers by One Route and Returning by Another

٣٤٢- عَــنْ جابِــرٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِيِّ ﷺ، إِذَا كانَ يَوْمُ عِيدٍ، خَالَفَ الطَّرِيقَ. رواه البخاري.

342. Narrated Jaber (ibn Abdullah ﷺ: 'On the day of Eed, the Prophet ﷺ used to return (after offering Eid prayer) by a route different from that by which he went.' (Bukhari)

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٩٦ ــ باب فى تقديم اليمين فى كل ما هو من باب التكريم

Chapter(96)

About Starting with the Right Side for Honorable Acts

[The Messenger of Allah ﷺ used to start honorable acts such as the ablution, dressing, combing his hair, entering the mosque, eating and drinking, etc. with the right side (hand or foot). Other acts such as cleansing the two orifices, blowing the nose, entering the bathroom, etc., the Messenger of Allah ﷺ used to start such acts with the left side (hand or foot).

This shows us how Islam guides its followers to follow hygienic rules that guarantee good health and a clean environment.

This shows also that what the Messenger of Allah ﷺ has received is revelation, for we know that such etiquette was not known among the Arabs before Islam, in addition to the fact that the Messenger of Allah ﷺ was illiterate.

And now, let us read what Imam Al-Nawawi compiled in the same concern.]

﴿ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَاؤُمُ اقْرَؤُوا كِتَابِيَهْ (١٩) إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيَهْ(٢٠) فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ (٢١) فِي جَنَّةٍ عَالِيَةٍ (٢٢) قُطُوفُهَا دَانِـيَةٌ (٢٣) كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الأَيَّامِ الْخَالِيَةِ(٢٤) ﴾ (الحاقة ١٩-٢٤)

Allah ﷻ said:

"Then as for him who will be given his Record in his right hand will say: "Here! Read my Record! *Surely, I did believe that I shall meet my Account!" * So he shall be in a life, well-pleasing * In a lofty Paradise * The fruits in bunches whereof will be low and near at hand * Eat and drink at ease for that which you have sent on before you in days past! *" (69: 19-24) And

﴿ فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ (٨) وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ (٩) ﴾ (الواقعة ٨- ٩)

"So those on the Right Hand (i.e. those who will be given their Records in their right hands) - how (fortunate) will be those on the Right Hand? * And those on the Left Hand (those who will be given their Records in their left hands), Who will be those on the Left Hand? *" (56: 8-9)

٣٤٣- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ النَّبِيَّ ﷺ يُعْجِبُهُ التَّيَمُّنُ فِي تَنَعُّلِهِ وتَرَجُّلِهِ، وَطُهُورِهِ، وَفِي شَأْنِهِ كُلِّهِ. رواه البخاري.

There are many hadiths to this effect.

343. Narrated A'isha: 'The Prophet ﷺ liked to start with the right side on wearing shoes, combing his hair, cleaning or washing himself, and on doing anything else.' (Bukhari)

٣٤٤- عَنْ أُمِّ عَطِيَّةَ الأَنْصَارِيَّةِ رَضِيَ اللهُ عَنْهَا قَالَتْ: دَخَلَ عَلَيْنَا رَسُولُ اللهِ ﷺ، حِينَ تُوَفِّيَتِ ابْنَتُهُ، فَقَالَ: (اغْسِلْنَهَا ثَلاثًا، أَوْ خَمْسًا، أَوْ أَكْثَرَ مِنْ ذَلِكَ إِنْ رَأَيْتُنَّ ذَلِكَ، بِمَاءٍ وَسِدْرٍ، وَاجْعَلْنَ فِي الآخِرَةِ كَافُورًا، أَوْ شَيْئًا مِنْ كَافُورٍ، فَإِذَا فَرَغْتُنَّ فَآذِنَّنِي). فَلَمَّا فَرَغْنَا آذَنَّاهُ، فَأَعْطَانَا حِقْوَهُ، فَقَالَ: (أَشْعِرْنَهَا إِيَّاهُ). تَعْنِي إِزَارَهُ. رواه البخاري.

- وَفِي رِوَايَةٍ أُخْرَى أَنَّهُ قَالَ: (ابْدَأْنَ بِمَيَامِنِهَا وَمَوَاضِعِ الْوُضُوءِ مِنْهَا). قَالَتْ: وَمَشَطْنَاهَا ثَلاَثَةَ قُرُونٍ. رواه البخاري.

344. Narrated Umm Atiyya: 'Allah's Messenger ﷺ came to us when his daughter died and said: "Wash her three, five, or more times with water and Nabk leaves, if you think it is required, and sprinkle camphor or something of it on her at the end. When you finish, notify me." So when we finished, we informed him and he gave us his waist-sheet and told us to shroud her in it.' (Bukhari)

٣٤٥- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: (إِذَا انْتَعَلَ أَحَدُكُمْ فَلْيَبْدَأْ بِالْيَمِينِ، وَإِذَا نَزَعَ فَلْيَبْدَأْ بِالشِّمَالِ، لِتَكُنِ الْيُمْنَى أَوَّلَهُمَا تُنْعَلُ وَآخِرَهُمَا تُنْزَعُ). رواه البخاري.

345. Narrated Abu-Huraira ﷺ: 'Allah's Messenger ﷺ said: "If you want to put your shoes on, put the right shoe on first; and if you want to take them off, take the left one off first. Let the right shoe be the first to be put on and the last to be taken off."' (Bukhari)

٣٤٦- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ النَّبِيَّ ﷺ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ، دَعَا بِشَيْءٍ نَحْوَ الْحِلاَبِ، فَأَخَذَ بِكَفِّهِ، فَبَدَأَ بِشِقِّ رَأْسِهِ الأَيْمَنِ، ثُمَّ الأَيْسَرِ، فَقَالَ بِهِمَا عَلَى وَسَطِ رَأْسِهِ. رواه البخاري.

346. Narrated A'isha: 'Whenever the Prophet ﷺ took the bath of Janaba (after sexual relations or a wet dream) he asked for the Hilâb or some (other scent). He used to take it in his hand, rub it first over the right side of his head and then over the left and then rub the middle of his head (with both hands).' (Bukhari)

٣٤٧- حَدَّثَنَا أَبُو عَمَّارٍ الْحُسَيْنُ بْنُ حُرَيْثٍ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ هِشَامِ بْـــنِ حَسَّانَ عَنِ ابْنِ سِيرِينَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ لَمَّا رَمَى النَّبِيُّ ﷺ الْجَمْرَةَ نَحَرَ نُسُكَهُ ثُمَّ نَاوَلَ الْحَالِقَ شِقَّهُ الأَيْمَنَ فَحَلَقَهُ فَأَعْطَاهُ أَبَا طَلْحَةَ ثُمَّ نَاوَلَهُ شِقَّهُ الأَيْسَـــرَ فَحَلَقَهُ فَقَالَ اقْسِمْهُ بَيْنَ النَّاسِ حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ هِشَامٍ نَحْوَهُ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

347. Narrated Anas ibn Malek: ‘After the Prophet ﷺ had thrown Jamra (the stones thrown during Hajj), he slaughtered his Hady (the ritual slaughter during Hajj), then he came to the barber and let him shave the right side of the head. He shaved it and gave the hair to Abu-Talha. Then he gave the left side of the head to the barber who shaved it. Then he gave the hair to Abu-Talha ordering him to distribute it among the people.’

(٢) كتاب أدب الطعام

Book of the Manners during a Meal

٩٧ـ باب فى التسمية أول الطعام والحمد آخره

Chapter (97)

About Reciting Al-tasmiya at the Beginning of a Meal and Al-hamd at its End

٣٤٨- عَنْ عُمَرَ بْنِ أَبِيْ سَلَمَةَ رَضِيَ اللّهُ تَعَالَى عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: يَا غُلاَمُ سَمِّ اللّهَ، وَكُلْ بِيَمِينِكَ، وَكُلْ مِمَّا يَلِيكَ * مُتَّفَقٌ عَلَيْهِ.

The Messenger of Allah ﷺ said as:

348. Narrated by Omar bin Abu-Salama ﷺ: 'Allah's Messenger ﷺ said to me: "Boy! Mention Allah's Name, eat with your right hand, and eat from what is next to you."' (Agreed upon)

٣٤٩- حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ أَبَانَ حَدَّثَنَا وَكِيعٌ حَدَّثَنَا هِشَامٌ الدَّسْتُوَائِيُّ عَنْ بُدَيْلِ بْنِ مَيْسَرَةَ الْعُقَيْلِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ عَنْ أُمِّ كُلْثُومٍ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ إِذَا أَكَلَ أَحَدُكُمْ طَعَامًا فَلْيَقُلْ بِسْمِ اللَّهِ فَإِنْ نَسِيَ فِي أَوَّلِهِ فَلْيَقُلْ بِسْمِ اللَّهِ فِي أَوَّلِهِ وَآخِرِهِ وَبِهَذَا الإِسْنَادِ عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ ﷺ يَأْكُلُ طَعَامًا فِي سِتَّةٍ مِنْ أَصْحَابِهِ فَجَاءَ أَعْرَابِيٌّ فَأَكَلَهُ بِلُقْمَتَيْنِ فَقَالَ رَسُولُ اللَّهِ ﷺ أَمَا إِنَّهُ لَوْ سَمَّى لَكَفَاكُمْ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأُمُّ كُلْثُومٍ هِيَ بِنْتُ مُحَمَّدِ بْنِ أَبِي بَكْرٍ الصِّدِّيقِ ﷺ * الترمذى.

349. Narrated A'isha: 'The Messenger of Allah ﷺ said: "If one of you eats, let him recite Al-tasmiyah. If he forgot to

recite it at the beginning, let him recite: 'Bismillah' at its beginning and at its end."' (At-Termizi)

٣٥٠- حَدَّثَـنَا يَحْيَى بْنُ خَلَفٍ حَدَّثَنَا أَبُو عَاصِمٍ عَنِ ابْنِ جُرَيْجٍ قَالَ أَخْبَرَنِي أَبُـو الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ سَمِعَ النَّبِيَّ ﷺ يَقُولُ إِذَا دَخَلَ الرَّجُلُ بَيْتَهُ فَذَكَرَ اللَّهَ عِنْدَ دُخُولِهِ وَعِنْدَ طَعَامِهِ قَالَ الشَّيْطَانُ لَا مَبِيتَ لَكُمْ وَلَا عَشَاءَ وَإِذَا دَخَلَ فَلَمْ يَذْكُرِ اللَّهَ عِنْدَ دُخُولِهِ قَالَ الشَّيْطَانُ أَدْرَكْتُمُ الْمَبِيتَ فَإِذَا لَمْ يَذْكُرِ اللَّهَ عِنْدَ طَعَامِهِ قَالَ أَدْرَكْتُمُ الْمَبِيتَ وَالْعَشَاءَ * أبو داود.

350. Jaber ibn Abdullah narrated that he heard the Prophet ﷺ saying: "When a man enters his house and mentions Allah ﷻ on entering and on having his meals, Satan says (to his followers): "You will have neither food nor night-shelter." If he enters without mentioning Allahﷻ, Satan says (to his followers): "You have acquired your night-shelter." If he does not mention Allah ﷻ at the time of his meal, Satan says (to his followers): "You have your night-shelter and food."' (Abu-Dawood)

٣٥١- عَنْ أَبِي أُمَامَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا رَفَـعَ مَائِدَتَـهُ قَالَ: (الحَمْدُ للهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ، غَيْرَ مَكْفِيٍّ وَلاَ مُوَدَّعٍ وَلاَ مُسْتَغْنىً عَنْهُ رَبَّنَا). رواه البخاري.

351. Narrated Abu-Omama ﷺ: 'Whenever the dining cloth of the Prophet ﷺ was taken away (i.e. whenever he finished his meal), he used to pray unto Allah ﷻ: "Alhamdo lillah Hamdan Katheeran Tayyiban Mobarakan fih, Ghayra Makfiyyin Wala Mowaddi'in Wala Mostaghnan Anho Rabbana (Blessed and good praise be to Allah ﷻ. It is the praise that does not meet the countless and indispensable favors)."

٣٥٢- عَنْ أَبِي أُمامَةَ ﷺ: أَنَّ النَّبِيَّ ﷺ كانَ إِذَا رَفَعَ مائِدَتَهُ قالَ: (الحَمْدُ للهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ، غَيْرَ مَكْفِيٍّ وَلاَ مُوَدَّعٍ وَلاَ مُسْتَغْنًى عَنْهُ رَبَّنَا). رواه البخاري.

352. Narrated Abu-Omama ﷺ: 'Whenever the dining cloth of the Prophet ﷺ was taken away (i.e. whenever he finished his meal), he used to say: "Alhamdo lillah Hamdan Katheeran Tayyiban Moba rakan Fih Ghayra Makfin Wala Mowaddi'in Wala Mostaghnan Anho Rabbana (Praise be to Allah ﷻ, a blessed and indispensable praise to our Lord)." (Bukhari) ١

٩٨ ـ باب لا يعيب الطعام واستحباب مدحه

Chapter (98)
About not Criticizing Food, but Praising it is Recommendable

٣٥٣- عَنْ أَبِي هُرَيْرَةَ ﷺ قالَ: ما عابَ النَّبِيّ ﷺ طَعَامًا قَطّ، إِنِ اشْتَهَاهُ أَكَلَهُ وَإِلاَّ تَرَكَهُ. رواه البخاري.

353 Abu-Huraira ﷺ:'The Prophet ﷺ never criticized any f.Narrated ood (presented to him), but he would eat it if he liked it, otherwise, he would leave it (without expressing his dislike).' (Bukhari)

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٩٩ ـ باب فيما يقوله الصائم إن حضر الطعام

Chapter (99)
About what a Fasting Person should do if He attends a Banquet

٣٥٤- حَدَّثَنَا أَزْهَرُ بْنُ مَرْوَانَ الْبَصْرِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ سَوَاءٍ حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ أَيُّوبَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ

قَالَ إِذَا دُعِيَ أَحَدُكُمْ إِلَى طَعَامٍ فَلْيُجِبْ فَإِنْ كَانَ صَائِمًا فَلْيُصَلِّ يَعْنِي الدُّعَاءَ * الترمذي.

354. Narrated Abu-Huraira: 'The Prophet ﷺ said: "If anyone of you was invited to a meal, let him accept the invitation. If he was fasting, let him pray unto Allah (for the one who invited him)."' (At-Termizi)

٣٥٥- حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزِّنَادِ عَنِ أَعْرَجِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ إِذَا دُعِيَ أَحَدُكُمْ وَهُوَ صَائِمٌ فَلْيَقُلْ إِنِّي صَائِمٌ قَالَ أَبو عِيسَى وَكِلا الْحَدِيثَيْنِ فِي هَذَا الْبَابِ عَنْ أَبِي هُرَيْرَةَ حَسَنٌ صَحِيحٌ *

355. Narrated Abu-Huraira: 'The Prophet ﷺ said: "If anyone of you was invited while he was observing fasting, let him say: 'I am fasting.'"' (At-Termizi)

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١٠٠ـ باب فيما يقوله من دُعي إلى طعام فتبعه غيرُه

Chapter(100)

About One who was invited to a Meal and another Person went with him

٣٥٦- حَدَّثَنَا هَنَّادٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ عَنْ شَقِيقٍ عَنْ أَبِي مَسْعُودٍ قَالَ جَاءَ رَجُلٌ يُقَالُ لَهُ أَبُو شُعَيْبٍ إِلَى غلامٍ لَهُ لَحَّامٍ فَقَالَ اصْنَعْ لِي طَعَامًا يَكْفِي خَمْسَةً فَإِنِّي رَأَيْتُ فِي وَجْهِ رَسُولِ اللَّهِ ﷺ الْجُوعَ قَالَ فَصَنَعَ طَعَامًا ثُمَّ أَرْسَلَ إِلَى النَّبِيِّ ﷺ فَدَعَاهُ وَجُلَسَاءهُ الَّذِينَ مَعَهُ فَلَمَّا قَامَ النَّبِيُّ ﷺ اتَّبَعَهُمْ رَجُلٌ لَمْ يَكُنْ مَعَهُمْ حِينَ دُعُوا فَلَمَّا انْتَهَى رَسُولُ اللَّهِ ﷺ إِلَى الْبَابِ قَالَ لِصَاحِبِ الْمَنْزِلِ إِنَّهُ اتَّبَعَنَا رَجُلٌ لَمْ يَكُنْ مَعَنَا حِينَ دَعَوْتَنَا فَإِنْ أَذِنْتَ لَهُ دَخَلَ قَالَ فَقَدْ

أَذِنَّـا لَهُ فَلْيَدْخُلْ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ وَفِي الْبَاب عَنْ ابْنِ عُمَرَ * الترمذى.

356. Narrated Abu-Mas'oud: 'A man named Abu-Sho'ayb came to a young butcher and said to him: "Prepare a dish sufficient for five people, for I have seen the signs of hunger on the face of the Messenger of Allahﷺ."' The narrator said: 'He prepared the food and the man invited the Messenger of Allah ﷺ and those who were with him. When the Prophet ﷺ left, a man who was not present when the invitation was made followed them. When the Messenger of Allah ﷺ reached the door, he said to the householder: "A man who was not present when you had invited us has followed us, will you permit him [to join us]?" He said: "I have permitted him."' (At-Termizi)

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١٠١ ــ باب فى وعظ من يسيء أكله

Chapter(101)

About giving Directions to the One who eats Improperly

٣٥٧– عَنْ عُمَرَ بْنِ أَبِيْ سَلَمَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ لِي رَسُولُ الله ﷺ: يَا غُلَامُ سَمِّ اللَّهَ، وَكُلْ بِيَمِينِكَ، وَكُلْ مِمَّا يَلِيكَ * مُتَّفَقٌ عَلَيْهِ.

357. Narrated Omar ibn Abu-Salama ﷺ: 'Allah's Messenger ﷺ said to me: "Boy! Mention Allah's Name, eat with your right hand, and eat from what is next to you."' (Agreed upon)

١٠٢ ـ باب فى النهى عن القران بين تمرتين

Chapter(102)

About the Forbiddance of Eating Two Dried-Dates Together

٣٥٨- حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ وَعُبَيْدُ اللَّهِ عَنِ الثَّوْرِيِّ عَنْ جَبَلَةَ بْنِ سُحَيْمٍ عَنِ ابْنِ عُمَرَ قَالَ نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُقْرَنَ بَيْنَ التَّمْرَتَيْنِ حَتَّى يَسْتَأْذِنَ صَاحِبَهُ قَالَ وَفِي الْبَاب عَنْ سَعْدٍ مَوْلَى أَبِي بَكْرٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

358. Narrated Ibn Omar : 'The Messenger of Allah ﷺ forbade that one should eat two dates at a time (if others share him food), except after asking their permission1.'" (At-Termizi)

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[1] Imam Al-Nawawi said that the forbiddance is agreed upon and one should ask the permission of the one who is offering them. The scholars differed about the cause behind the forbiddance. Was it due to unlawfulness, undesirability, or because it contradicts civilized behavior? Al-Qadhi Iyadh adopted the literal interpretation and said that it is forbidden because it is unlawful. Others said that it is due to undesirability.
The correct opinion is as follows: If others are participating in the meal is by, combining two dates at one time becomes unlawful, unless the other participants permit one to do so. This can be shown by explicit or implicit permission. If one has doubts regarding their agreement, it becomes unlawful. In the case where another man owned food, or its owner gave his permission, it becomes unlawful, unless one has that person's permission. In this case it is recommended (not obligatory) to ask the permission of the other participants. If one is the owner of food, there is no blame in combining two dates. It is not recommended to combine two dates in the case where there is little food. If there is much food, there is no harm [in taking two]. It should be noted that it is better not to combine two dates out of adherence to civilized

١٠٣ ــ باب فيما يقوله الشَّرِهُ

Chapter (103)

About what a Gluttonous Person should do

٣٥٩- حَدَّثَــنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ حَدَّثَنِي وَحْشِيُّ بْــنُ حَرْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ أَصْحَابَ النَّبِيِّ ﷺ قَالُوا يَا رَسُولَ اللَّهِ إِنَّا نَأْكُلُ وَلَا نَشْــبَعُ قَالَ فَلَعَلَّكُمْ تَفْتَرِقُونَ قَالُوا نَعَمْ قَالَ فَاجْتَمِعُوا عَلَى طَعَامِكُمْ وَاذْكُرُوا اسْمَ اللَّهِ عَلَــيْهِ يُبَارَكْ لَكُمْ فِيهِ قَالَ أَبو دَاود إِذَا كُنْتَ فِي وَلِيمَةٍ فَوُضِعَ الْعَشَاءُ فَلَا تَأْكُلْ حَتَّى يَأْذَنَ لَكَ صَاحِبُ الدَّارِ * أبو داود.

359. Narrated Wahshiy ibn Harb; 'The companions of the Prophet ﷺ said to him: "We eat but we do not become full." The Prophet ﷺ said: "Do you eat separately?" They said: "Yes." He said: "Assemble for food and mention Allah's Name over it that Allah ﷻ would bless it for you."' (Abu-Dawood)

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١٠٤ ــ باب فى الأمر بالأكل من جانب القصعة

Chapter: (104)

About the Order of Eating What is next to One

٣٦٠- عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ لِي رَسُولُ الله ﷺ: يَا غُلَامُ سَمِّ اللَّهَ، وَكُلْ بِيَمِينِكَ، وَكُلْ مِمَّا يَلِيكَ * مُتَّفَقٌ عَلَيْهِ.

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behavior and it should also be noted that it is better not to combine two dates at one time, because this depicts gluttony, beside it being improper behavior.

Al-Khattab said: "This is confined to their time where there was little food, as for now, food is plentiful. But we still say that this is not correct, because the rulings are based on the essence of the texts, not on the circumstances. Tohfah.

360. Narrated Omar ibn Abu-Salama ﷺ: 'Allah's Messenger ﷺ said to me: "Boy! Mention Allah's Name, eat with your right hand, and eat from what is next to you."' (Agreed upon)

٣٦١- حَدَّثَنَا أَبُو رَجَاءٍ حَدَّثَنَا جَرِيرٌ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ قَالَ الْبَرَكَةُ تَنْزِلُ وَسَطَ الطَّعَامِ فَكُلُوا مِنْ حَافَتَيْهِ وَلا تَأْكُلُوا مِنْ وَسَطِهِ قَالَ أبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ إِنَّمَا يُعْرَفُ مِنْ حَدِيثِ عَطَاءِ بْنِ السَّائِبِ وَقَدْ رَوَاهُ شُعْبَةُ وَالثَّوْرِيُّ عَنْ عَطَاءِ بْنِ السَّائِبِ وَفِي الْبَاب عَنْ ابْنِ عُمَرَ *

361. Narrated Ibn Abbas: 'The Prophet ﷺ said: "Blessedness exists in the middle of the dish. Thus, eat from its sides and do not eat from its center." (At-Termizi)

١٠٥ـ باب فى كراهية الأكل متكئا

Chapter(105)

About the Dislike of Eating while Reclining

٣٦٢- حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا شَرِيكٌ عَنْ عَلِيِّ بْنِ الأَقْمَرِ عَنْ أَبِي جُحَيْفَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ أَمَّا أَنَا فَلا آكُلُ مُتَّكِئًا قَالَ وَفِي الْبَاب عَنْ عَلِيٍّ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَعَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ أبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ لا نَعْرِفُهُ إلا مِنْ حَدِيثِ عَلِيِّ بْنِ الأَقْمَرِ وَرَوَى زَكَرِيَّا بْنُ أَبِي زَائِدَةَ وَسُفْيَانُ بْنُ سَعِيدٍ الثَّوْرِيُّ وَغَيْرُ وَاحِدٍ عَنْ عَلِيِّ بْنِ الأَقْمَرِ هَذَا الْحَدِيثَ وَرَوَى شُعْبَةُ عَنْ سُفْيَانَ الثَّوْرِيِّ هَذَا الْحَدِيثَ عَنْ عَلِيِّ بْنِ الأَقْمَرِ *

362. Narrated Abu-Johayfa: 'The Messenger of Allah ﷺ said: "As to me, I do not eat while reclining."' (At-Termizi)

١٠٦ ـ باب فى استحباب الأكل بثلاث أصابع

Chapter(106)

About the Desirability of Eating with Three Fingers

٣٦٣- حَدَّثَــنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلاَلُ حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ حَدَّثَنَا حَمَّادُ بْنُ سَــلَمَةَ حَدَّثَــنَا ثَابِتٌ عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَكَلَ طَعَامًا لَعِقَ أَصَابِعَهُ الثَّلاَثَ وَقَالَ إِذَا مَا وَقَعَتْ لُقْمَةُ أَحَدِكُمْ فَلْيُمِطْ عَنْهَا الأَذَى وَلْيَأْكُلْهَا وَلا يَدَعْهَا لِلشَّــيْطَانِ وَأَمَــرَنَا أَنْ نَسْلُتَ الصَّحْفَةَ وَقَالَ إِنَّكُمْ لا تَدْرُونَ فِي أَيِّ طَعَامِكُمُ الْبَرَكَةُ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ *

363. Narrated Anas: 'If the Prophet ﷺ ate any meal, he used to lick his three fingers. He said: "And if a mouthful of bread fell [on the floor] from one of you, let him remove what has clung to it and eat it. And leave it not to Satan."' Anas added: 'He ordered us not to leave any remnants of food saying: "You do not know where the blessedness exists in your food."' (At-Termizi)

٣٦٤- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: إِذَا أَكَلَ أَحَدُكُمْ طَعَاماً فَلاَ يَمْسَحْ يَدَهُ حَتَّى يَلْعَقَهَا أَوْ يُلْعِقَهَا * مُتَّفَقٌ عَلَيْهِ.

364. Narrated Ibn Abbas: 'The Prophet ﷺ said: "When you eat, do not wipe your hand until you have licked it, or have it licked."' (Bukhari)

٣٦٥- عَنْ جابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قالَ: كُنَّا زَمانَ النَّبِيِّ ﷺ لَمْ يَكُنْ لَنَا مَنَادِيلُ إِلاَّ أَكُفُّنَا وَسَوَاعِدُنَا وَأَقْدَامُنَا. رواه البخاري.

365. Narrated Jaber ibn Abdullah: 'During the lifetime of the Prophet ﷺ we did not have any handkerchiefs (to wipe

our hands) except the palms of our hands, our forearms, and our feet.' (Bukhari)

١٠٧ ـ باب فى تكثير الأيدى على الطعام

Chapter (107)

About Gathering many People for Food

٣٦٦- عَنْ أَبِي هُرَيْرَةَ ﷺ أَنَّهُ قالَ: قَالَ رَسُولُ اللهِ ﷺ: (طَعَامُ الاثْنَيْنِ كَافِي الثَّلاثَةِ، وَطَعَامُ الثَّلاثَةِ كَافِي الأَرْبَعَةِ). رواه البخاري.

366. Narrated Abu-Huraira ﷺ: 'Allah's Messenger ﷺ said: "The food for two people is sufficient for three, and the food of three people is sufficient for four people."' (Bukhari)

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١٠٨ــ باب فى أدب الشرب

Chapter (108)

About the Manner of Drinking

٣٦٧- عَنْ أَنَسٍ ﷺ: أَنَّ النَّبِيَّ ﷺ كانَ يَتَنَفَّسُ في الإِنَاءِ ثَلاثًا. رواه البخاري.

367. Narrated (Thomama ibn Abdullah): 'Anas ﷺ used to (breathe) twice or thrice (while drinking while the mouth of the jar was not touching his lips). Anas said that the Prophet ﷺ used to take three breaths while drinking.' (Bukhari)

٣٦٨- عَــنْ أَبِي هُرَيْرَةَ ﷺ قالَ: نَهى رَسُولُ اللهِ ﷺ عَنِ الشُّرْبِ مِنْ فَمِ القِرْبَةِ أَوِ السِّقَاءِ، وَأَنْ يَمْنَعَ أَحَدُكُمْ جارَهُ أَنْ يَغْرِزَ خَشَبَهُ في دَارِهِ. رواه البخاري.

368. Narrated Abu-Huraira : 'Allah's Messenger ﷺ forbade drinking (directly) from the mouth of a water skin or

other leather containers[2], and forbade preventing one's neighbor from fixing a peg in (the wall of) one's house.' (Bukhari)

٣٦٩- حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا وَكِيعٌ عَنْ يَزِيدَ بْنِ سِنَانٍ الْجَزَرِيِّ عَنِ ابْنٍ لِعَطَاءِ بْنِ أَبِي رَبَاحٍ عَنْ أَبِيهِ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لا تَشْرَبُوا وَاحِدًا كَشُرْبِ الْبَعِيرِ وَلَكِنِ اشْرَبُوا مَثْنَى وَثُلاثَ وَسَمُّوا إِذَا أَنْتُمْ شَرِبْتُمْ وَاحْمَدُوا إِذَا أَنْتُمْ رَفَعْتُمْ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَيَزِيدُ بْنُ سِنَانٍ الْجَزَرِيُّ هُوَ أَبُو فَرْوَةَ الرُّهَاوِيُّ *

369. Narrated ibn Abbas: 'The Messenger of Allah ﷺ said: "Do not drink as the camel does. But drink with two or three breaks. Recite Basmala when you start drinking and thank Allah ﷻ when you have drunk."' (At-Termizi)

٣٧٠- حَدَّثَنَا الأَنْصَارِيُّ حَدَّثَنَا مَعْنٌ حَدَّثَنَا مَالِكٌ قَالَ وحَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنِ ابْنِ شِهَابٍ عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ أُتِيَ بِلَبَنٍ قَدْ شِيبَ بِمَاءٍ وَعَنْ يَمِينِهِ أَعْرَابِيٌّ وَعَنْ يَسَارِهِ أَبُو بَكْرٍ فَشَرِبَ ثُمَّ أَعْطَى الأَعْرَابِيَّ وَقَالَ الأَيْمَنَ فَالأَيْمَنَ قَالَ وَفِي الْبَاب عَنْ ابْنِ عَبَّاسٍ وَسَهْلِ بْنِ سَعْدٍ وَابْنِ عُمَرَ وَعَبْدِ اللَّهِ بْنِ بُسْرٍ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

370. Narrated Anas: 'Some milk mixed with water was brought to the Prophet ﷺ and a nomad was sitting on his right and Abu-Bakr was on his left. The Prophet ﷺ drank then he gave it to the nomad saying: "The one on the right side is worthier of drinking first."' (At-Termizi)

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[2] The Messenger of Allah ﷺ forbade this because it is improper conduct that a Muslim would shun. It should be obvious that it is permissible.

٣٧١- عَـنْ أَبِـي سَعِيدٍ الخدْرِيّ ﷺ قالَ: نَهى رَسُولُ اللهِ ﷺ عَنْ اخْتِنَاثِ الأَسْقِيَةِ. يَعْنِي الشَّرْبِ مِنْ أَفْوَاهِهَا. رواه البخاري.

371. Narrated Abu-Sa'eed Al-Khudri ﷺ: 'Allah's Messenger ﷺ forbade bending the mouths of the water skins for the sake of drinking from them.' (Bukhari)

١٠٩ــ باب فى كراهة النفخ فى الشراب

Chapter(109)

About the Dislike of Blowing on a Drink

٣٧٢- حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ أَخْبَرَنَا عِيسَى بْنُ يُونُسَ عَنْ مَالِكِ بْنِ أَنَسٍ عَنْ أَيُّوبَ وَهُوَ ابْنُ حَبِيبٍ أَنَّهُ سَمِعَ أَبَا الْمُثَنَّى الْجُهَنِيَّ يَذْكُرُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ النَّفْخِ فِي الشُّرْبِ فَقَالَ رَجُلٌ الْقَذَاةُ أَرَاهَا فِي الإِنَاءِ قَالَ أَهْرِقْهَا قَالَ فَإِنِّي لا أَرْوَى مِنْ نَفَسٍ وَاحِدٍ قَالَ فَأَبِنِ الْقَدَحَ إِذَنْ عَنْ فِيكَ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

372. Narrated Abu-Sa'eed Al-Khudri: 'The Prophet ﷺ forbade that one blows on a drink. A man said: "What is about a speck that one sees in the cup?" He said: "Pour some water out to remove it." He said. "My thirst is not quenched from one cup?" He said: "Let there be intervals in your drinking." (At-Termizi)

٣٧٢- حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ الْكَرِيمِ الْجَزَرِيِّ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يُتَنَفَّسَ فِي الإِنَاءِ أَوْ يُنْفَخَ فِيهِ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

372. Narrated ibn Abbas: 'The Prophet ﷺ forbade that one breathes while drinking or blowing in the container.' (At-Termizi)

٣٧٤- حَدَّثَنَا أَبُو السَّائِبِ سَلْمُ بْنُ جُنَادَةَ الْكُوفِيُّ حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ كُنَّا نَأْكُلُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ وَنَحْنُ نَمْشِي وَنَشْرَبُ وَنَحْنُ قِيَامٌ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ وَرَوَى عِمْرَانُ بْنُ حُدَيْرٍ هَذَا الْحَدِيثَ عَنْ أَبِي الْبَزَرِيِّ عَنِ ابْنِ عُمَرَ وَأَبُو الْبَزَرِيِّ اسْمُهُ يَزِيدُ بْنُ عُطَارِدٍ *

374. Narrated ibn Omar : 'We would eat while walking and drink while standing during the lifetime of the Prophet ﷺ.' (At-Termizi)

٣٧٥- حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ حُسَيْنٍ الْمُعَلِّمِ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَشْرَبُ قَائِمًا وَقَاعِدًا قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

375. Narrated Abdullah ibn Amr: 'I saw the Messenger of Allah ﷺ drinking while sitting and while standing.'

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١١٠ــ باب فى أن ساقى القوم آخرهم شربا

Chapter (110)

About the One serving the Drink is the last One to Drink

٣٧٦- حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ ثَابِتٍ الْبُنَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ عَنْ أَبِي قَتَادَةَ عَنِ النَّبِيِّ ﷺ قَالَ سَاقِي الْقَوْمِ آخِرُهُمْ شُرْبًا قَالَ وَفِي الْبَاب عَنْ ابْنِ أَبِي أَوْفَى قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

376. Narrated Abu-Qatada: 'The Prophet ﷺ said: "The one who serves drinks to people should be the last to drink."'

١١١ ـ باب في جواز الشرب من جميع الآنية سوى الذهب والفضة

Chapter (111)

About the Permissibility of Drinking from any Sort of Material, except Gold and Silver

٣٧٧- عَــنْ أَنَسٍ ﷺ قَالَ: حَضَرَتِ الصَّلاةُ، فَقَامَ مَنْ كَانَ قَرِيبَ الدَّارِ إِلَى أَهْلِــهِ، وَبَقِيَ قَوْمٌ، فَأُتِيَ رَسُولُ اللهِ ﷺ بِمِخْضَبٍ مِنْ حِجَارَةٍ فِيهِ مَاءٌ، فَصَغُرَ الْمِخْضَــبُ أَنْ يَبْسُطَ فِيهِ كَفَّهُ، فَتَوَضَّأَ الْقَوْمُ كُلُّهُمْ، قُلْنَا: كَمْ كُنْتُمْ قَالَ: ثَمَانِينَ وَزِيَادَةً. رواه البخاري.

377. Narrated Anas ﷺ : 'It was the time for the prayer and those whose houses were nearby got up and went to their people (to perform the ablution), and there remained some people (sitting). Then a painted earthen pot (Al -mikhdab) containing water was brought to Allah's Messenger ﷺ. The pot was small, not broad enough for one to spread one's hand in it, yet all the people performed the ablution. (The sub-narrator said: 'We asked Anas: "How many people were you?" Anas ﷺ replied: 'There were eighty or more of us." (It was one of the miracles of Allah's Messenger ﷺ).' (Bukhari)

٣٧٨- عَنْ أَنَسٍ ﷺ : أَنَّ النَّبِيَّ ﷺ دَعَا بِإِنَاءٍ مِنْ مَاءٍ، فَأُتِيَ بِقَدَحٍ رَحْرَاحٍ، فِــيهِ شَيْءٌ مِنْ مَاءٍ، فَوَضَعَ أَصَابِعَهُ فِيهِ، قَالَ أَنَسٌ: فَجَعَلْتُ أَنْظُرُ إِلَى الْمَاءِ يَنْــبُعُ مِــنْ بَيْنِ أَصَابِعِهِ، قَالَ أَنَسٌ: فَحَزَرْتُ مَنْ تَوَضَّأَ مِنْهُ، مَا بَيْنَ بِنَ إِلَى الثَّمَانِينَ. رواه البخاري.

378. Narrated Thabit: Anas ﷺ said: "The Prophet ﷺ asked for some water and a shallow tumbler with a broad base

containing a small quantity of water was brought to him, whereby he put his fingers in it. Anas further said: "I noticed the water springing out from among his fingers." Anas added: "I estimated that the people who performed ablution from it numbered between seventy to eighty people."' (Bukhari)

٣٧٩- عَـنْ حُذَيْفَةَ بْنِ الْيَمَانِ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: قَالَ رسولُ الله ﷺ: لاَ تَشْـرَبُوا فِي آنِيَةِ الذَّهَبِ وَالفِضَّةِ وَلاَ تَأْكُلُوا فِي صِحَافِهَا، فَإِنَّهَا لَهُمْ فِي الدُّنْيَا وَلَكُمْ فِي الآخِرَةِ * مُتَّفَقٌ عَلَيْهِ.

379. Narrated Hozayfa ibn Al-Yaman (may Allah be pleased with them): 'Allah's Messenger ﷺ said: "Do not drink from silver or gold vessels, and do not eat from plates of these two metals, for such things are for them (the disbelievers) in this worldly life and for you in the Hereafter."' (Agreed upon)

٣٨٠- عَـنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ ورَضِيَ اللهُ عَنْها، أَنَّ رَسولَ اللهِ ﷺ قالَ: الَّذي يَشْرَبُ في آنِيَةِ الفِضَّةِ إنَّما يُجَرْجِرُ في بَطْنِهِ نارَ جَهَنَّمَ رواه البخاري.

380. Narrated Umm Salama, the wife of the Prophet ﷺ: 'Allah's Messenger ﷺ said: "He who drinks from silver vessels is only filling his abdomen with Hellfire."' (Bukhari)

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(٣) كتاب اللباس

Book of Clothing

١١٢ــ باب فى استحباب الثوب الأبيض وجواز الألوان الأخرى

Chapter (112)
About the Desirability of White Garments, the Permissibility of other Colors, and the Forbiddance of Silk Clothes

[Clothes are one of Allah's favors to mankind, as man is shy by nature, and this is confirmed by the Noble Koran. Did not you see that when Adam's and Eve's awras [the part of the body that should be covered in front of others] were revealed, they hastened to cover themselves with leaves from the trees?

Noble Koran narrates to us their story in more than one place, and we mention here what is mentioned in the chapter entitled Al A'araf (the Heights), chapter number 7. Allah ﷻ says:

﴿ وَيَا آدَمُ اسْكُنْ أَنتَ وَزَوْجُكَ الْجَنَّةَ فَكُلاَ مِنْ حَيْثُ شِئْتُمَا وَلاَ تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ (١٩) فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِن سَوْءَاتِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلاَّ أَن تَكُونَا مَلَكَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ (٢٠) وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ (٢١) فَدَلاَّهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْءَاتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَن تِلْكُمَا الشَّجَرَةِ وَأَقُل لَّكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُّبِينٌ (٢٢) قَالاَ رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ(٢٣) قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَى حِينٍ (٢٤) ﴾ (الأعراف ١٩-٢٤)

"And O Adam! Dwell you and your wife in Paradise, and eat thereof as you both wish, but approach not this tree otherwise you both will be of the wrong-doers. * Then, Satan whispered suggestions to them both in order to uncover what was hidden from them of their private parts (before). He said: "Your Lord did not forbid you this tree save you should become angels or become of the immortals." * And he (Satan) swore by Allah to them both (saying): "Verily, I am one of the sincere well-wishers for you both." * So he misled

them with deception. Then when they tasted of the tree, that which was hidden from them of their shame (private parts) became manifest to them and they began to cover themselves with the leaves of Paradise (in order to cover their Awra). And their Lord called out to them (saying): "Did I not forbid you that tree and tell you that verily, Satan is an open enemy unto you?" * They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us of Your Mercy, we shall certainly be of the losers." * (Allah) said: "Get down, one of you will be an enemy to the other (i.e. Adam, Eve, and Satan). On earth there will be a dwelling-place for you and an enjoyment for an appointed term of time." *" (7: 19-24)

Directly after these verses, the Noble Koran reminds mankind of the blessing of clothes by its statement:

﴿ يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُوَارِي سَوْءَاتِكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَى ذَلِكَ خَيْرٌ ذَلِكَ مِنْ آيَاتِ اللهِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴾ (الاعراف ٢٦)

"O Children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts) and as an adornment, and the raiment of righteousness, that is better. Such are among the signs of Allah that they may remember (leave falsehood and follow truth). *" (7: 26)

Men are permitted to wear any clothes, except feminine styles and silk, provided they do not cover their heels. Men should abandon the clothing of boastfulness and pride.

Women are permitted to wear all types of material, silk is permitted, provided it is not tight, transparent, and does not show the shape of their bodies. They should cover their bodies entirely.

This is sufficient and now let us read what Imam An-Nawawi compiled.]

﴿ يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُوَارِي سَوْءَاتِكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَى ذَلِكَ خَيْرٌ ذَلِكَ مِنْ آيَاتِ اللهِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴾ (الاعراف ٢٦)

Allah ﷻ said:

"O Children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts) and as an adornment, and the raiment of righteousness, that is better. Such are among the signs of Allah that they may remember (leave falsehood and follow truth). *" (7: 26) And

﴿ وَاللهُ جَعَلَ لَكُم مِّمَّا خَلَقَ ظِلاَلاً وَجَعَلَ لَكُم مِّنَ الْجِبَالِ أَكْنَانًا وَجَعَلَ لَكُمْ سَرَابِيلَ تَقِيكُمُ الْحَرَّ وَسَرَابِيلَ تَقِيكُمْ بَأْسَكُمْ كَذَلِكَ يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ ﴾ (النحل ٨١)

"And Allah has made for you out of what He has created shades, and has made for you places of refuge in the mountains, and has made for you garments to protect you from the heat (and cold), and coats of mail to protect you from your (mutual) violence. Thus, He does perfect His Favor unto you, that you may submit yourselves to His Will (in Islam). *" (16: 81)

٣٨١- حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ الْبَسُوا مِنْ ثِيَابِكُمُ الْبَيَاضَ فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ وَكَفِّنُوا فِيهَا مَوْتَاكُمْ وَفِي الْبَاب عَنْ سَمُرَةَ وَابْنِ عُمَرَ وَعَائِشَةَ قَالَ أَبو عِيسَى حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَهُوَ الَّذِي يَسْتَحِبُّهُ أَهْلُ الْعِلْمِ وقَالَ ابْنُ الْمُبَارَكِ أَحَبُّ إِلَيَّ أَنْ يُكَفَّنَ فِي ثِيَابِهِ الَّتِي

كَـــانَ يُصَلِّي فِيهَا وقَالَ أَحْمَدُ وَإِسْحَقُ أَحَبُّ الثِّيَابِ إِلَيْنَا أَنْ يُكَفَّنَ فِيهَا الْبَيَاضُ وَيُسْتَحَبُّ حُسْنُ الْكَفَنِ *

The Messenger of Allah ﷺ said as:

381. Narrated by ibn Abbas: 'The Messenger of Allah ﷺ said: "Wear white clothes for they are the best of clothing and enshroud your dead therewith." (At-Termizi)

Abu-Issa said: "The Hadith of ibn Abbas is Hasan Saheeh. And the people of knowledge recommend this. ibn Al-Mobarak said: 'It is preferable to me that one is enshrouded in the clothes he used to wear while performing the prayers.' Ahmed and Ishaq said: 'It is preferable to us if one is enshrouded in a white shroud of good quality.'

٣٨٢- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ مَيْمُونِ بْنِ أَبِي شَبِيبٍ عَنْ سَمُرَةَ بْنِ جُنْدَبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ الْبَسُوا الْبَيَاضَ فَإِنَّهَا أَطْهَرُ وَأَطْيَبُ وَكَفِّنُوا فِيهَا مَوْتَاكُمْ قَالَ أبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِي الْبَاب عَنْ ابْنِ عَبَّاسٍ وَابْنِ عُمَرَ *

382. Narrated Samora ibn Jondob: 'The Messenger of Allah ﷺ said: "Wear white clothes because they are better and purer, and enshroud your dead persons therein."' (At-Termizi)

٣٨٣- حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا سُفْيَانُ الثَّوْرِيُّ عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ عَنْ أَبِيهِ قَالَ رَأَيْتُ بِلالا يُؤَذِّنُ وَيَدُورُ وَيُتْبِعُ فَاهُ هَا هُنَا وَهَـــا هُنَا وَإِصْبَعَاهُ فِي أُذُنَيْهِ وَرَسُولُ اللَّهِ ﷺ فِي قُبَّةٍ لَهُ حَمْرَاءَ أُرَاهُ قَالَ مِنْ أَدَمٍ فَخَـــرَجَ بِلالٌ بَيْنَ يَدَيْهِ بِالْعَنَزَةِ فَرَكَزَهَا بِالْبَطْحَاءِ فَصَلَّى إِلَيْهَا رَسُولُ اللَّهِ ﷺ يَمُـــرُّ بَيْـــنَ يَدَيْهِ الْكَلْبُ وَالْحِمَارُ وَعَلَيْهِ حُلَّةٌ حَمْرَاءُ كَأَنِّي أَنْظُرُ إِلَى بَرِيقِ سَـــاقَيْهِ قَالَ سُفْيَانُ نُرَاهُ حِبَرَةً قَالَ أبو عِيسَى حَدِيثُ أَبِي جُحَيْفَةَ حَدِيثٌ حَسَنٌ

صَـــحِيحٌ وَعَلَيْهِ الْعَمَلُ عِنْدَ أَهْلِ الْعِلْمِ يَسْتَحِبُّونَ أَنْ يُدْخِلَ الْمُؤَذِّنُ إِصْبَعَيْهِ فِي أُذُنَـــيْهِ فِي الأَذَانِ وقَالَ بَعْضُ أَهْلِ الْعِلْمِ وَفِي الإِقَامَةِ أَيْضًا يُدْخِلُ إِصْبَعَيْهِ فِي أُذُنَيْهِ وَهُوَ قَوْلُ الأَوْزَاعِيِّ وَأَبُو جُحَيْفَةَ اسْمُهُ وَهْبُ بْنُ عَبْدِ اللَّهِ السُّوَائِيُّ *

383. Narrated Awn ibn Abu-Johayfa: 'I saw Bilal delivering azan (for the prayer) and I would follow (looking at) his mouth (as he turned it) this (right side) and that (left side)[3] with his fingers in his ears while the Messenger of Allah ﷺ was in a red tent.' The narrator doubted whether the other narrator had said: 'made of hide.' Then Bilal preceded him (the Messenger of Allah ﷺ) with a headed-spear and planted it in Al-batha'a and so, the Messenger of Allah ﷺ performed the prayer at its direction[4] letting the donkey and the dog pass (between the headed-spear and qibla). The Prophet ﷺ was wearing a red garment. It seems to me as if I am looking at the brightness of his legs [now].'

٣٨٤- حَدَّثَـــنَا هَـــنَّادٌ حَدَّثَنَا عَبْثَرُ بْنُ الْقَاسِمِ عَنِ الأَشْعَثِ وَهُوَ ابْنُ سَوَّارٍ عَنْ أَبِي إِسْحَقَ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ رَأَيْتُ رَسُولَ اللَّهِ ﷺ فِي لَيْلَةٍ إِضْحِيَانٍ فَجَعَلْتُ أَنْظُرُ إِلَـــى رَسُولِ اللَّهِ ﷺ وَإِلَى الْقَمَرِ وَعَلَيْهِ حُلَّةٌ حَمْرَاءُ فَإِذَا هُوَ عِنْدِي أَحْسَنُ مِنَ الْقَمَرِ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لا نَعْرِفُهُ إِلا مِنْ حَدِيثِ الأَشْعَثِ *

384. Narrated Jaber ibn Samora: 'I saw the Messenger of Allah ﷺ in a moonlit night while he was wearing a red garment. I kept on looking at him and at the moon. To me, he was more beautiful than the moon.'

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[3] At reciting Al Hayalatayn Hayy Alas-Salah (come fast to the prayer). Hayy Alalfalah (come fast to success).

[4] Making it as a Sotra (a screen) between him and Al Qibla.

٣٨٥- وَرَوَى شُعْبَةُ وَالثَّوْرِيُّ عَنْ أَبِي إِسْحَقَ عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ رَأَيْتُ عَلَى رَسُولِ اللَّهِ ﷺ حُلَّةً حَمْرَاءَ حَدَّثَنَا بِذَلِكَ مَحْمُودُ بْنُ غَيْلانَ حَدَّثَنَا وَكِيعٌ حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَقَ وحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَقَ بِهَذَا وَفِي الْحَدِيثِ كَلامٌ أَكْثَرُ مِنْ هَذَا قَالَ سَأَلْتُ مُحَمَّدًا قُلْتُ لَهُ حَدِيثُ أَبِي إِسْحَقَ عَنِ الْبَرَاءِ أَصَحُّ أَوْ حَدِيثُ جَابِرِ بْنِ سَمُرَةَ فَرَأَى كِلا الْحَدِيثَيْنِ صَحِيحًا وَفِي الْبَاب عَنْ الْبَرَاءِ وَأَبِي جُحَيْفَةَ * الترمذي.

385. Narrated Al-Bara'a ibn Azib: 'I saw the Messenger of Allah ﷺ wearing a red garment.' (At-Termizi)

٣٨٦- حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ أَخْبَرَنِي أَبِي عَنْ مُصْعَبِ بْنِ شَيْبَةَ عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ عَنْ عَائِشَةَ قَالَتْ خَرَجَ النَّبِيُّ ﷺ ذَاتَ غَدَاةٍ وَعَلَيْهِ مِرْطٌ مِنْ شَعَرٍ أَسْوَدَ قَالَ أبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ *

386. Narrated A'isha: 'Once, the Messenger of Allah ﷺ went out in the morning wearing a black gown made of wool.' (At-Termizi)

٣٨٧- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ رَسُولَ اللهِ ﷺ كُفِّنَ فِي ثَلاثَةِ أَثْوَابٍ يَمَانِيَةٍ، بِيضٍ سَحُولِيَّةٍ مِنْ كُرْسُفٍ، لَيْسَ فِيهِنَّ قَمِيصٌ وَلاَ عِمَامَةٌ. رواه البخاري.

387. Narrated A'isha (may Allah be pleased with her): 'Allah's Messenger ﷺ was shrouded in three Yemenite white SahulIyyah (pieces of cloth) of cotton, and with them there was neither a shirt nor a turban.' (Bukhari)

٣٨٨- عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ ﷺ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَأَهْوَيْتُ لِأَنْزَعَ خُفَّيْهِ، فَقَالَ: (دَعْهُمَا، فَإِنِّي أَدْخَلْتُهُمَا طَاهِرَتَيْنِ). فَمَسَحَ عَلَيْهِمَا. رواه

388. Narrated Al-Mogheera ibn Sho'aba ﷺ: 'Once I was in the company of the Prophet ﷺ on a journey and I dashed to take off his Khuff (footwear). He ordered me to leave them as he had put them on after performing ablution. So he passed wet hands over them.' (Bukhari)

١١٣ ـ باب فى استحباب القميص

Chapter (113)

About the Desirability of Wearing Shirts

٣٨٩- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ مَيْمُونِ بْنِ أَبِي شَبِيبٍ عَنْ سَمُرَةَ بْنِ جُنْدَبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ الْبَسُوا الْبَيَاضَ فَإِنَّهَا أَطْهَرُ وَأَطْيَبُ وَكَفِّنُوا فِيهَا مَوْتَاكُمْ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِي الْبَاب عَنْ ابْنِ عَبَّاسٍ وَابْنِ عُمَرَ *

389. Narrated Samora ibn Jondob: 'The Messenger of Allah ﷺ said: "Wear white clothes because they are better and purer and enshroud your dead persons therein." (At-Termizi)

٣٩٠- حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ أَبِي إِسْحَقَ عَنْ مُسْلِمِ بْنِ نَذِيرٍ عَنْ حُذَيْفَةَ قَالَ أَخَذَ رَسُولُ اللَّهِ ﷺ بِعَضَلَةِ سَاقِي أَوْ سَاقِه فَقَالَ هَذَا مَوْضِعُ الإِزَارِ فَإِنْ أَبَيْتَ فَأَسْفَلَ فَإِنْ أَبَيْتَ فَلا حَقَّ لِلإِزَارِ فِي الْكَعْبَيْنِ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ رَوَاهُ الثَّوْرِيُّ وَشُعْبَةُ عَنْ أَبِي إِسْحَقَ *

390. Narrated Hozayfa: 'The Messenger of Allah ﷺ held my calf,' or he said: He held his calf, and said: "This is the place where the loincloth should reach. If you refused, let it go lower. If you refused, know that it should not cover the heels." (At-Termizi)

٣٩١- حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ حَدَّثَنَا أَبُو دَاوُدَ قَالَ أَنْبَأَنَا شُعْبَةُ قَالَ أَخْبَرَنِي عَلِيُّ بْنُ مُدْرِكٍ قَالَ سَمِعْتُ أَبَا زُرْعَةَ بْنَ عَمْرِو بْنِ جَرِيرٍ يُحَدِّثُ عَنْ خَرَشَةَ بْنِ الْحَرِّ عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ قَالَ ثَلاثَةٌ لا يَنْظُرُ اللَّهُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ قُلْنَا مَنْ هُمْ يَا رَسُولَ اللَّهِ فَقَدْ خَابُوا وَخَسِرُوا فَقَالَ الْمَنَّانُ وَالْمُسْبِلُ إِزَارَهُ وَالْمُنَفِّقُ سِلْعَتَهُ بِالْحَلِفِ الْكَاذِبِ قَالَ وَفِي الْبَاب عَنِ ابْنِ مَسْعُودٍ وَأَبِي هُرَيْرَةَ وَأَبِي أُمَامَةَ بْنِ ثَعْلَبَةَ وَعِمْرَانَ بْنِ حُصَيْنٍ وَمَعْقِلِ بْنِ يَسَارٍ قَالَ أَبو عِيسَى حَدِيثُ أَبِي ذَرٍّ حَدِيثٌ حَسَنٌ صَحِيحٌ *

391. Narrated Abu-Zarr: 'The Prophet ﷺ said: "There are three men whom Allah does not look at or purify, and they will receive a severe torment." We said: "Who are these, O Messenger of Allah! They have been lost and ruined?" He said: "The one who mentions his good deeds to others boastfully (or the one who takes more that he gives), the one who lets his garment hang down below his heels, and the one who sells his merchandise by false oaths."' (At-Termizi)

٣٩٢- حَدَّثَنَا بِذَلِكَ الْحَسَنُ بْنُ عَلِيٍّ الْخَلالُ حَدَّثَنَا أَبُو أُسَامَةَ عَنْ أَبِي غِفَارٍ الْمُثَنَّى بْنِ سَعِيدٍ الطَّائِيِّ عَنْ أَبِي تَمِيمَةَ الْهُجَيْمِيِّ عَنْ جَابِرِ بْنِ سُلَيْمٍ قَالَ أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ عَلَيْكَ السَّلامُ فَقَالَ لا تَقُلْ عَلَيْكَ السَّلامُ وَلَكِنْ قُلِ السَّلامُ عَلَيْكَ وَذَكَرَ قِصَّةً طَوِيلَةً وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

392. Narrated Abu-Tameema Al-Hojaymi: 'I came to the Prophet ﷺ and said: " Alaykas-Sala mo (Upon you be peace)." He said: "Do not say: 'Alaykas-Sala mo (Upon you be peace)' but say: 'As-Salamo Alayka." The narrator mentioned a long story.' (At-Termizi)

٣٩٣- حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الزَّعْفَرَانِيُّ حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ اللَّهَ يُحِبُّ أَنْ يَرَى أَثَرَ نِعْمَتِهِ عَلَى عَبْدِهِ وَفِي الْبَاب عَنْ أَبِي الأَحْوَصِ عَنْ أَبِيهِ وَعِمْرَانَ بْنِ حُصَيْنٍ وَابْنِ مَسْعُودٍ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ *

393. Narrated Abdulla ibn Amr ibn Al-Ass: ‘The Messenger of Allah ﷺ said: “Really, Allah ﷻ likes to see the traces of His favors on His servant.”’ (At-Termizi)

٣٩٤- حَدَّثَنَا عَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِئُ حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ عَنْ أَبِي مَرْحُومٍ عَبْدِ الرَّحِيمِ بْنِ مَيْمُونٍ عَنْ سَهْلِ بْنِ مُعَاذِ بْنِ أَنَسٍ الْجُهَنِيِّ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ مَنْ تَرَكَ اللِّبَاسَ تَوَاضُعًا لِلَّهِ وَهُوَ يَقْدِرُ عَلَيْهِ دَعَاهُ اللَّهُ يَوْمَ الْقِيَامَةِ عَلَى رُءُوسِ الْخَلائِقِ حَتَّى يُخَيِّرَهُ مِنْ أَيِّ حُلَلِ الإِيمَانِ شَاءَ يَلْبَسُهَا هَذَا حَدِيثٌ حَسَنٌ وَمَعْنَى قَوْلِهِ حُلَلِ الإِيمَانِ يَعْنِي مَا يُعْطَى أَهْلُ الإِيمَانِ مِنْ حُلَلِ الْجَنَّةِ *

394. Narrated Anas Al-Johani: "The Messenger of Allah ﷺ said: “He that refused to wear the clothes worn boastfully, out of modesty for Allah’s sake, being able to wear them, Allah ﷻ will summon him before all people and let him choose whatever he likes of the clothing of the people of faith (in Paradise).”

١١٤- باب فى تحريم لبس الحرير للرجال

Chapter (114)

About the Forbiddance of Silky Clothes for Men

٣٩٥- حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا إِسْحَقُ بْنُ يُوسُفَ الأَزْرَقُ حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ حَدَّثَنِي مَوْلَى أَسْمَاءَ عَنِ ابْنِ عُمَرَ قَال سَمِعْتُ عُمَرَ يَذْكُرُ أَنَّ النَّبِيَّ ﷺ قَالَ مَنْ لَبِسَ الْحَرِيرَ فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي الآخِرَةِ وَفِي الْبَاب عَنْ عَلِيٍّ وَحُذَيْفَةَ وَأَنَسٍ وَغَيْرِ وَاحِدٍ وَقَدْ ذَكَرْنَاهُ فِي كِتَابِ اللِّبَاسِ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ أَبِي عَمْرٍو مَوْلَى أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ الصِّدِّيقِ وَاسْمُهُ عَبْدُ اللَّهِ وَيُكْنَى أَبَا عَمْرٍو وَقَدْ رَوَى عَنْهُ عَطَاءُ بْنُ أَبِي رَبَاحٍ وَعَمْرُو بْنُ دِينَارٍ *

395. Narrated Ibn Omar : 'I heard Omar saying that the Prophet ﷺ said: "He who wore silk garments in life will not wear them in the Hereafter." (At-Termizi)

٣٩٦- حَدَّثَنَا إِسْحَقُ بْنُ مَنْصُورٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ نَافِعٍ عَنْ سَعِيدِ بْنِ أَبِي هِنْدٍ عَنْ أَبِي مُوسَى الأَشْعَرِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ حُرِّمَ لِبَاسُ الْحَرِيرِ وَالذَّهَبِ عَلَى ذُكُورِ أُمَّتِي وَأُحِلَّ لإِنَاثِهِمْ قَالَ أَبو عِيسَى وَفِي الْبَاب عَنْ عُمَرَ وَعَلِيٍّ وَعُقْبَةَ بْنِ عَامِرٍ وَأَنَسٍ وَحُذَيْفَةَ وَأُمِّ هَانِئٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَعِمْرَانَ بْنِ حُصَيْنٍ وَعَبْدِ اللَّهِ بْنِ الزُّبَيْرِ وَجَابِرٍ وَأَبِي رَيْحَانَ وَابْنِ عُمَرَ وَالْبَرَاءِ وَوَاثِلَةَ بْنِ الأَسْقَعِ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

396. Narrated Abu-Musa Al-Asha'ari: 'The Messenger of Allah ﷺ said: "Wearing silk clothes and gold is unlawful for the males of my followers and lawful for their females."' (At-Termizi)

٣٩٧- عَـنْ حُذَيْفَـةَ ﷺ قَـالَ: نَهَانَـا النَّبِيّ ﷺ أَنْ نَشْرَبَ فِي آنِيَةِ الذَّهَبِ وَالْفِضَّـةِ، وَأَنْ نَـأْكُلَ فِيهَا، وَعَنْ لُبْسِ الْحَرِيرِ وَالدِّيبَاجِ، وَأَنْ نَجْلِسَ عَلَيْهِ. رواه البخاري.

397. Narrated Hozayfa ibn Al-Yaman ﷺ: 'The Prophet ﷺ forbade us to drink out of gold and silver vessels, or eat off them, and also forbade the wearing of silk and Dibaj (thick silk) or sitting on it.' (Bukhari)

١١٥- في جواز لبس الحرير للرجال لمن به حكة

Chapter (115)

About the Permissibility of wearing Silk by Men due to Medical Reasons

٣٩٨- عَـنْ أَنَسٍ ﷺ قَالَ: رَخَّصَ النَّبِيّ ﷺ لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَالزُّبَيْرِ فِي قَمِيصٍ مِنْ حَرِيرٍ، مِنْ حِكَّةٍ كَانَتْ بِهِمَا. رواه البخاري.

398. Narrated Anas ﷺ: 'The Prophet ﷺ allowed Abdoul-Rahman ibn Awf and Al-Zobayr to wear silk shirts because they had a skin disease that caused them to itch.' (Bukhari)

٣٩٩- عَنْ أنس في رواية: أَنَّهُمَا شَكَوَا إِلَى النَّبِيّ ﷺ يَعْنِي الْقَمْلَ فَأَرْخَصَ لَهُمَا فِي الْحَرِيرِ. رواه البخاري.

399. Narrated Anas ﷺ: ' Abdul-Rahman ibn Awf and Al-Zobayr complained to the Prophet ﷺ about lice (that caused itching), so he allowed them to wear silk clothing.' (Bukhari)

١١٦ - باب فى النهى عن افتراش جلود النمور والركوب عليها

Chapter (116)

About the Forbiddance of Sitting and Riding on Tigers' Skin

٤٠٠- حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا ابْنُ الْمُبَارَكِ وَمُحَمَّدُ بْنُ بِشْرٍ وَعَبْدُ اللَّهِ بْنُ إِسْمَعِيلَ بْنِ أَبِي خَالِدٍ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنْ أَبِي الْمَلِيحِ عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ جُلُودِ السِّبَاعِ أَنْ تُفْتَرَشَ حَدَّثَنَا مُحَمَّدُ ابْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ أَبِي الْمَلِيحِ عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ جُلُودِ السِّبَاعِ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنْ أَبِي الْمَلِيحِ أَنَّهُ كَرِهَ جُلُودَ السِّبَاعِ قَالَ أبو عِيسَى وَلا نَعْلَمُ أَحَدًا قَالَ عَنْ أَبِي الْمَلِيحِ عَنْ أَبِيهِ غَيْرَ سَعِيدِ بْنِ أَبِي عَرُوبَةَ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ يَزِيدَ الرِّشْكِ عَنْ أَبِي الْمَلِيحِ عَنِ النَّبِيِّ ﷺ أَنَّهُ نَهَى عَنْ جُلُودِ السِّبَاعِ وَهَذَا أَصَحُّ *

400. Narrated Osama ibn Omayr ibn Amir: 'The Prophet ﷺ forbade taking predatory animals' skins to be used as mats.' (Bukhari)

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١١٧ــ باب فيما يقول المسلم إذا لبس ثوبا جديدا

Chapter (117)

About the Invocation a Muslim should use upon wearing New Clothing or Footwear

٤٠١- حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ سَعِيدٍ الْجُرَيْرِيِّ عَــنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ قَالَ كَانَ رَسُولُ اللَّهِ ﷺ إِذَا اسْتَجَدَّ ثَوْبًا سَمَّاهُ

بِاسْمِهِ عِمَامَةً أَوْ قَمِيصًا أَوْ رِدَاءً ثُمَّ يَقُولُ اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ كَسَوْتَنِيهِ أَسْأَلُكَ خَيْرَهُ وَخَيْرَ مَا صُنِعَ لَهُ وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ قَالَ أَبو عِيسَى وَفِي الْبَاب عَنْ عُمَرَ وَابْنِ عُمَرَ حَدَّثَنَا هِشَامُ بْنُ يُونُسَ الْكُوفِيُّ حَدَّثَنَا الْقَاسِمُ بْنُ مَالِكٍ الْمُزَنِيُّ عَنِ الْجُرَيْرِيِّ نَحْوَهُ وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ *

401. Narrated Abu-Sa'eed: 'Whenever the Messenger of Allah ﷺ had a new garment he used to name it, for example a turban, or a shirt and say: "O Allah! Praise belongs to You. You have caused me to wear this. I ask You the good of it and the good in making it. And I seek refuge with You from the evil of it and the evil in making it." (At-Termizi)

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(٤) كتاب آداب النوم والاضطجاع

Book of the due Manner of Sleeping

١١٨ ـ باب في آداب النوم والاضطجاع

Chapter (118)

About the Manner of Sleeping and Reclining

٤٠٢- عَـنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا أَوَى إِلَـى فِرَاشِـهِ نَامَ عَلَى شِقِّهِ الأَيْمَنِ، ثُمَّ قَالَ: (اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ، وَوَجَّهْـتُ وَجْهِـي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْـبَةً إِلَـيْكَ، لاَ مَلْجَأَ وَلاَ مَنْجَا مِنْكَ إِلاَّ إِلَيْكَ، آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَنَبِيِّكَ الَّذِي أَرْسَلْتَ). رواه البخاري.

402. Narrated Al-Bara'a ibn Azib: 'Whenever Allah's Messenger ﷺ went to bed, he used to sleep on his right side and then say: "Allahomma Aslamto Nafsee Ilay ka, Wa Wajjahto Wajhee Ilayka, Wa Fawwadhto Amree Ilayka, Wa Alja'to

Thahree Ilayka, Raghbatan Wa Rahbatan Ilayka. La Malja' Wa la Manja Minka Illa Ilayka. Amanto Bikita bika Allathee Anzalta Wa Nabiyyika Allathee Arsalta! (O Allah! I have submitted my soul to You. I have turned my face towards You. I have confined my affairs to You. I have left my back to Your protection out of fear and hope in You. There is neither resort nor delivery from You except to You. I believe in the Book You have sent down. I believe in Your Prophet whom You have sent)." Allah's Messenger ﷺ said: "Whoever recites these words (before going to bed) and dies the same night, he will die on Al Fitrah (the Islamic religion (as a Muslim))."' (Bukhari)

٤٠٣- عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ النَّبِيَّ ﷺ: (إِذَا أَتَيْتَ مَضْجَعَكَ، فَتَوَضَّأْ وُضُوءَكَ لِلصَّلَاةِ، ثُمَّ اضْطَجِعْ عَلَى شِقِّكَ الأَيْمَنِ، ثُمَّ قُلْ: اللَّهُمَّ أَسْلَمْتُ وَجْهِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنْجَى مِنْكَ إِلَّا إِلَيْكَ، اللَّهُمَّ آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَنَبِيِّكَ الَّذِي أَرْسَلْتَ. فَإِنْ مُتَّ مِنْ لَيْلَتِكَ، فَأَنْتَ عَلَى الْفِطْرَةِ، وَاجْعَلْهُنَّ آخِرَ مَا تَكَلَّمُ بِهِ). قَالَ: فَرَدَّدْتُهَا عَلَى النَّبِيِّ ﷺ، فَلَمَّا بَلَغْتُ: اللَّهُمَّ آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، قُلْتُ: وَرَسُولِكَ، قَالَ: (لَا، وَنَبِيِّكَ الَّذِي أَرْسَلْتَ). رواه البخاري.

403. Narrated Al Bara'a ibn Azib: 'The Prophet ﷺ said to me: "Whenever you go to bed perform ablution like that for the prayer, lie on your right side and say: 'Allahomma Innee Wajjahto Wajhee Ilayka, Wa Fawwadhto Amree Ilayka, Wa Alja'to Thahree Ilayka Raghbatan Wa Rahbatan Ilayka. La Malja' Wa la Manja Minka Illa Ilayka. Amanto Bikita bika Allathee Anzalta Wa Nabiyyika Allathee Arsalta! (O Allah! I have submitted my soul to You. I have turned my face towards You. I have confined my affairs to You. I have left my back to Your protection out of fear and hope in You. There is neither resort nor delivery from You except to You. I believe in the Book You have sent down. I believe in Your Prophet whom

You have sent)." Then if you die on that very night, you will die with faith (on the religion of Islam). Let the aforesaid words be your last utterance (before sleep)." I repeated it before the Prophet ﷺ and when I reached: "Amanto Bikita bika Allathee Anzalta (O Allah I believed in Your Book which You have revealed)." I said: "Wa Rasoolika (and Your Messenger)." The Prophet ﷺ said: "No. (Say): 'Wa Nabiyyikallathee Arsalta (And Your Prophet whom You have sent),' in its stead."' (Bukhari)

٤٠٤- عَـنْ حُذَيْفَـةَ بْنِ الْيَمانِ ﷺ قَالَ: كانَ النبيِّ ﷺ إِذَا أَخَذَ مَضْجَعَهُ مِنَ اللّـيْلِ، وَضَعَ يَدَهُ تَحْتَ خَدِّهِ، ثُمَّ يَقُولُ: (بِاسْمِكَ اللّهُمَّ أَمُوتُ وَأَحْيَا). وَإِذَا قَامَ قَالَ: (الحَمْدُ للهِ الَّذِي أَحْيَانَا بَعْدَ ما أَماتَنَا وَإِلَيْهِ النُّشُورُ). رواه البخاري.

404. Narrated Hozayfa ibn Al Yama n ﷺ: 'When the Prophet ﷺ went to bed at night, he would put his hand under his cheek and would say: "Bismika Amooto Wa Ahya , (O Allah! In Your Name I die and live)." When he got up he would say: "Alhamdo lilla hillathee Ahya na Bada Ma Ama tana Wa Ilayhin-Noshoor (Praise be to Allah Who gave us life after He had caused us to die (sleep) and to Him is the Final Return)." (Bukhari)

٤٠٥- حَدَّثَـنَا أَبُـو كُرَيْـبٍ حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ وَعَبْدُ الرَّحِيمِ عَنْ مُحَمَّدِ بْنِ عَمْرٍو حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ رَأَى رَسُولُ اللَّهِ ﷺ رَجُلا مُضْطَجِعًا عَلَـى بَطْنِهِ فَقَالَ إِنَّ هَذِهِ ضَجْعَةٌ لا يُحِبُّهَا اللَّهُ وَفِي الْبَاب عَنْ طِهْفَةَ وَابْنِ عُمَرَ قَالَ أَبُو عِيسَى وَرَوَى يَحْيَى بْنُ أَبِي كَثِيرٍ هَذَا الْحَدِيثَ عَنْ أَبِي سَلَمَةَ عَنْ يَعِيشَ بْـنِ طِهْفَةَ عَنْ أَبِيهِ وَيُقَالُ طِخْفَةُ وَالصَّحِيحُ طِهْفَةُ وَقَالَ بَعْضُ الْحُفَّاظِ الصَّحِيحُ طِخْفَةُ وَيُقَالُ طِغْفَةُ يَعِيشُ هُوَ مِنَ الصَّحَابَةِ *

405. Narrated Abu-Huraira: 'The Messenger of Allah ﷺ saw a man spread (lying face down) and he said: "This is a reposing position that Allah ﷻ dislikes."' (At-Termizi)

١١٩ ــ باب فى جواز الاستلقاء على القفا ووضع إحدى الرجلين على الأخرى إذا لم يخش انكشاف العورة

Chapter (119)

About the Permissibility of Lying on the Back placing One Leg on the Other provided One is Covering One's Awrah

٤٠٦- عَـنْ عَبْدِ اللهِ بْنِ زَيْدٍ الأَنْصَارِيِّ ﷺ: أَنَّهُ رَأَى رَسُولَ اللهِ ﷺ مُسْتَلْقِيًا فِي المَسْجِدِ، وَاضِعًا إِحْدَى رِجْلَيْهِ عَلَى الأُخْرَى. رواه البخاري.

406. Abdullah ibn Zayd Al-Ansari ﷺ narrated that he has seen the Prophet ﷺ lying flat (on his back) in the mosque, putting one of his legs over the other. (Bukhari)

٤٠٧- عَـنْ ابْـنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا، قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ بِفِنَاءِ الْكَعْبَةِ، مُحْتَبِيًا بِيَدِهِ هكَذَا. رواه البخاري.

407. Narrated Ibn Omar : 'I saw Allah's Messenger ﷺ in the courtyard of the Kabah in Al-Ihtiba'a posture putting his arms round his legs like this.' (Bukhari)

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١٢٠ــ باب فى أداب المجلس والجليس

Chapter : (120)

About the Manners of Sitting with One's Companions

٤٠٨- حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لا يُقِمْ أَحَدُكُمْ أَخَاهُ مِنْ مَجْلِسِهِ ثُمَّ يَجْلِسُ فِيهِ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

408. Narrated Ibn Omar : 'The Messenger of Allah ﷺ said: "Let not one of you request his brother to leave his place and then he sits in it." (At-Termizi)

٤٠٩- عَـنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قالَ: (لاَ يُقِيمُ الرَّجُلُ الرَّجُلَ مِنْ مَجْلِسِهِ ثُمَّ يَجْلِسُ فِيهِ، ولَكِنْ تَفَسَّحُوا وتَوَسَّعُوا). رواه البخاري.

409. Narrated Ibn Omar (may Allah be pleased with them): 'The Prophet ﷺ said: "A man should not make another man get up from his seat (in a gathering) to sit in it, but one should make room and spread out."' (Bukhari)

٤١٠- عَـنْ سَـلْمَانَ الْفَارِسِيِّ ﷺ قالَ: قالَ النَّبِيُّ ﷺ: (لاَ يَغْتَسِلُ رَجُلٌ يَوْمَ الْجُمُعَةِ، وَيَتَطَهَّرُ ما اسْتَطَاعَ مِنْ طُهْرٍ، وَيَدَّهِنُ مِنْ دُهْنِهِ، أَوْ يَمَسَّ مِنْ طِيبِ بَيْتِهِ، ثُمَّ يَخْرُجُ فَلاَ يُفَرِّقُ بَيْنَ اثْنَيْنِ، ثُمَّ يُصَلِّي ما كُتِبَ لَهُ، ثُمَّ يُنْصِتُ إِذَا تَكَلَّمَ الإِمامُ، إِلاَّ غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الجُمُعَةِ الأُخْرَى). رواه البخاري.

410. Narrated Salman Al-Farisi ﷺ: 'The Prophet ﷺ said: "Whoever takes a bath on Friday, purifies himself as much as he can, then uses his (hair) oil or perfumes himself with the scent available to him, then proceeds for the Friday prayer) and does not separate two persons sitting together (in the mosque), then prays as much as (Allah has) written for him, and then remains silent while the Imam delivers the Friday sermon, his sins in between the present and the last Friday would be forgiven." (Bukhari)

٤١١- حَدَّثَـنَا قُتَيْبَةُ حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ الْوَاسِطِيُّ عَنْ عَمْرِو بْنِ يَحْيَى عَنْ مُحَمَّـدِ بْـنِ يَحْـيَى بْنِ حَبَّانَ عَنْ عَمِّهِ وَاسِعِ بْنِ حَبَّانَ عَنْ وَهْبِ بْنِ حُذَيْفَةَ أَنَّ رَسُـولَ اللَّـهِ ﷺ قَالَ الرَّجُلُ أَحَقُّ بِمَجْلِسِهِ وَإِنْ خَرَجَ لِحَاجَتِهِ ثُمَّ عَادَ فَهُوَ أَحَقُّ بِمَجْلِسِـهِ قَـالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ وَفِي الْبَاب عَنْ أَبِي بَكْرَةَ وَأَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ *

411. Narrated Wahb ibn Hozayfa : 'The Messenger of Allah ﷺ said: "The man is entitled to his seat. If he went out and returned, he is even more entitled to it."' (At-Termizi)

٤١٢- حَدَّثَـنَا سُوَيْدٌ أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا أُسَامَةُ بْنُ زَيْدٍ حَدَّثَنِي عَمْرُو بْنُ شُعَيْبٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لا يَحِلُّ لِلرَّجُلِ أَنْ يُفَـرِّقَ بَيْنَ اثْنَيْنِ إِلا بِإِذْنِهِمَا قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ عَامِرٌ الأَحْوَلُ عَنْ عَمْرِو بْنِ شُعَيْبٍ أَيْضًا *

412. Narrated Abdullah ibn Amr: 'The Messenger of Allah ﷺ said: "It is not lawful for a man to separate two people and sit between them, without their permission."' (At-Termizi)

٤١٣- حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا ابْنُ الْمُبَارَكِ أَخْبَرَنَا يَحْيَى بْنُ أَيُّوبَ عَنْ عُبَـيْدِ اللَّـهِ ابْـنِ زَحْرٍ عَنْ خَالِدِ بْنِ أَبِي عِمْرَانَ أَنَّ ابْنَ عُمَرَ قَالَ قَلَّمَا كَانَ رَسُـولُ اللَّهِ ﷺ يَقُومُ مِنْ مَجْلِسٍ حَتَّى يَدْعُوَ بِهَؤُلَاءِ الدَّعَوَاتِ لِأَصْحَابِهِ اللَّهُمَّ اقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَا يَحُولُ بَيْنَنَا وَبَيْنَ مَعَاصِيكَ وَمِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ جَنَّـتَكَ وَمِـنَ الْيَقِيـنِ مَـا تُهَوِّنُ بِهِ عَلَيْنَا مُصِيبَاتِ الدُّنْيَا وَمَتِّعْنَا بِأَسْمَاعِنَا وَأَبْصَارِنَا وَقُوَّتِنَا مَا أَحْيَيْتَنَا وَاجْعَلْهُ الْوَارِثَ مِنَّا وَاجْعَلْ ثَأْرَنَا عَلَى مَنْ ظَلَمَنَا وَانْصُـرْنَا عَلَى مَنْ عَادَانَا وَلَا تَجْعَلْ مُصِيبَتَنَا فِي دِينِنَا وَلَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّنَا وَلَا مَبْلَغَ عِلْمِنَا وَلَا تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَـنٌ غَرِيبٌ وَقَدْ رَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ خَالِدِ بْنِ أَبِي عِمْرَانَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ *

413. Narrated Ibn Omar : 'Whenever the Messenger of Allah ﷺ left a gathering, he used to make the following invocation: "O Allah! Divide for us of fear what debars us from the acts of disobedience and from the acts of obedience

that admit us into Your Paradise, and of firm faith that discards the misfortunes of life. O Allah! Let us have sound health, hearing, and sight as long as You grant us life. O Allah! Let our enemies be revenged and defeated by You and grant us victory against them. O Allah! Let our misfortune be not in our religion. Let life be not our utmost concern and do not make him that oppresses us overpower us."' (At-Termizi)

١٢١ ـــ باب فى الرؤيا وما يتعلق بها

Chapter (121)

About Vision and What is Related to it

﴿ وَمِنْ آيَاتِهِ مَنَامُكُم بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاؤُكُم مِّن فَضْلِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ ﴾ (الروم ٢٣)

"And among His Signs is your sleep by night and by day, and your seeking of His Bounty. Verily, in that are indeed signs for a people who listen. *" (30: 23)

٤١٤- حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ حَدَّثَنَا أَيُّوبُ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ إِذَا اقْتَرَبَ الزَّمَانُ لَمْ تَكَدْ رُؤْيَــا الْمُؤْمِنِ تَكْذِبُ وَأَصْدَقُهُمْ رُؤْيَا أَصْدَقُهُمْ حَدِيثًا وَرُؤْيَا الْمُسْلِمِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ وَالرُّؤْيَا ثَلَاثٌ فَالرُّؤْيَا الصَّالِحَةُ بُشْرَى مِنَ اللَّهِ وَالـــرُّؤْيَا مِنْ تَحْزِينِ الشَّيْطَانِ وَالرُّؤْيَا مِمَّا يُحَدِّثُ بِهَا الرَّجُلُ نَفْسَهُ فَإِذَا رَأَى أَحَدُكُـــمْ مَا يَكْرَهُ فَلْيَقُمْ فَلْيَتْفُلْ وَلَا يُحَدِّثْ بِهَا النَّاسَ قَالَ وَأُحِبُّ الْقَيْدَ فِي النَّوْمِ وَأَكْرَهُ الْغُلَّ الْقَيْدُ ثَبَاتٌ فِي الدِّينِ قَالَ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

The Messenger of Allah ﷺ said as:

414. Narrated by Abu-Huraira: 'The Messenger of Allah ﷺ said: "At the end of time, the believer's vision will often

come true. The most truthful believer will have the most truthful vision. And the believer's dream is one part of forty-six parts of prophethood. Dreams are of three kinds: a righteous dream is a good tiding from Allah ﷻ, the sad dream is from Satan, and the dream that one indulges himself in. Thus, if one of you saw what he dislikes, let him get up, spit [symbolically to the left], and let him not tell people about it. I love fetters and hate yokes[5] for a fetter means feet fixed in the religion (refraining one from doing evil)." (At-Termizi)

٤١٥- حَدَّثَنَا مَحْمُودُ بْنُ غَيْلاَنَ حَدَّثَنَا أَبُو دَاوُدَ عَنْ شُعْبَةَ عَنْ قَتَادَةَ أَنَّهُ سَمِعَ أَنَسًا يُحَدِّثُ عَنْ عُبَادَةَ بْنِ الصَّامِتِ أَنَّ النَّبِيَّ ﷺ قَالَ رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ قَالَ وَفِي الْبَاب عَنْ أَبِي هُرَيْرَةَ وَأَبِي رَزِينٍ الْعُقَيْلِيِّ وَأَبِي سَعِيدٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَعَوْفِ بْنِ مَالِكٍ وَابْنِ عُمَرَ وَأَنَسٍ قَالَ وَحَدِيثُ عُبَادَةَ حَدِيثٌ صَحِيحٌ *

415. Narrated Obada ibn Al-Samit: 'The Prophet ﷺ said: "The believer's dream is one part of forty six parts of prophethood."' (At-Termizi)

٤١٦- حديث أَبِي قَتَادَةَ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ، يَقُولُ: الرُّؤْيَا مِنَ اللهِ وَالْحُلْمُ مِنَ الشَّيْطَانِ، فَإِذَا رَأَى أَحَدُكُمْ شَيْئًا يَكْرَهُهُ فَلْيَنْفِثْ، حِينَ يَسْتَيْقِظُ، ثَلاَثَ مَرَّاتٍ، وَيَتَعَوَّذْ مِنْ شَرِّهَا، فَإِنَّهَا لاَ تَضُرُّهُ أخرجه البخاري.

416. Narrated Abu Qatada ؓ: 'I heard the Prophet ﷺ saying: "A good dream is from Allah, and a bad dream is from Satan. So if anyone of you sees (in a dream) something

[5] i.e. the chain that is tied round the neck of the slave or the prisoner. It was disliked by the Prophet ﷺ because it is one of the marks of the people of the Fire. Allah ﷻ says about them:
"For the unbelievers, We have prepared chains, yokes, and a blazing Fire *"

he dislikes, when he gets up, he should blow thrice (on his left side) and seek refuge with Allah from its evil, for then it will not harm him."' (Bukhari)

٤١٧- حديث أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: إِذَا اقْتَرَبَ الزَّمَانُ لَمْ تَكَدْ تَكْذِبُ رُؤْيَا الْمُؤْمِنِ، وَرُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ أخرجه البخاري.

417. Narrated Abu-Huraira ﷺ: 'Allah's Messenger ﷺ said: "When the Day of Resurrection approaches, the dream of a believer will hardly fail to come true, and the dream of a believer is one of the forty-six parts of An-Nobowwah (prophethood)."' (Bukhari)

٤١٨- حديث أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: مَنْ رَآنِي فِي الْمَنَامِ فَسَيَرَانِي فِي الْيَقَظَةِ، وَلاَ يَتَمَثَّلُ الشَّيْطَانُ بِي أخرجه البخاري.

418. Narrated Abu-Huraira ﷺ: 'I heard the Prophet ﷺ saying: "Whoever sees me in a dream will see me when he is awake, for Satan cannot impersonate me."' (Bukhari)

٤١٩- عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: (إِنَّ مِنْ أَعْظَمِ الْفِرَى أَنْ يَدَّعِيَ الرَّجُلُ إِلَى غَيْرِ أَبِيهِ، أَوْ يُرِيَ عَيْنَهُ ما لَمْ تَرَهُ، أَوْ يَقُولَ عَلَى رَسُولِ اللهِ ﷺ ما لَمْ يَقُلْ). رواه البخاري.

419. Narrated Wathila ibn Al-Asqa ﷺ : 'Allah's Messenger ﷺ said: "Verily, one of the worst lies is to claim falsely to be the son of someone other than one's real father, or to claim to have had a dream one has not had, or to attribute to me what I have not said."' (Bukhari)

(٥) كتاب السلام

Book of Greetings

(١٢٢) باب فى فضل السلام والأمر بإفشائه

Chapter (122)

About the Superiority of Greeting People with the Islamic Greeting

Allah ﷻ said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا ذَلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴾ (النور ٢٧)

"O you who believe! Enter not houses other than your own, until you have asked permission and greeted the occupants, that is better for you in order that you may remember. *" (24: 27) And

﴿ لَيْسَ عَلَى الأَعْمَى حَرَجٌ وَلاَ عَلَى الأَعْرَجِ حَرَجٌ وَلاَ عَلَى الْمَرِيضِ حَرَجٌ وَلاَ عَلَى أَنفُسِكُمْ أَن تَأْكُلُوا مِن بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ أَخْوَالِكُمْ أَوْ بُيُوتِ خَالاَتِكُمْ أَوْ مَا مَلَكْتُم مَّفَاتِحَهُ أَوْ صَدِيقِكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنفُسِكُمْ تَحِيَّةً مِّنْ عِندِ اللهِ مُبَارَكَةً طَيِّبَةً كَذَلِكَ يُبَيِّنُ اللهُ لَكُمُ الآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ﴾ (النور ٦١)

"There is no restriction on the blind, nor any restriction on the lame, nor any restriction on the sick, nor on yourselves, if you eat from your houses, or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your paternal uncles,

or the houses of your paternal aunts, or the houses of your maternal uncles, or the houses of your maternal aunts, or (from that) whereof you hold keys, or (from the house) of a friend. No sin on you whether you eat together or apart. But when you enter the houses, greet one another with a greeting from Allah (Say: "As-Salamo Alaykom - peace be on you") blessed and good. Thus, Allah makes clear the Verses to you that you may understand. *" (24: 61) And

﴿ وَإِذَا حُيِّيتُم بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا ﴾ (النساء ٨٦)

"When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally. Certainly, Allah is Ever a Careful Account Taker of all things. *" (4: 86) And

﴿ هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ (٢٤) إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ مُنكَرُونَ (٢٥) فَرَاغَ إِلَى أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ (٢٦) فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ (٢٧) ﴾ (الزاريات ٢٤ : ٢٧)

"Has the story of the honored guests of Abraham (the three angels: Gabriel along with another two) reached you? * When they came in to him and said: "Salam (peace be upon you)!" He answered: "Salam (peace be upon you)," and he said: "You are a people unknown to me." * Then he turned to his household and brought out a roasted calf (as the property of Abraham was mainly cows) * And placed it before them (saying): "Will you not eat?" *" (51" 24-27) And

٤٢٠- عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَجُلًا سَأَلَ رَسُولَ اللهِ ﷺ: أَيُّ الإِسْلَامِ خَيْرٌ قَالَ: (تُطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ). رواه البخاري.

420. Narrated Abdullah ibn Amr (may Allah be pleased with them): 'A man asked the Prophet ﷺ: "Whose Islam is good or what sort of deeds (or what qualities) of Islam are good?" The Prophet ﷺ replied: "To feed (others) and to greet those whom you know and those whom you do not know."' (Bukhari)

٤٢١- عَنْ أَبِي هُرَيْرَةَ ﷺ، عَنِ النَّبِيِّ ﷺ قَالَ: (خَلَقَ اللهُ آدَمَ وَطُولُهُ سِتُّونَ ذِرَاعًا، ثُمَّ قَالَ: اذْهَبْ فَسَلِّمْ عَلَى أُولَئِكَ مِنَ الْمَلَائِكَةِ، فَاسْتَمِعْ مَا يُحَيُّونَكَ، تَحِيَّتُكَ وَتَحِيَّةُ ذُرِّيَّتِكَ، فَقَالَ: السَّلَامُ عَلَيْكُمْ، فَقَالُوا: السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللهِ، فَزَادُوهُ: وَرَحْمَةُ اللهِ، فَكُلُّ مَنْ يَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ آدَمَ، فَلَمْ يَزَلِ الْخَلْقُ يَنْقُصُ حَتَّى الآنَ). رواه البخاري.

421. Narrated Abu-Huraira ﷺ: 'The Prophet ﷺ said: "Allah created Adam, and his height was 60 cubits. When He created him, He said to him: "Go and greet that group of angels, and listen to their reply, for that will be your greeting (salutation) and the greeting (salutation) of your offspring."' (Bukhari)

So Adam said (to the angels): "As-Salamo Alaykom (Peace be upon you)." The angels replied: "As-Salamo Alayka Wa Rahmatollah (Peace and Allah's Mercy be upon you)." Thus the angels added to Adam's salutation the expression: "Wa Rahmatollah" Any person who will enter Paradise will resemble Adam (in his image, appearance, and

figure etc.). People have been decreasing in stature since Adam's creation.

٤٢٢- حديث الْبَرَاءِ رضي الله عنه، قَالَ: أَمَرَنَا رَسُولُ اللهِ ﷺ، بِسَبْعٍ وَنَهَانَا عَنْ سَبْعٍ: أَمَرَنَا بِعِيَادَةِ الْمَرِيضِ، وَاتِّبَاعِ الْجِنَازَةِ، وَتَشْمِيتِ الْعَاطِسِ، وَإِجَابَةِ الدَّاعِي، وَإِفْشَاءِ السَّلاَمِ، وَنَصْرِ الْمَظْلُومِ، وَإِبْرَارِ الْمُقْسِمِ وَنَهَانَا عَنْ خَوَاتِيمِ الذَّهَبِ، وَعَنِ الشُّرْبِ فِي الْفِضَّةِ، أَوْ قَالَ: آنِيَةِ الْفِضَّةِ، وَعَنِ الْمَيَاثِرِ وَالْقَسِّيِّ، وَعَنْ لُبْسِ الْحَرِيرِ وَالدِّيبَاجِ وَالإِسْتَبْرَقِ أخرجه البخاري.

422. Narrated Al-Bara'a ibn Azib ﷺ: ‘Allah's Messenger ﷺ ordered us to do seven things and forbade us from seven other things. He ordered us to visit the sick, to follow funeral processions, to respond to a sneezer invoking Allah ﷻ (“May Allah ﷻ bestow of His Mercy on you,” if he says: "Praise be to Allah”), to accept invitations, to greet (everybody), to help the oppressed, and to help others fulfill their oaths. He forbade us to wear gold rings, to drink in silver (utensils), to use Mayathir (silk carpets placed on saddles), to wear Al-Qissi (a kind of silk cloth), to wear silk Dibaj or Istabraq (two kinds of silk clothes).’ (Bukhari)

٤٢٣- حَدَّثَنَا هَنَّادٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ وَالَّذِي نَفْسِي بِيَدِهِ لا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا وَلا تُؤْمِنُوا حَتَّى تَحَابُّوا أَلا أَدُلُّكُمْ عَلَى أَمْرٍ إِذَا أَنْتُمْ فَعَلْتُمُوهُ تَحَابَبْتُمْ أَفْشُوا السَّلامَ بَيْنَكُمْ وَفِي الْبَاب عَنْ عَبْدِ اللَّهِ بْنِ سَلامٍ وَشُرَيْحِ بْنِ هَانِئٍ عَنْ أَبِيهِ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَالْبَرَاءِ وَأَنَسٍ وَابْنِ عُمَرَ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

423. Narrated Abu-Huraira: ‘The Messenger of Allah ﷺ said: “By Him in Whose hand my soul is, you will not enter

Paradise until you believe. You will not believe until you love each other. Would I commend you a thing that if you adhered to it, you would love each other? Spread greetings (the Islamic form of greeting) among yourselves.''' (At-Termizi)

٤٢٤- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ وَمُحَمَّدُ بْنُ جَعْفَرٍ وَابْنُ أَبِي عَدِيٍّ وَيَحْيَى بْنُ سَعِيدٍ عَنْ عَوْفِ بْنِ أَبِي جَمِيلَةَ الأَعْرَابِيِّ عَنْ زُرَارَةَ بْنِ أَوْفَى عَنْ عَبْدِ اللَّهِ بْنِ سَلامٍ قَالَ لَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ انْجَفَلَ النَّاسُ إِلَيْهِ وَقِيلَ قَدِمَ رَسُولُ اللَّهِ ﷺ قَدِمَ رَسُولُ اللَّهِ ﷺ قَدِمَ رَسُولُ اللَّهِ ﷺ فَجِئْتُ فِي النَّاسِ لأَنْظُرَ إِلَيْهِ فَلَمَّا اسْتَثْبَتُّ وَجْهَ رَسُولِ اللَّهِ ﷺ عَرَفْتُ أَنَّ وَجْهَهُ لَيْسَ بِوَجْهِ كَذَّابٍ وَكَانَ أَوَّلُ شَيْءٍ تَكَلَّمَ بِهِ أَنْ قَالَ أَيُّهَا النَّاسُ أَفْشُوا السَّلامَ وَأَطْعِمُوا الطَّعَامَ وَصَلُّوا وَالنَّاسُ نِيَامٌ تَدْخُلُوا الْجَنَّةَ بِسَلامٍ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ *

424. Narrated Abdullah ibn Salam: 'When the Messenger of Allah ﷺ came to Al Madeenah, the people hastened to receive him saying: "The Messenger of Allah ﷺ has come. The Messenger of Allah ﷺ has come. The Messenger of Allah ﷺ has come." I came with the people to see him. When I looked at his face I knew that his face was not the face of a liar. The first thing he said was: "O people! Spread greeting people (with the Islamic greeting), serve food, and perform the (voluntary) prayer when people sleep that you would enter Paradise safely."' (At-Termizi)

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١٢٣ ـ باب فى كيفية السلام

Chapter (123)

About the Form of the Islamic Greeting

It is desirable that the one initiating the Islamic greeting should say: "As-Salamo Alaykom Wa Rahmatollah Wa Barakatoh (Peace and blessing of Allah be upon you)."

He should say: " Alaykom" that is used to address a group of people, even if the person he is greeting is only one. The other person or people should reply: "Wa Alaykomos-Salamo Wa Rahmatollah Wa Barakatoh (Peace and blessing of Allah be upon you)."

٤٢٥- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ وَالْحُسَيْنُ بْنُ مُحَمَّدٍ الْحَرِيرِيُّ الْبَلْخِيُّ قَالا حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ عَنْ جَعْفَرِ ابْنِ سُلَيْمَانَ الضُّبَعِيُّ عَنْ عَوْفٍ عَنْ أَبِي رَجَاءٍ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّ رَجُلا جَاءَ إِلَى النَّبِيِّ ﷺ فَقَالَ السَّلامُ عَلَيْكُمْ قَالَ قَالَ النَّبِيُّ ﷺ عَشْرٌ ثُمَّ جَاءَ آخَرُ فَقَالَ السَّلامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ فَقَالَ النَّبِيُّ ﷺ عِشْرُونَ ثُمَّ جَاءَ آخَرُ فَقَالَ السَّلامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ فَقَالَ النَّبِيُّ ﷺ ثَلاثُونَ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَفِي الْبَاب عَنْ عَلِيٍّ وَأَبِي سَعِيدٍ وَسَهْلِ بْنِ حُنَيْفٍ *

The Messenger of Allah ﷺ said as:

425. Narrated by Omran ibn Hosayn: 'A man came to the Prophet ﷺ and greeted him" "As-Salamo Alykom (peace be upon you)." The Prophet ﷺ said: "Ten (good deeds)." Another man came and said: "As-Salamo Alykom Wa Rahmatollah (peace and Allah's mercy be upon you)." The Prophet ﷺ said: "Twenty (good deeds)." A third man came and said: "As-Salamo Alykom Wa Rahmatolla h Wa Barakatoh

(peace, and Allah's mercy and blessing be upon you)." The Prophet ﷺ said: "Thirty (good deeds)." (At-Termizi)

٤٢٦- حديث عَائِشَةَ ، أَنَّ النَّبِيَّ ﷺ، قَالَ لَهَا: يَا عَائِشَةُ هذَا جِبْرِيلُ يَقْرَأُ عَلَيْكِ السَّلاَمَ فَقَالَتْ: وَعَلَيْهِ السَّلاَمُ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ تَرَى مَا لاَ أَرَى تُرِيدُ النَّبِيَّ ﷺ أخرجه البخاري.

426. Narrated Abu-Salama ﷺ: A'isha (may Allah be pleased with her) said that the Prophet ﷺ said to her: "O A'isha ! This is Gabriel and he sends his salutations to you." A'isha said: 'Wa Alayhis-Salamo Wa Reahmatollah Wa Barakatoho (Peace (greetings) to him, and Allah's Mercy and Blessings be on him)." Abu-Salama said that A'isha said to the Prophet ﷺ: "You see what I don't see." (Bukhari)

٤٢٧- عَنْ أَنَسٍ ﷺ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ إِذَا تَكَلَّمَ بِكَلِمَةٍ أَعَادَهَا ثَلاَثًا، حَتَّى تُفْهَمَ عَنْهُ، وَإِذَا أَتَى عَلَى قَوْمٍ فَسَلَّمَ عَلَيْهِمْ، سَلَّمَ ثَلاَثًا. رواه البخاري.

427. Narrated Anas ﷺ: 'Whenever the Prophet ﷺ spoke a sentence (said anything), he used to repeat it thrice so that the people would understand it properly from him, and whenever he asked permission to enter he used to knock the door (thrice) with a greeting.' (Bukhari)

٤٢٨- حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ عَنِ ابْنِ جُرَيْجٍ أَخْبَرَنِي عَمْرُو بْنُ أَبِي سُفْيَانَ أَنَّ عَمْرَو بْنَ عَبْدِ اللَّهِ بْنِ صَفْوَانَ أَخْبَرَهُ أَنَّ كَلَدَةَ بْنَ حَنْبَلٍ أَخْبَرَهُ أَنَّ صَفْوَانَ بْنَ أُمَيَّةَ بَعَثَهُ بِلَبَنٍ وَلِبَإٍ وَضَغَابِيسَ إِلَى النَّبِيِّ ﷺ وَالنَّبِيُّ ﷺ بِأَعْلَى الْوَادِي قَالَ فَدَخَلْتُ عَلَيْهِ وَلَمْ أُسَلِّمْ وَلَمْ أَسْتَأْذِنْ فَقَالَ النَّبِيُّ ﷺ ارْجِعْ فَقُلِ السَّلاَمُ عَلَيْكُمْ أَأَدْخُلُ وَذَلِكَ بَعْدَ مَا أَسْلَمَ صَفْوَانُ قَالَ عَمْرٌو وَأَخْبَرَنِي بِهَذَا الْحَدِيثِ أُمَيَّةُ بْنُ صَفْوَانَ وَلَمْ يَقُلْ سَمِعْتُهُ مِنْ كَلَدَةَ قَالَ أبو

عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ ابْنِ جُرَيْجٍ وَرَوَاهُ أَبُو عَاصِمٍ أَيْضًا عَنِ ابْنِ جُرَيْجٍ مِثْلَ هَذَا *

428. Kalda ibn Hanbal said: ‘Safwan ibn Omayya sent me with colostrums and cucumber to the Prophet ﷺ when he was at the upper part of the valley. I entered without greeting him or asking his permission. The Prophet ﷺ said: “Return and say: ‘Al-Salamo Alykom. ‘Aadkholo (Peace be upon you. May I enter) ?’” Kaldah ibn Hanbal said: ”This took place after Safwan had accepted Islam.”’

٤٢٩- حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ الذُّهْلِيُّ حَدَّثَنَا أَبُو عَاصِمٍ عَنْ أَبِي خَالِدٍ وَهْبٍ عَنْ أَبِي سُفْيَانَ الْحِمْصِيِّ عَنْ أَبِي أُمَامَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ أَوْلَى النَّاسِ بِاللَّهِ مَنْ بَدَأَهُمْ بِالسَّلَامِ * أبو داود.

429. Narrated Abu-Omama: ‘The Messenger of Allah ﷺ said: “The nearest to Allah is he that starts greeting people with the Islamic greeting.”’ (Abu-Dawood)

٤٣٠- حَدَّثَنَا سُوَيْدٌ أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا خَالِدٌ الْحَذَّاءُ عَنْ أَبِي تَمِيمَةَ الْهُجَيْمِيِّ عَنْ رَجُلٍ مِنْ قَوْمِهِ قَالَ طَلَبْتُ النَّبِيَّ ﷺ فَلَمْ أَقْدِرْ عَلَيْهِ فَجَلَسْتُ فَإِذَا نَفَرٌ هُوَ فِيهِمْ وَلَا أَعْرِفُهُ وَهُوَ يُصْلِحُ بَيْنَهُمْ فَلَمَّا فَرَغَ قَامَ مَعَهُ بَعْضُهُمْ فَقَالُوا يَا رَسُولَ اللَّهِ فَلَمَّا رَأَيْتُ ذَلِكَ قُلْتُ عَلَيْكَ السَّلَامُ يَا رَسُولَ اللَّهِ عَلَيْكَ السَّلَامُ يَا رَسُولَ اللَّهِ عَلَيْكَ السَّلَامُ يَا رَسُولَ اللَّهِ قَالَ إِنَّ عَلَيْكَ السَّلَامُ تَحِيَّةُ الْمَيِّتِ إِنَّ عَلَيْكَ السَّلَامُ تَحِيَّةُ الْمَيِّتِ ثَلَاثًا ثُمَّ أَقْبَلَ عَلَيَّ فَقَالَ إِذَا لَقِيَ الرَّجُلُ أَخَاهُ الْمُسْلِمَ فَلْيَقُلِ السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ ثُمَّ رَدَّ عَلَيَّ النَّبِيُّ ﷺ قَالَ وَعَلَيْكَ وَرَحْمَةُ اللَّهِ وَعَلَيْكَ وَرَحْمَةُ اللَّهِ وَعَلَيْكَ وَرَحْمَةُ اللَّهِ قَالَ أَبو عِيسَى وَقَدْ رَوَى هَذَا الْحَدِيثَ

أَبُو غِفَارٍ عَنْ أَبِي تَمِيمَةَ الْهُجَيْمِيِّ عَنْ أَبِي جُرَيٍّ جَابِرِ بْنِ سُلَيْمٍ الْهُجَيْمِيِّ قَالَ أَتَيْتُ النَّبِيَّ ﷺ فَذَكَرَ الْحَدِيثَ وَأَبُو تَمِيمَةَ اسْمُهُ طَرِيفُ بْنُ مُجَالِدٍ *

430. Narrated Abu-Tameema Al-Hojaymi: 'I went to a meeting seeking to see the Prophet ﷺ, but I could not distinguish him. He was reconciling between people. When they ended some people came out and one of them said: "O Messenger of Allah!" At that, I came to know him. I said to him: " Alaykas-Salamo Messenger of Allah! 'Alaykas-Salamo Messenger of Allah! 'Alaykas-Salamo (Upon you be peace) Messenger of Allah!" He said: " Alaykas-Salamo is the greeting of the dead[6]." He said this thrice. Abu-Tameema said: 'Then the Prophet ﷺ directed his face to me and said: "If the Muslim man meets his Muslim brother, let him greet him: "As-Salamo Alaykom Wa Rahmatollah (May peace and mercy of Allah be upon you)."' Abu-Tameema said: 'Then the Prophet ﷺ returned the greeting: "Wa Alayka Wa Rahmatollah (May peace and mercy of Allah be upon you). Wa Alayka Wa Rahmatollah (May peace and mercy of Allah be upon you). Wa Alayka Wa Rahmatollah (May peace and mercy of Allah be upon you)." (At-Termizi)

6 This does not mean that one greets the dead: " Alaykas-Salamo (Upon you be peace)." because it was narrated that the Messenger of Allah ﷺ greeted them: "As-Sal mo Alaykom." The Messenger of Allah ﷺ said this because it was their habit to say this.

١٢٤ــ باب في آداب السلام

Chapter (124)

About How to make the Islamic Greeting

٤٣١- عَــن أبي هريرة ﷺ، في رواية، قَالَ: قالَ رَسُولُ اللهِ ﷺ: (يُسَلِّمُ الرَّاكِبُ عَلَى المَاشِي، وَالمَاشِي عَلَى القَاعِدِ، وَالقَلِيلُ عَلَى الكَثِيرِ). رواه البخاري.

431. Narrated Abu-Huraira ﷺ: 'Allah's Messenger ﷺ said: "The riding person should greet the walking one, and the walking one should greet the sitting one, and a small number of people should greet the larger number of people."' (Bukhari)

٤٣٢- عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ: أَيّ الإِسْلَامِ خَيْرٌ قالَ: (تُطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلَامَ، عَلَى مَنْ عَرَفْتَ، وَعَلَى مَنْ لَمْ تَعْرِفْ). رواه البخاري.

432. Narrated Abdullah ibn Amr: 'A man asked the Prophet ﷺ: "What sort of deeds or traits of Islam are good?" The Prophet ﷺ said: "To feed others, and to greet those whom you know and those whom you do not know."' (Bukhari)

٤٣٣- حَدَّثَــنَا مُحَمَّــدُ بْنُ يَحْيَى بْنِ فَارِسٍ الذُّهْلِيُّ حَدَّثَنَا أَبُو عَاصِمٍ عَنْ أَبِي خَالِدٍ وَهْبٍ عَنْ أَبِي سُفْيَانَ الْحِمْصِيِّ عَنْ أَبِي أُمَامَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ أَوْلَى النَّاسِ بِاللَّهِ مَنْ بَدَأَهُمْ بِالسَّلَامِ * أبو داود.

4 33. Narrated Abu-Omama: 'The Messenger of Allah ﷺ said: "The nearest to Allah is he that starts greeting people with the Islamic greeting."' (Abu-Da wood)

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١٢٥ــ باب فى استحباب إعادة السلام وإن تكرر اللقاء

Chapter (125)

About Repeating the Islamic Greeting whenever a Muslim meets his Muslim Brother

٤٣٤- حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا إِسْمَعِيلُ بْنُ جَعْفَرٍ عَنْ يَحْيَى بْنِ عَلِيِّ بْنِ يَحْيَى بْنِ خَلَّادِ بْنِ رَافِعٍ الزُّرَقِيِّ عَنْ جَدِّهِ عَنْ رِفَاعَةَ بْنِ رَافِعٍ أَنَّ رَسُولَ اللَّهِ ﷺ بَيْنَمَا هُوَ جَالِسٌ فِي الْمَسْجِدِ يَوْمًا قَالَ رِفَاعَةُ وَنَحْنُ مَعَهُ إِذْ جَاءَهُ رَجُلٌ كَالْبَدَوِيِّ فَصَلَّى فَأَخَفَّ صَلَاتَهُ ثُمَّ انْصَرَفَ فَسَلَّمَ عَلَى النَّبِيِّ ﷺ فَقَالَ النَّبِيُّ ﷺ وَعَلَيْكَ فَارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ فَرَجَعَ فَصَلَّى ثُمَّ جَاءَ فَسَلَّمَ عَلَيْهِ فَقَالَ وَعَلَيْكَ فَارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ فَفَعَلَ ذَلِكَ مَرَّتَيْنِ أَوْ ثَلَاثًا كُلُّ ذَلِكَ يَأْتِي النَّبِيَّ ﷺ فَيُسَلِّمُ عَلَى النَّبِيِّ ﷺ فَيَقُولُ النَّبِيُّ ﷺ وَعَلَيْكَ فَارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ فَخَافَ النَّاسُ وَكَبُرَ عَلَيْهِمْ أَنْ يَكُونَ مَنْ أَخَفَّ صَلَاتَهُ لَمْ يُصَلِّ فَقَالَ الرَّجُلُ فِي آخِرِ ذَلِكَ فَأَرِنِي وَعَلِّمْنِي فَإِنَّمَا أَنَا بَشَرٌ أُصِيبُ وَأُخْطِئُ فَقَالَ أَجَلْ إِذَا قُمْتَ إِلَى الصَّلَاةِ فَتَوَضَّأْ كَمَا أَمَرَكَ اللَّهُ ثُمَّ تَشَهَّدْ وَأَقِمْ فَإِنْ كَانَ مَعَكَ قُرْآنٌ فَاقْرَأْ وَإِلَّا فَاحْمَدِ اللَّهَ وَكَبِّرْهُ وَهَلِّلْهُ ثُمَّ ارْكَعْ فَاطْمَئِنَّ رَاكِعًا ثُمَّ اعْتَدِلْ قَائِمًا ثُمَّ اسْجُدْ فَاعْتَدِلْ سَاجِدًا ثُمَّ اجْلِسْ فَاطْمَئِنَّ جَالِسًا ثُمَّ قُمْ فَإِذَا فَعَلْتَ ذَلِكَ فَقَدْ تَمَّتْ صَلَاتُكَ وَإِنِ انْتَقَصْتَ مِنْهُ شَيْئًا انْتَقَصْتَ مِنْ صَلَاتِكَ قَالَ وَكَانَ هَذَا أَهْوَنَ عَلَيْهِمْ مِنَ الْأَوَّلِ أَنَّهُ مَنِ انْتَقَصَ مِنْ ذَلِكَ شَيْئًا انْتَقَصَ مِنْ صَلَاتِهِ وَلَمْ تَذْهَبْ كُلُّهَا قَالَ وَفِي الْبَاب عَنْ أَبِي هُرَيْرَةَ وَعَمَّارِ ابْنِ يَاسِرٍ قَالَ أَبو عِيسَى حَدِيثُ رِفَاعَةَ بْنِ رَافِعٍ حَدِيثٌ حَسَنٌ وَقَدْ رُوِيَ عَنْ رِفَاعَةَ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهٍ *

434. Narrated Rifa'a ibn Rafi: 'While the Messenger of Allah ﷺ was sitting in the mosque and we were sitting with him, a man who looked like as a nomad came in and

performed Al-salah (the prayer) extremely briefly. He went to the Prophet ﷺ and greeted him. The Prophet ﷺ returned his greeting and said to him: "Go back and offer Al-salat (the prayer), for you have not performed the prayer." The man went back, offered Al-salat (the prayer), returned, and greeted the Prophet ﷺ who returned his greeting and said to him: "Go back and offer Al-salat (the prayer), for you have not performed the prayer." The man did so twice or thrice, and each time the Prophet ﷺ said to him: "Go back and offer Al-salat (the prayer), for you have not performed the prayer." The people feared lest each one who performed the prayer so briefly would have no prayer (no reward for his prayer). At last, the man said: "Show me and teach me, for I am but a human who is liable both to err and to behave well." He said: "Well. If you stood for Al-salat (the prayer) perform Al-wodoo' as Allah has ordered you, then recite Al-shahada (testimony of faith) and after that recite Al-iqama. If you have (memorized) any portion of the Koran read it, otherwise praise, glorify, and exalt Allah. Then bow until you feel at ease. Then stand erect. Then prostrate until you feel at ease. Then sit until you feel at ease. Then stand. And if you so did, your prayer is complete. And if you missed anything from it, it will be reduced from your prayer but it will not be wholly useless." The narrator said: " This was less hard for them than their primary thought, i.e. that the prayer performed extremely briefly has no reward.'

١٢٦ـ باب فى استحباب السلام إذا دخل بيته

Chapter (126)

About the Desirability of Greeting One's Family

﴿ لَيْسَ عَلَى الأَعْمَى حَرَجٌ وَلاَ عَلَى الأَعْرَجِ حَرَجٌ وَلاَ عَلَى الْمَرِيضِ حَرَجٌ وَلاَ عَلَى أَنفُسِكُمْ أَن تَأْكُلُوا من بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ أَخْوَالِكُمْ أَوْ بُيُوتِ خَالاَتِكُمْ أَوْ مَا مَلَكْتُم مَّفَاتِحَهُ أَوْ صَدِيقِكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنفُسِكُمْ تَحِيَّةً مِّنْ عِندِ اللهِ مُبَارَكَةً طَيِّبَةً كَذَلِكَ يُبَيِّنُ اللهُ لَكُمُ الآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ﴾ (النور ٦١)

Allah ﷻ said:

"There is no restriction on the blind, nor any restriction on the lame, nor any restriction on the sick, nor on yourselves, if you eat from your houses, or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your paternal uncles, or the houses of your paternal aunts, or the houses of your maternal uncles, or the houses of your maternal aunts, or (from that) whereof you hold keys, or (from the house) of a friend. No sin on you whether you eat together or apart. But when you enter houses, greet one another with a greeting from Allah (Say: 'As-Salamo Alaykom - peace be on you') blessed and good. Thus, Allah makes clear the signs to you that you may understand. * (24: 61)

٤٣٥- حَدَّثَنَا أَبُو حَاتِمٍ الْبَصْرِيُّ الأَنْصَارِيُّ مُسْلِمُ بْنُ حَاتِمٍ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الأَنْصَارِيُّ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ زَيْدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ يَا بُنَيَّ إِذَا دَخَلْتَ عَلَى أَهْلِكَ فَسَلِّمْ يَكُنْ بَرَكَةً عَلَيْكَ وَعَلَى أَهْلِ بَيْتِكَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ *

The Messenger of Allah ﷺ said as:

435. Narrated Anas ibn Malek: 'The Messenger of Allah ﷺ said to me: "Dear son! If you entered on your household, greet them, that it would be a blessedness for you and for them."' (At-Termizi)

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١٢٧ــ باب فى السلام على الصبيان

Chapter (127)

About Greeting the Adolescents

٤٣٦- عَنْ أَنَسِ بْنِ مالِكٍ ﷺ: أَنَّهُ مَرَّ عَلَى صِبْيَانٍ فَسَلَّمَ عَلَيْهِمْ، وَقَالَ: كَانَ النَّبِيّ ﷺ يَفْعَلُهُ. رواه البخاري.

436. Anas ibn Malik ﷺ narrated that he passed by a group of boys, greeted them, and said: 'The Prophet ﷺ used to do so.' (Bukhari)

١٢٨ــ باب في تحية الرجل زوجه والمرأة من محارمه والأجنبيات التي لا يخشى منهن الفتنة

Chapter (128)

About Greeting One's Wife, Mahram Women, and Non-Mahram Women if one does not fear Fanaticism by them

٤٣٧- حديث أُمّ هَانِيءٍ بِنْتِ أَبِي طَالِبٍ، قَالَتْ: ذَهَبْتُ إِلَى رَسُولِ اللهِ ﷺ عَامَ الْفَتْحِ فَوَجَدْتُهُ يَغْتَسِلُ، وَفَاطِمَةُ ابْنَتُهُ تَسْتُرُهُ، قَالَتْ، فَسَلَّمْتُ عَلَيْهِ[1] فَقَالَ: مَنْ هذِهِ فَقُلْتُ: أَنَا أُمّ هَانِيءٍ بِنْتُ أَبِي طَالِبٍ[1] فَقَالَ: مَرْحَبًا بِأُمّ هَانِيءٍ فَلَمَّا فَرَغَ مِنْ غُسْلِهِ، قَامَ فَصَلَّى ثَمَانِيَ رَكَعَاتٍ، مُلْتَحِفًا فِي ثَوْبٍ وَاحِدٍ، فَلَمَّا انْصَرَفَ قُلْتُ يَا رَسُولَ اللهِ زَعَمَ ابْنُ أُمّي أَنَّهُ قَاتِلٌ رَجُلاً قَدْ أَجَرْتُهُ، فُلاَنَ بْنَ هُبَيْرَةَ[1] فَقَالَ رَسُولُ اللهِ ﷺ: قَدْ أَجَرْنَا مَنْ أَجَرْتِ يَا أُمّ هَانِيءٍ ، قَالَتْ أُمّ هَانِيءٍ: وَذَاكَ ضُحًى أخرجه البخاري.

437. Narrated Umm Hani bint Abu-Taleb (may Allah be pleased with her): 'I went to Allah's Messenger ﷺ in the year of the conquest of Mecca and found him taking a bath while Fatima (may Allah be pleased with her) was screening him. The Prophet ﷺ asked: "Who is it?" I replied: "I am Umm Hani."' (Bukhari)

٤٣٨- حَدَّثَنَا سُوَيْدٌ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ أَخْبَرَنَا عَبْدُ الْحَمِيدِ بْنُ بَهْرَامَ أَنَّهُ سَمِعَ شَهْرَ بْنَ حَوْشَبٍ يَقُولُ سَمِعْتُ أَسْمَاءَ بِنْتَ يَزِيدَ تُحَدِّثُ أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ فِي الْمَسْجِدِ يَوْمًا وَعُصْبَةٌ مِنَ النِّسَاءِ قُعُودٌ فَأَلْوَى بِيَدِهِ بِالتَّسْلِيمِ وَأَشَارَ عَبْدُ الْحَمِيدِ بِيَدِهِ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ قَالَ أَحْمَدُ بْنُ حَنْبَلٍ لا بَأْسَ بِحَدِيثِ عَبْدِ الْحَمِيدِ بْنِ بَهْرَامَ عَنْ شَهْرِ بْنِ حَوْشَبٍ وَقَالَ مُحَمَّدُ بْنُ إِسْمَعِيلَ

شَـــهْرٌ حَسَنُ الْحَدِيثِ وَقَوَّى أَمْرَهُ وقَالَ إِنَّمَا تَكَلَّمَ فِيهِ ابْنُ عَوْنٍ ثُمَّ رَوَى عَنْ هِـــلالِ بْنِ أَبِي زَيْنَبَ عَنْ شَهْرِ بْنِ حَوْشَبٍ أَنْبَأَنَا أَبُو دَاوُدَ الْمَصَاحِفِيُّ بَلْخِيٌّ أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ عَنِ ابْنِ عَوْنٍ قَالَ إِنَّ شَهْرًا نَزَكُوهُ قَالَ أَبُو دَاوُدَ قَالَ النَّضْرُ نَزَكُوهُ أَيْ طَعَنُوا فِيهِ وَإِنَّمَا طَعَنُوا فِيهِ لأَنَّهُ وَلِيَ أَمْرَ السُّلْطَانِ *

438. Narrated Asma'a bint Yazeed: 'The Prophet ﷺ passed by a group of women in the mosque and he signaled by the hand (to greet them).' Abdul-Hameed, one of the narrators gestured with his hand while narrating this. (At-Termizi)

١٢٩ ــ باب فى تحريم ابتداء الكافر بالسلام

Chapter (129)

About Initiating a Greeting to a Disbeliever

٤٣٩- حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِـــيهِ عَـــنْ أَبِـــي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لا تَبْدَءُوا الْيَهُودَ وَالنَّصَارَى بِالسَّلامِ وَإِذَا لَقِيتُمْ أَحَدَهُمْ فِي الطَّرِيقِ فَاضْطَرُّوهُمْ إِلَى أَضْيَقِهِ قَالَ وَفِي الْبَاب عَـــنْ ابْنِ عُمَرَ وَأَنَسٍ وَأَبِي بَصْرَةَ الْغِفَارِيِّ صَاحِبِ النَّبِيِّ ﷺ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَمَعْنَى هَذَا الْحَدِيثِ لا تَبْدَءُوا الْيَهُودَ وَالنَّصَارَى قَالَ بَعْــضُ أَهْــلِ الْعِلْــمِ إِنَّمَا مَعْنَى الْكَرَاهِيَةِ لأَنَّهُ يَكُونُ تَعْظِيمًا لَهُمْ وَإِنَّمَا أُمِرَ الْمُسْلِمُونَ بِتَذْلِيلِهِمْ وَكَذَلِكَ إِذَا لَقِيَ أَحَدَهُمْ فِي الطَّرِيقِ فَلا يَتْرُكِ الطَّرِيقَ عَلَيْهِ لأَنَّ فِيهِ تَعْظِيمًا لَهُمْ *

439. Narrated Abu-Huraira: 'The Messenger of Allah ﷺ said: "Do not initiate a greeting to the Jews and the Christians. And if you meet one of them do not behave in a way that shows you are honoring him."'

٤٤٠- حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ إِنَّ رَهْطًا مِنَ الْيَهُودِ دَخَلُوا عَلَى النَّبِيِّ ﷺ فَقَالُوا السَّامُ عَلَيْكَ فَقَالَ النَّبِيُّ ﷺ عَلَيْكُمْ فَقَالَتْ عَائِشَةُ بَلْ عَلَيْكُمُ السَّامُ وَاللَّعْنَةُ فَقَالَ النَّبِيُّ ﷺ يَا عَائِشَةُ إِنَّ اللَّهَ يُحِبُّ الرِّفْقَ فِي الأَمْرِ كُلِّهِ قَالَتْ عَائِشَةُ أَلَمْ تَسْمَعْ مَا قَالُوا قَالَ قَدْ قُلْتُ عَلَيْكُمْ وَفِي الْبَابِ عَنْ أَبِي بَصْرَةَ الْغِفَارِيِّ وَابْنِ عُمَرَ وَأَنَسٍ وَأَبِي عَبْدِ الرَّحْمَنِ الْجُهَنِيِّ قَالَ أَبو عِيسَى حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ *

440. Narrated A'isha : 'A group of the Jews entered to see the Prophet ﷺ and said: "As-Samo Alayka" ("May death befall you" instead of saying: "As-Salamo Alayka (May peace be upon you).") The Prophet ﷺ said: "And the same is for you." A'isha said: 'I said: "Wa Alaykom Al-samo Wal-La'anah (May death and Allah's curse befall you)." Prophet ﷺ said: "O A'isha ! Indeed, Allah loves leniency in all affairs." A'isha said: "Did you not hear what they said?" He said: "And I said: 'And the same is for you.'" (At-Termizi)

٤٤١- حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ عَجْلانَ عَنْ سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ إِذَا انْتَهَى أَحَدُكُمْ إِلَى مَجْلِسٍ فَلْيُسَلِّمْ فَإِنْ بَدَا لَهُ أَنْ يَجْلِسَ فَلْيَجْلِسْ ثُمَّ إِذَا قَامَ فَلْيُسَلِّمْ فَلَيْسَتِ الأُولَى بِأَحَقَّ مِنَ الآخِرَةِ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ أَيْضًا عَنِ ابْنِ عَجْلانَ عَنْ سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ *

441. Narrated Abu-Huraira: 'The Messenger of Allah ﷺ said: "If one of you comes to a meeting, let him greet the other attendants. If he wants to sit, let him sit, and if he wants to leave, let him take his farewell, for the second is worthier than the first."' (At-Termizi)

١٣٠ ـ باب في الاستئذان وآدابه

Chapter (130)

About the Manners of asking Permission to Enter

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا ذَلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴾ (النور ٢٧)

"O you who believe! Enter not houses other than your own, until you have asked permission and greeted the occupants; that is better for you, in order that you may remember. *" (24" 27) And

﴿ وَإِذَا بَلَغَ الأَطْفَالُ مِنكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِن قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ اللهُ لَكُمْ آيَاتِهِ وَاللهُ عَلِيمٌ حَكِيمٌ ﴾ (النور ٥٩)

"And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age). Thus Allah makes clear His Commandments and legal obligations for you. And Allah is All-Knowing, All-Wise. *" (24: 59)

٤٤٢- حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ حَدَّثَنَا عَبْدُ الأَعْلَى بْنُ عَبْدِ الأَعْلَى عَنِ الْجُرَيْرِيِّ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ قَالَ اسْتَأْذَنَ أَبُو مُوسَى عَلَى عُمَرَ فَقَالَ السَّلاَمُ عَلَيْكُمْ أَأَدْخُلُ قَالَ عُمَرُ وَاحِدَةٌ ثُمَّ سَكَتَ سَاعَةً ثُمَّ قَالَ السَّلاَمُ عَلَيْكُمْ أَأَدْخُلُ قَالَ عُمَرُ ثِنْتَانِ ثُمَّ سَكَتَ سَاعَةً فَقَالَ السَّلاَمُ عَلَيْكُمْ أَأَدْخُلُ فَقَالَ عُمَرُ ثَلاَثٌ ثُمَّ رَجَعَ فَقَالَ عُمَرُ لِلْبَوَّابِ مَا صَنَعَ قَالَ رَجَعَ قَالَ عَلَيَّ بِهِ فَلَمَّا جَاءَهُ قَالَ مَا هَذَا الَّذِي صَنَعْتَ قَالَ السُّنَّةُ قَالَ آلسُّنَّةُ وَاللَّهِ لَتَأْتِيَنِّي عَلَى هَذَا بِبُرْهَانٍ أَوْ بِبَيِّنَةٍ أَوْ لأَفْعَلَنَّ بِكَ قَالَ فَأَتَانَا وَنَحْنُ رُفْقَةٌ مِنَ الأَنْصَارِ فَقَالَ يَا مَعْشَرَ الأَنْصَارِ أَلَسْتُمْ أَعْلَمَ النَّاسِ بِحَدِيثِ رَسُولِ اللَّهِ ﷺ أَلَمْ يَقُلْ رَسُولُ اللَّهِ

ﷺ الاسْـتِئْذَانُ ثَلاثٌ فَإِنْ أُذِنَ لَكَ وَإِلا فَارْجِعْ فَجَعَلَ الْقَوْمُ يُمَازِحُونَهُ قَالَ أَبُو سَعِيدٍ ثُمَّ رَفَعْتُ رَأْسِي إِلَيْهِ فَقُلْتُ فَمَا أَصَابَكَ فِي هَذَا مِنَ الْعُقُوبَةِ فَأَنَا شَرِيكُكَ قَـالَ فَأَتَى عُمَرَ فَأَخْبَرَهُ بِذَلِكَ فَقَالَ عُمَرُ مَا كُنْتُ عَلِمْتُ بِهَذَا وَفِي الْبَاب عَنْ عَلِـيٍّ وَأُمِّ طَـارِقٍ مَـوْلاةِ سَـعْدٍ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْجُرَيْـرِيُّ اسْمُهُ سَعِيدُ بْنُ إِيَاسٍ يُكْنَى أَبَا مَسْعُودٍ وَقَدْ رَوَى هَذَا غَيْرُهُ أَيْضًا عَنْ أَبِي نَضْرَةَ وَأَبُو نَضْرَةَ الْعَبْدِيُّ اسْمُهُ الْمُنْذِرُ بْنُ مَالِكِ بْنِ قُطَعَةَ *

The Messenger of Allah ﷺ said as:

442. Narrated by Abu-Sa'eed: 'Abu-Musa asked permission to enter to see Omar ibn Al-Khattab saying: "Al-Salamo Alykom. 'Aadkholo (Peace be upon you. May I enter)?" Omar said: "This is the first." Abu-Mousa asked permission for a second time after a short while saying: "As-Salamo Alykom. 'Aadkholo (Peace be upon you. May I enter) ?" Omar said: "This is the second time." Abu-Musa asked the permission for the third time after a short while saying: " Al-Salamo Alykom. 'Aadkholo (Peace be upon you. May I enter)?" Then Abu-Musa went away. Omar said to the doorkeeper: "What has he done?" He said: "He has gone away." Omar said: "Bring him to me." When he came, Omar said to him: "Why did you not enter (after asking permission three times)?" Abu-Musa said: "It is Sunna (I have behaved in accordance with Sunna)." Omar said: "By Allah, either you bring forth proof or you will be punished." Abu-Sa'eed said": 'So Abu-Musa came to us. We were a group of Al-Ansar. He said: "O Assemble of Al Ansa r! Are not you the most knowledgeable people of Sunna ? Has not the Messenger of Allah ﷺ said: 'Asking permission to enter is three times. If you were permitted, enter. If otherwise return.''" Abu-Sa'eed said: 'The people started to joke with him, then I raised my head and said: "I am your partner in this

affair." When we came to Omar and told him the news, Omar said: "I have not heard of this[7].'" (At-Termizi)

٤٤٣- حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ حَدَّثَنَا عُمَرُ بْنُ يُونُسَ حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ حَدَّثَنِي أَبُو زُمَيْلٍ حَدَّثَنِي ابْنُ عَبَّاسٍ حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ قَالَ اسْتَأْذَنْتُ عَلَى رَسُولِ اللَّهِ ﷺ ثَلَاثًا فَأَذِنَ لِي قَالَ أبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَأَبُو زُمَيْلٍ اسْمُهُ سِمَاكٌ الْحَنَفِيُّ وَإِنَّمَا أَنْكَرَ عُمَرُ عِنْدَنَا عَلَى أَبِي مُوسَى حَيْثُ رَوَى عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ الاسْتِئْذَانُ ثَلَاثٌ فَإِذَا أُذِنَ لَكَ وَإِلا فَارْجِعْ وَقَدْ كَانَ

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7 Imam Al-Nawawi said; 'The scholars are in accord that asking permission is essential according to the Noble Koran, Sunna, and unanimous agreement.

According to Sunna, one should give the Islamic greeting and ask permission to enter thrice as this is clear from the Noble Koran. The scholars differ about whether one should offer the greeting or ask permission first. The sound opinion is that one should offer the greeting first then ask permission. One should say: "As-Salamo Alykom. 'Adkholo (Peace be upon you. May I enter)?" The second opinion is that one should ask permission first. The third opinion is that if he sees the guradian of the house, he greets him then he asks permission.

In the situation where one has asked permission thrice and thought that no one had heard him, there are three opinions. The sound one is to go away without persisting any more.

It should be obvious that Omar ﷺ threatened Abu-Musa ﷺ to implicitly warn any one who would dare to fabricate a Hadith to support his claim. Therefore he asked for proof, although he was confident that Abu-Musa ﷺ was telling the truth.

This shows that how the companions used to revere the Muslim caliph whose stick was more terrifying than the swords of the unjust rulers.

It shows also that a well-established scholar may not know some knowledge that is known to a scholar lower than him in rank.

عُمَــرُ اسْــتَأْذَنَ عَلَى النَّبِيِّ ﷺ ثَلاثًا فَأَذِنَ لَهُ وَلَمْ يَكُنْ عَلِمَ هَذَا الَّذِي رَوَاهُ أَبُو مُوسَى عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ فَإِنْ أُذِنَ لَكَ وَإِلا فَارْجِعْ *

443. Narrated Omar ibn Al-Khattab: 'I asked the permission to enter on the Messenger of Allah ﷺ three times and he permitted me.'

Abu-Issa said: 'Omar ﷺ criticized Abu-Musa when he returned because he had not been informed about the words of the Prophet ﷺ: "...Asking permission to enter is for three times. If you were permitted, enter. If otherwise return."'

* * *

١٣١ ـ باب فى أن المستأذن يدلى باسمه أو كنيته

Chapter (131)

About the One asking Permission to enter giving his Full Name or Nickname

[Islam legalizes for its followers what benefits them in life and in the Hereafter. It protects them from whatever would harm them, and no harm is greater than torment of the Hellfire.

Thus, asking permission to enter is one of these means of safety. The Messenger of Allah ﷺ said as:

عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ، قَالَ: اطَّلَعَ رَجُلٌ مِنْ جُحْرٍ فِي حُجَرِ النَّبِيِّ صلى الله عليه وسلم، وَمَعَ النَّبِيِّ صلى الله عليه وسلم مِدْرًى يَحُكُّ بِهِ رَأْسَهُ، فَقَالَ: (لَوْ أَعْلَمُ أَنَّكَ تَنْظُرُ، لَطَعَنْتُ بِهِ فِي عَيْنِكَ، إِنَّمَا جُعِلَ الاسْتِئْذَانُ مِنْ أَجْلِ الْبَصَرِ). رواه البخاري.

Narrated by Sahl ibn Sa'ad ﷺ: 'A man peeped through a round hole into the dwelling place of the Prophet ﷺ while the Prophet ﷺ had an iron comb [in his hand] with which he was scratching his head, the Prophet ﷺ said: "Had I known you were looking (through the hole), I would have pierced your eye with it (the iron comb). Verily! The order of taking permission to enter has been enjoined because of that sight, (that one should not look unlawfully at the state of others).'" (Bukhari)

The one asking permission should not face the door directly. He should stand on the right or the left side of it. He should ask permission three times uttering the Islamic greeting and asking for permission to enter. If he felt any reluctance on the part of the people he was visiting to give him permission, he should go away. This would be better for him. He should give enough information about himself so that the host would know him. [When asked: "Who is there?"] it is not enough to say: "I am." He should say: "I am so and so."

And now, let us see what Imam An-Nawawi compiled.]

٤٤٤- عَنْ مالكِ بْنِ صَعْصَعَةَ رَضِيَ اللهُ عَنْهُمَا: أَنَّ نَبِيَّ اللهِ ﷺ حَدَّثَهُمْ عَنْ لَيْلَةِ أُسْرِيَ بِهِ: (بَيْنَما أَنَا فِي الحَطِيمِ، وَرُبَّمَا قالَ فِي الْحِجْرِ، مُضْطَجِعًا، إِذْ أَتَانِي آتٍ فَقَدَّ قالَ: وَسَمِعْتُهُ يَقُولُ: فَشَقَّ ما بَيْنَ هذِهِ إِلَى هذِهِ قالَ الراوي: مِنْ ثُغْرَةِ نَحْرِهِ إِلَى شِعْرَتِهِ فَاسْتَخْرَجَ قَلْبِي، ثُمَّ أُتِيتُ بِطَسْتٍ مِنْ ذَهَبٍ مَمْلُوءَةٍ إِيمَانًا، فَغَسَلَ قَلْبِي، ثُمَّ حُشِيَ ثُمَّ أُعِيدَ، ثُمَّ أُتِيتُ بِدَابَّةٍ دُونَ الْبَغْلِ وَفَوْقَ الْحِمَارِ أَبْيَضَ قالَ الراوي رحمه الله تعالى: هُوَ الْبُرَاقُ يَضَعُ خَطْوَهُ عِنْدَ أَقْصَى طَرْفِهِ، فَحُمِلْتُ عَلَيْهِ، فَانْطَلَقَ بِي جِبْرِيلُ حَتَّى أَتَى السَّمَاءَ الدُّنْيَا فَاسْتَفْتَحَ، فَقِيلَ: مَنْ هذا قالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ قالَ: مُحَمَّدٌ، قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ قالَ: نَعَمْ، قِيلَ: مَرْحَبًا بِهِ فَنِعْمَ الْمَجِيءُ جاءَ فَفُتِحَ، فَلَمَّا خَلَصْتُ

فَــإِذَا فِيهَا آدَمُ، فَقَالَ: هذَا أَبُوكَ آدَمُ فَسَلِّمْ عَلَيْهِ، فَسَلَّمْتُ عَلَيْهِ، فَرَدَّ السَّلاَمَ، ثُمَّ قَالَ: مَرْحَبًا بِالابْنِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ، ثُمَّ صَعِدَ حَتَّى أَتَى السَّمَاءَ الثَّانِيَةَ فَاسْــتَفْتَحَ، قِيلَ: مَنْ هذَا قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ قَالَ: مُحَمَّدٌ، قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ قَالَ: نَعَمْ، قِيلَ: مَرْحَبًا بِهِ فَنِعْمَ الْمَجِيءُ جَاءَ فَفُتِحَ، فَلَمَّا خَلَصْتُ إِذَا يَحْــيَى وَعِيســى، وَهُمَـــا ابْنَا الخَالَةِ، قَالَ: هذَا يَحْيَى وَعِيسى فَسَلِّمْ عَلَيْهِمَا، فَسَلَّمْتُ فَرَدَّا، ثُمَّ قَالاَ: مَرْحَبًا بِالأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ، ثُمَّ صَعِدَ بِي إِلَى السَّــمَاءِ الثَّالِــثَةِ فَاسْتَفْتَحَ، قِيلَ: مَنْ هذَا قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ قَالَ: مُحَمَّــدٌ، قِــيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ قَالَ: نَعَمْ، قِيلَ: مَرْحَبًا بِهِ فَنِعْمَ الْمَجِيءُ جَاءَ فَفُــتِحَ، فَلَمَّا خَلَصْتُ إِذَا يُوسُفُ، قَالَ: هذَا يُوسُفُ فَسَلِّمْ عَلَيْهِ، فَسَلَّمْتُ عَلَيْهِ، فَــرَدَّ ثُــمَّ قَالَ: مَرْحَبًا بِالأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ، ثُمَّ صَعِدَ بِي حَتَّى أَتَى السَّــمَاءَ الــرَّابِعَةَ فَاسْتَفْتَحَ، قِيلَ: مَنْ هذَا قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ قَالَ: مُحَمَّــدٌ، قِيلَ: أَوَ قَدْ أُرْسِلَ إِلَيْهِ قَالَ: نَعَمْ، قِيلَ: مَرْحَبًا بِهِ، فَنِعْمَ الْمَجِيءُ جَاءَ فَفُــتِحَ، فَلَمَّا خَلَصْتُ إِلَى إِدْرِيسَ، قَالَ: هذَا إِدْرِيسُ فَسَلِّمْ عَلَيْهِ فَسَلَّمْتُ عَلَيْهِ، فَــرَدَّ ثُمَّ قَالَ: مَرْحَبًا بِالأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ، ثُمَّ صَعِدَ بِي، حَتَّى أَتَى السَّــمَاءَ الخَامِسَةَ فَاسْتَفْتَحَ، قِيلَ: مَنْ هذَا قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ قَالَ: محمَّدٌ ﷺ، قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ قَالَ: نَعَمْ، قِيلَ: مَرْحَبًا بِهِ، فَنِعْمَ الْمَجِيءُ جَاءَ، فَلَمَّا خَلَصْتُ فَإِذَا هَارُونُ، قَالَ: هذَا هَارُونُ فَسَلِّمْ عَلَيْهِ، فَسَلَّمْتُ عَلَيْهِ، فَرَدَّ ثُمَّ قَــالَ: مَرْحَبًا بِالأَخِ الصَّالِحِ، وَالنَّبِيِّ الصَّالِحِ، ثُمَّ صَعِدَ بِي حَتَّى أَتَى السَّمَاءَ السَّادِسَــةَ فَاسْــتَفْتَحَ، قِيلَ: مَنْ هذَا قَالَ: جِبْرِيلُ، قِيلَ: مَنْ مَعَكَ قَالَ: مُحَمَّدٌ، قِــيلَ: وَقَــدْ أُرْسِــلَ إِلَيْهِ قَالَ: نَعَمْ، قَالَ: مَرْحَبًا بِهِ، فَنِعْمَ الْمَجِيءُ جَاءَ، فَلَمَّا خَلَصْــتُ فَإِذَا مُوسى، قَالَ: هذَا مُوسى فَسَلِّمْ عَلَيْهِ فَسَلَّمْتُ عَلَيْهِ، فَرَدَّ ثُمَّ قَالَ: مَرْحَبًا بِالأَخِ الصَّالِحِ، وَالنَّبِيِّ الصَّالِحِ، فَلَمَّا تَجَاوَزْتُ بَكَى، قِيلَ لَهُ: ما يُبْكِيكَ

قالَ: أبْكِي لِأنّ غُلامًا بُعِثَ بَعْدِي يَدْخُلُ الجَنّةَ مِنْ أمّتِهِ أكْثَرُ مِمّنْ يَدْخُلُهَا مِنْ أمّتِي، ثُمّ صَعِدَ بِي إلَى السّمَاءِ السّابِعَةِ فاسْتَفْتَحَ جِبْرِيلُ، قِيلَ: مَنْ هذَا قالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ قالَ: مُحَمّدٌ، قِيلَ: وَقَدْ بُعِثَ إلَيْهِ قالَ: نَعَمْ، قالَ: مَرْحَبًا بِهِ فَنِعْمَ الْمَجِيءُ جاءَ، فَلَمّا خَلَصْتُ فَإذَا إبْرَاهِيمُ، قالَ: هذَا أبُوكَ إبْراهِيمُ فَسَلّمْ عَلَيْهِ، قالَ: فَسَلّمْتُ عَلَيْهِ فرَدّ السّلاَمَ، قالَ: مَرْحَبًا بِالابْنِ الصّالِحِ وَالنّبِيّ الصّالِحِ، ثُمّ رُفِعَتْ لِي سِدْرَةُ المُنْتَهى فَإذَا نَبِقُهَا مِثْلُ قِلاَلِ هَجَرَ، وَإذَا وَرَقُهَا مِثْلُ آذَانِ الْفِيَلَةِ، قالَ: هذِهِ سِدْرَةُ المُنْتَهى، وَإذَا أرْبَعَةُ أنْهَارٍ: نَهْرَانِ بَاطِنَانِ وَنَهْرَانِ ظَاهِرَانِ، فَقُلْتُ: ما هذَانِ يَا جِبْرِيلُ قالَ: أمّا الْبَاطِنَانِ فَنَهْرَانِ فِي الجَنّةِ، وَأمّا الظّاهِرَانِ فَالنِّيلُ وَالْفُرَاتُ، ثُمّ رُفِعَ لِيَ الْبَيْتُ المَعْمُورُ، فإذا هو يَدْخُلُهُ كُلّ يَوْمٍ سَبْعُونَ ألْفَ مَلَكٍ. ثُمّ أُتِيتُ بِإنَاءٍ مِنْ خَمْرٍ وَإنَاءٍ مِنْ لَبَنٍ وَإنَاءٍ مِنْ عَسَلٍ، فَأخَذْتُ اللّبَنَ فَقَالَ: هِيَ الْفِطْرَةُ الّتِي أنْتَ عَلَيْهَا وَأُمّتُكَ، ثمّ فُرِضَتْ عَلَيّ الصّلَوَاتُ خَمْسِينَ صَلاَةً كُلّ يَوْمٍ، فَرَجَعْتُ فَمَرَرْتُ عَلى مُوسى، فَقَالَ: بِمَ أُمِرْتَ قالَ: أُمِرْتُ بِخَمْسِينَ صَلاَةً كُلّ يَوْمٍ، قالَ: إنّ أُمّتَكَ لاَ تَسْتَطِيعُ خَمْسِينَ صَلاَةً كُلّ يَوْمٍ، وَإنّي وَاللهِ قَدْ جَرّبْتُ النّاسَ قَبْلَكَ، وَعالَجْتُ بَنِي إسْرَائِيلَ أشَدّ المُعَالَجَةِ، فَارْجِعْ إلَى رَبّكَ فَاسْألْهُ التّخْفِيفَ لِأُمّتِكَ، فَرَجَعْتُ فَوَضَعَ عَنّي عَشْرًا، فَرَجَعْتُ إلَى مُوسى فَقَالَ مِثْلَهُ، فَرَجَعْتُ فَوَضَعَ عَنّي عَشْرًا، فَرَجَعْتُ إلَى مُوسى فَقَالَ مِثْلَهُ، فَرَجَعْتُ فَوَضَعَ عَنّي عَشْرًا، فَرَجَعْتُ إلَى مُوسى فَقَالَ مِثْلَهُ، فَرَجَعْتُ فَوَضَعَ عَنّي عَشْرًا، فَأُمِرْتُ بِعَشْرِ صَلَوَاتٍ كُلّ يَوْمٍ، فَرَجَعْتُ فَقَالَ مِثْلَهُ، فَرَجَعْتُ فَأُمِرْتُ بِخَمْسِ صَلَوَاتٍ كُلّ يَوْمٍ، فَرَجَعْتُ إلَى مُوسى، فَقَالَ: بِمَا أُمِرْتَ قُلْتُ: أُمِرْتُ بِخَمْسِ صَلَوَاتٍ كُلّ يَوْمٍ، قالَ: إنّ أُمّتَكَ لاَ تَسْتَطِيعُ خَمْسَ صَلَوَاتٍ كُلّ يَوْمٍ، وَإنّي قَدْ جَرّبْتُ النّاسَ قَبْلَكَ وَعالَجْتُ بَنِي إسْرَائِيلَ أشَدّ المُعَالَجَةِ، فَارْجِعْ إلَى رَبّكَ فَاسْألْهُ التّخْفِيفَ لِأُمّتِكَ،

قَــالَ: سَـــأَلْتُ رَبِّي حَتَّى اسْتَحْيَيْتُ، ولَكِنْ أَرْضى وَأُسَلِّمُ، قَالَ: فَلَمَّا جاوَزْتُ نَادَى مُنَادٍ: أَمْضَيْتُ فَرِيضَتِي، وَخَفَّفْتُ عَنْ عِبَادِي).

444. Narrated Anas ibn Malik: 'Malik ibn Sas'a said that Allah's Messenger ﷺ described to them his Night Journey (saying): "While I was lying in Al Hateem or Al Hijr, suddenly someone came to me and cut my body open from here to here."' The narrator said: 'It meant from his throat to his pubic area. (The Prophet ﷺ further said:) "He then took out my heart. Then a gold tray full of faith was brought to me and my heart was washed and filled (with faith) and then he returned it to its original place. Then a white animal that was smaller than a mule and bigger than a donkey was brought to me."' The narrator said: 'It was Boraq. (The Prophet ﷺ said:) "The animal's step (was so wide that it) reached the farthest point within the reach of the animal's sight. I was carried on it, and Gabriel set out with me until we reached t he nearest heaven. When he asked for the gate to be opened, it was asked: "Who is it?" Gabriel answered: "Gabriel." It was asked: "Who is accompanying you?" Gabriel replied: "Muhammad." It was asked: "Has he been called?" Gabriel replied in the affirmative . Then it was said: "He is welcomed. What an excellent visit his is!" The gate was opened, and when I went over the first heaven, I saw Adam there. Gabriel said (to me): "This is your father, Adam. Give him your greetings." So I greeted him and he returned the greetings to me and said: "You are welcomed, O pious son and pious Prophet."

Then, Gabriel ascended with me until we reached the second heaven. Gabriel asked for the gate to be opened. It was asked: "Who is it?" Gabriel answered: "Gabriel" It was asked: "Who is accompanying you?" Gabriel replied: "Muhammad." It was asked: "Has he been called?" Gabriel answered in the affirmative. Then it was said: "He is welcomed.

What an excellent visit his is!" The gate was opened. When I went over the second heaven, there I saw Yahya (John) and Jesus who were cousins of each other. Gabriel said (to me): "These are Yahya (John) and Jesus, give them your greetings." So, I greeted them and both of them returned my greetings to me and said: "You are welcomed. O pious brother and pious Prophet."

Then Gabriel ascended with me to the third heaven and asked for its gate to be opened. It was asked: "Who is it?" Gabriel replied: Gabriel." It was asked: "Who is accompanying you?" Gabriel replied: "Muhammad."It was asked: "Has he been called?" Gabriel replied in the affirmative. Then it was said: "He is welcomed. What an excellent visit his is!" The gate was opened, and when I went over the third heaven, there I saw Yusuf (Joseph). Gabriel said: (to me): "This is Yusuf (Joseph), give him your greetings." So, I greeted him and he returned the greetings to me and said: "You are welcomed. O pious brother and pious Prophet."

Then, Gabriel ascended with me to the fourth heaven and asked for its gate to be opened. It was asked: "Who is it?" Gabriel replied: "Gabriel." It was asked: "Who is accompanying you?" Gabriel replied: "Muhammad." It was asked: "Has he been called?" Gabriel replied in the affirmative. Then, it was said: "He is welcomed. What an excellent visit his is!' The gate was opened, and when I went over the fourth heaven, there I saw Idrees (Enoch). Gabriel said (to me): "This is Idrees (Enoch), give him your greetings." So I greeted him and he returned the greetings to me and said: "You are welcomed. O pious brother and pious Prophet."

Then Gabriel ascended with me to the fifth heaven and asked for its gate to be opened. It was asked: "Who is it?" Gabriel replied: "Gabriel." It was asked: "Who is

accompanying you?" Gabriel replied: "Muhammad." It was asked: "Has he been called?" Gabriel replied in the affirmative. Then, it was said: "He is welcomed. What an excellent visit his is!" So, when I went over the fifth heaven, there I saw Haroon (Aron). Gabriel said (to me): "This is Ha roon (Aron), give him your greetings." I greeted him and he returned the greetings to me and said: "You are welcomed. O pious brother and pious Prophet."

Then, Gabriel ascended with me to the sixth heaven and asked for its gate to be opened. It was asked: "Who is it?" Gabriel replied: "Gabriel." It was asked: "Who is accompanying you?" Gabriel replied: "Muhammad." It was asked: "Has he been called?" Gabriel replied in the affirmative. It was said: "He is welcomed. What an excellent visit his is!" When I went (over the sixth heaven), there I saw Moses. Gabriel said (to me): "This is Moses, give him your greetings." So, I greeted him and he returned the greetings to me and said: "You are welcomed. O pious brother and pious Prophet." When I left him (Moses) he wept. Someone asked him: "What makes you weep?" Moses said: "I weep because after me there has been sent (Muhammad ﷺ as a Prophet) a young man, whose followers will enter Paradise in greater numbers than my followers."

Then Gabriel ascended with me to the seventh heaven and asked for its gate to be opened. It was asked: "Who is it?" Gabriel replied: "Gabriel." It was asked: "Who is accompanying you?" Gabriel replied: "Muhammad." It was asked: "Has he been called?" Gabriel replied in the affirmative. Then it was said: "He is welcomed. What an excellent visit his is!" So, when I went (over the seventh heaven), there I saw Abraham. Gabriel said (to me): "This is your father, give your greetings to him." So I greeted him and

he returned the greetings to me and said: "You are welcomed, O pious son and pious Prophet."

Then I was made to ascend up to Sidrat Al-Montaha (i.e. the lote tree of the utmost boundary) Behold! Its fruits were like the jars of Hajar (a place near Madina) and its leaves were as big as the ears of elephants. Gabriel said: "This is the lote tree of the utmost boundary." Behold! There were four rivers, two were hidden, and two were visible. I asked: "What are these two kinds of rivers, O Gabriel?" He replied: "As to the hidden rivers, they are two rivers in Paradise and the visible rivers are the Nile and the Euphrates." Then Al-Baytol Ma'amoor (the Sacred House) was shown to me. Every day seventy thousand angels enter it. Then a container full of wine and another full of milk and a third full of honey were brought to me. I took the milk. Gabriel remarked: "This is the Islamic religion that you and your followers are following."

Then the prayers were enjoined on me. They were fifty prayers a day. When I returned, I passed by Moses who asked (me): "What have you been ordered to do?" I replied: "I have been ordered to offer fifty prayers a day." Moses said: "Your followers cannot bear fifty prayers a day, and by Allah, I tested people before you, and I tried my very best with Bano Israel (in vain). Go back to your Lord and ask for reduction to lessen your followers' burden." So I went back, and Allah reduced ten prayers for me. Then again I came to Moses, but he repeated the same as he had said before. Then, again I went back to Allah and He reduced ten more prayers. When I came back to Moses he said the same, I went back to Allah, and He ordered me to observe ten prayers a day. When I came back to Moses, he repeated the same advice, so I went back to Allah and was ordered to observe five prayers a day. When I came back to Moses, he said: "What have you been ordered?" I replied: "I have been ordered to observe five prayers a day."

He said: "Your followers cannot bear five prayers a day, and no doubt, I have an experience of the people before you, and I tried my very best with Bano Israel, so go back to your Lord and ask for reduction to lessen your followers' burden." I said: "I have requested so much of my Lord that I feel ashamed, but I am satisfied now and surrender to Allah's Order." When I left, I heard a voice saying: "I have passed My Order and have lessened the burden of My servants."'

٤٤٥ حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا ابْنُ الْمُبَارَكِ أَنْبَأَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرٍ قَالَ اسْتَأْذَنْتُ عَلَى النَّبِيِّ ﷺ فِي دَيْنٍ كَانَ عَلَى أَبِي فَقَالَ مَنْ هَذَا فَقُلْتُ أَنَا فَقَالَ أَنَا أَنَا كَأَنَّهُ كَرِهَ ذَلِكَ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

445. Narrated Jaber: 'I asked the permission to enter to see the Messenger of Allah ﷺ for a debt that my father owed. He said: "Who are you?" I said: 'Me.' He said: "(Who is) Me?" Jaber said: 'It seemed as if the Messenger of Allah ﷺ disliked that brief answer (i.e. because I did not tell my full name).'

٤٤٦- حديث أُمِّ هَانِيءٍ بِنْتِ أَبِي طَالِبٍ، قَالَتْ: ذَهَبْتُ إِلَى رَسُولِ اللهِ ﷺ عَامَ الْفَتْحِ فَوَجَدْتُهُ يَغْتَسِلُ، وَفَاطِمَةُ ابْنَتُهُ تَسْتُرُهُ، قَالَتْ، فَسَلَّمْتُ عَلَيْهِ[1] فَقَالَ: مَنْ هذِهِ فَقُلْتُ: أَنَا أُمُّ هَانِيءٍ بِنْتُ أَبِي طَالِبٍ[1] فَقَالَ: مَرْحَبًا بِأُمِّ هَانِيءٍ فَلَمَّا فَرَغَ مِنْ غُسْلِهِ، قَامَ فَصَلَّى ثَمَانِيَ رَكَعَاتٍ، مُلْتَحِفًا فِي ثَوْبٍ وَاحِدٍ، فَلَمَّا انْصَرَفَ قُلْتُ يَا رَسُولَ اللهِ زَعَمَ ابْنُ أُمِّي أَنَّهُ قَاتِلٌ رَجُلاً قَدْ أَجَرْتُهُ، فُلاَنَ بْنَ هُبَيْرَةَ[1] فَقَالَ رَسُولُ اللهِ ﷺ: قَدْ أَجَرْنَا مَنْ أَجَرْتِ يَا أُمَّ هَانِيءٍ ، قَالَتْ أُمُّ هَانِيءٍ: وَذَاكَ ضُحًى أخرجه البخاري.

446. Narrated Umm Hani bint Abu-Taleb: 'I went to Allah's Messenger ﷺ in the year of the conquest of Mecca and found him taking a bath while Fa tima was screening

him. The Prophet ﷺ asked: "Who is it?" I replied: "I am Umm Hani."" (Bukhari)

١٣٢ــ باب فى تشميت العاطس

Chapter (132)

About Responding to a Sneezer

Sneezing is a blessing to man, and as a Muslim acknowledges Allah's countless favors to him, he should thank Him for every favor.

When a Muslim sneezes, he should remember the favor and thank Allah for it. Islam, being a Divine Message, deals with all issues comprehensively. It teaches us in the language of the Messenger of Allah ﷺ to thank Allah for our sneezes.

It is obvious that when a Muslim sneezes and thanks Allah ﷻ for it, that it becomes obligatory to for him to have an answer. We should pray to Allah ﷻ that He (Allah) ﷻ will guide him and improve his affairs. This is plain from Sunna .

We ask Allah ﷻ to guide us to act upon the commandments of the Noble Koran and Sunna that we will attain prosperity.

And now, let us see what Imam An-Nawawi compiled.]

٤٤٧- عَنْ أَبِي هُرَيْرَةَ ﷺ عَنِ النَّبِيِّ ﷺ قالَ: (إِنَّ اللهَ يُحِبُّ الْعُطَاسَ وَيَكْرَهُ التَّثَاؤُبَ، فَإِذَا عَطَسَ أَحَدُكُمْ وَحَمِدَ اللهَ، كانَ حقًا عَلَى كُلِّ مُسْلِمٍ سَمِعَهُ أَنْ يَقُولَ لَهُ: يَرْحَمُكَ اللهُ، وَأَمَّا التَّثَاؤُبُ: فَإِنَّمَا هُوَ مِنَ الشَّيْطَانِ، فَإِذَا تَثَاءَبَ أَحَدُكُمْ فَلْيَرُدَّهُ مَا اسْتَطَاعَ، فَإِنَّ أَحَدَكُمْ إِذَا تَثَاءَبَ ضَحِكَ مِنْهُ الشَّيْطَانُ).

رواه البخاري.

The Messenger of Allah ﷺ said as:

447. Narrated by Abu-Huraira ﷺ: 'The Prophet ﷺ said: "Allah likes sneezing and dislikes yawning, so if someone sneezes and then praises Allah, then it is obligatory on every Muslim who hears him, to say: 'May Allah show Mercy on you (YarhamokAllah)." But as regards yawning, this is from Satan, so one must try one's best to stop it as much as possible. For if any one of you yawns, Satan laughs at him."' (Bukhari)

٤٤٨- عَـن عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا عَطَسَ أَحَدُكُمْ فَلْيَقُلْ: الحَمْدُلِلَّه، وَلْيَقُلْ لَهُ أَخُـوهُ: يَرْحَمُكَ اللَّهُ فَإِذَا قَالَ لَهُ: يَرْحَمُكَ اللَّهُ، فَلْيَقُلْ لَهُ: يَهْدِيكُمُ اللَّهُ وَيُصلِحُ بَالَكُمْ أَخْرَجَهُ البُخَارِيّ.

448. Narrated Abu-Huraira ﷺ: 'The Prophet ﷺ said: "When one of you sneezes, he should say: 'Alhamdo Lillah (Praise is to Allah),' and his brother should say to him: 'Yarhamokallah (Ma Allah have mercy on you)'. When he says this he [the sneezer] should reply: 'YahdIkomyollah (May Allah guide you and give you well being).'"' (Bukhari)

٤٤٩- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ حَكِيمِ بْنِ دَيْلَمَ عَنْ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى قَالَ كَانَ الْيَهُودُ يَتَعَاطَسُونَ عِنْدَ النَّبِـيِّ ﷺ يَرْجُونَ أَنْ يَقُولَ لَهُمْ يَرْحَمُكُمُ اللَّهُ فَيَقُولُ يَهْدِيكُمُ اللَّهُ وَيُصْلِحُ بَالَكُمْ وَفِـي الْبَاب عَنْ عَلِيٍّ وَأَبِي أَيُّوبَ وَسَالِمِ بْنِ عُبَيْدٍ وَعَبْدِ اللَّهِ بْنِ جَعْفَرٍ وَأَبِي هُرَيْرَةَ قَالَ أبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

449. Narrated Abu-Mousa : 'The Jews used to fake sneezing in the presence of the Messenger of Allah ﷺ so that he would pray for them: "Yarhamokomollah (May Allah show mercy at you)." He used to say to them:

"Yahdeekomollaho Wa yosliho Balakom (May Allah guide you and mend your affairs).'"

٤٥٠- حَدَّثَــنَا مَحْمُودُ بْنُ غَيْلانَ حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُــورٍ عَنْ هِلالِ بْنِ يَسَافٍ عَنْ سَالِمِ بْنِ عُبَيْدٍ أَنَّهُ كَانَ مَعَ الْقَوْمِ فِي سَفَرٍ فَعَطَسَ رَجُلٌ مِنَ الْقَوْمِ فَقَالَ السَّلامُ عَلَيْكُمْ فَقَالَ عَلَيْكَ وَعَلَى أُمِّكَ فَكَأَنَّ الرَّجُلَ وَجَدَ فِي نَفْسِهِ فَقَالَ أَمَا إِنِّي لَمْ أَقُلْ إِلا مَا قَالَ النَّبِيُّ ﷺ عَطَسَ رَجُلٌ عِنْدَ النَّبِيِّ ﷺ فَقَالَ السَّلامُ عَلَيْكُمْ فَقَالَ النَّبِيُّ ﷺ عَلَيْكَ وَعَلَى أُمِّكَ إِذَا عَطَسَ أَحَدُكُمْ فَلْيَقُلِ الْحَمْــدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَلْيَقُلْ لَهُ مَنْ يَرُدُّ عَلَيْهِ يَرْحَمُكَ اللَّهُ وَلْيَقُلْ يَغْفِرُ اللَّهُ لَــنَا وَلَكُــمْ قَــالَ أَبو عِيسَى هَذَا حَدِيثٌ اخْتَلَفُوا فِي رِوَايَتِهِ عَنْ مَنْصُورٍ وَقَدْ أَدْخَلُوا بَيْنَ هِلالِ بْنِ يَسَافٍ وَسَالِمٍ رَجُلا *

450. Narrated Hilal ibn Yasaf: 'Sa im ibn Obayd was with some people on a journey. A man sneezed and prayed: "Al-Salamo Alayka (May peace be upon you)." Salem ibn Obayd said: "As-Sala mo Alayka Wa Ala Ommik (May peace be upon you and upon your mother)." It seemed that the man became angry at the words of Salem, so Salem said: "As to me, I did not say except what the Prophet ﷺ had said. A man sneezed in his presence and said: 'AsSala mo Alaykom, May peace be upon you,' and the Prophet ﷺ said: 'Alayka Wa la Ommik (May peace be upon you and upon your mother).' If one of you sneezes, let him say: 'Al Hamdo Lillah Rabbil Alameen (Praise be to Allah, Lord of all that exists).''''

٤٥١- حَدَّثَــنَا ابْــنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ سُلَيْمَانَ التَّيْمِيِّ عَنْ أَنَسِ بْنِ مَــالِكٍ أَنَّ رَجُلَيْنِ عَطَسَا عِنْدَ النَّبِيِّ ﷺ فَشَمَّتَ أَحَدَهُمَا وَلَمْ يُشَمِّتِ الآخَرَ فَقَالَ الَّــذِي لَمْ يُشَمِّتْهُ يَا رَسُولَ اللَّهِ شَمَّتَّ هَذَا وَلَمْ تُشَمِّتْنِي فَقَالَ رَسُولُ اللَّهِ ﷺ إِنَّهُ

حَمِـدَ اللَّــهَ وَإِنَّكَ لَمْ تَحْمَدِ اللَّهَ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ *

451. Narrated Anas ibn Malik: 'Two men sneezed in the presence of the Messenger of Allah ﷺ. The Messenger of Allah ﷺ responded to one of them and did not respond to the second. The latter said: "Messenger of Allah! You have responded to him but you did not respond to me?" The Messenger of Allah ﷺ said: "He praised Allah but you did not praise Allah."'

٤٥٢- حَدَّثَــنَا سُوَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا عِكْرِمَةُ بْنُ عَمَّارٍ عَنْ إِيَاسِ بْنِ سَلَمَةَ عَنْ أَبِيهِ قَالَ عَطَسَ رَجُلٌ عِنْدَ رَسُولِ اللَّهِ ﷺ وَأَنَا شَاهِدٌ فَقَالَ رَسُــولُ اللَّهِ ﷺ يَرْحَمُكَ اللَّهُ ثُمَّ عَطَسَ الثَّانِيَةَ فَقَالَ رَسُولُ اللَّهِ ﷺ هَذَا رَجُلٌ مَزْكُومٌ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ عَنْ إِيَاسِ بْنِ سَلَمَةَ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ نَحْــوَهُ إِلا أَنَّهُ قَالَ لَهُ فِي الثَّالِثَةِ أَنْتَ مَزْكُومٌ قَالَ هَذَا أَصَحُّ مِنْ حَدِيثِ ابْنِ الْمُبَارَكِ وَقَدْ رَوَى شُعْبَةُ عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ هَذَا الْحَدِيثَ نَحْوَ رِوَايَةِ يَحْيَى بْــنِ سَعِيدٍ حَدَّثَنَا بِذَلِكَ أَحْمَدُ بْنُ الْحَكَمِ الْبَصْرِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ بِهَذَا وَرَوَى عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ نَحْوَ رِوَايَةِ ابْنِ الْمُبَارَكِ وَقَالَ لَهُ فِي الثَّالِثَةِ أَنْتَ مَزْكُومٌ حَدَّثَنَا بِذَلِكَ إِسْحَقُ بْنُ مَنْصُورٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ *

452. Narrated Salama: 'A man sneezed in the presence of the Messenger of Allah ﷺ while I was present. The Messenger of Allah ﷺ said to him: "Yarhamokallah (May Allah show mercy on you)." Then, the man sneezed for a second time and the Messenger of Allah ﷺ said to him: "You have caught a cold."'

The other narrative includes that the Messenger of Allah ﷺ said to him on the third time: "You have caught cold." Commenting on this narrative Abu-Issa said: "The second narrative is sounder."

٤٥٣- حَدَّثَنَا مُحَمَّدُ بْنُ وَزِيرٍ الْوَاسِطِيُّ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ عَجْلَانَ عَنْ سُمَيٍّ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا عَطَسَ غَطَّى وَجْهَهُ بِيَدِهِ أَوْ بِثَوْبِهِ وَغَضَّ بِهَا صَوْتَهُ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

453. Narrated Abu-Huraira: 'The Prophet ﷺ used to cover his face with his hand or garment and lower the sound whenever he sneezed.'

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١٣٣ـــ باب فى استحباب المصافحة وبشاشة الوجه

Chapter: (133)

About the Desirability of Shaking Hands and Smiling on Meeting Others

٤٥٤- حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ وَإِسْحَقُ بْنُ مَنْصُورٍ قَالا حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنِ الأَجْلَحِ عَنْ أَبِي إِسْحَقَ عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَا مِنْ مُسْلِمَيْنِ يَلْتَقِيَانِ فَيَتَصَافَحَانِ إِلا غُفِرَ لَهُمَا قَبْلَ أَنْ يَفْتَرِقَا قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ أَبِي إِسْحَقَ عَنِ الْبَرَاءِ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنِ الْبَرَاءِ مِنْ غَيْرِ وَجْهٍ وَالأَجْلَحُ هُوَ ابْنُ عَبْدِ اللَّهِ بْنِ حُجَيَّةَ بْنِ عَدِيٍّ الْكِنْدِيُّ *

454. Narrated Al-Bara'a bin Azib: 'The Messenger of Allah ﷺ said: "There are no two Muslims who meet and shake hands except that Allah ﷻ forgives them before parting."'

٤٥٥- حَدَّثَنَا سُوَيْدٌ أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا حَنْظَلَةُ بْنُ عُبَيْدِ اللَّهِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ الرَّجُلُ مِنَّا يَلْقَى أَخَاهُ أَوْ صَدِيقَهُ أَيَنْحَنِي لَهُ قَالَ لا قَالَ أَفَيَلْتَزِمُهُ وَيُقَبِّلُهُ قَالَ لا قَالَ أَفَيَأْخُذُ بِيَدِهِ وَيُصَافِحُهُ قَالَ نَعَمْ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ *

455. Narrated Anas ibn Malik: ‘A man said: “Messenger of Allah! If a man meets his brother or his friend is he permitted to bow (to greet him)?” The Messenger of Allah ﷺ said: “No.” The man said: ”Is he permitted to embrace and kiss him?” The Messenger of Allah ﷺ said: “No.” The man said: ”Is he permitted to take his hand and shake hands with him?” The Messenger of Allah ﷺ said: “Yes.”’

٤٥٦- حَدَّثَنَا سُوَيْدٌ أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا هَمَّامٌ عَنْ قَتَادَةَ قَالَ قُلْتُ لأَنَسِ بْنِ مَالِكٍ هَلْ كَانَتِ الْمُصَافَحَةُ فِي أَصْحَابِ رَسُولِ اللَّهِ ﷺ قَالَ نَعَمْ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

456. Narrated Qatada: ‘I said to Anas ibn Malik: ”Did the companions of the Messenger of Allah ﷺ used to shake hands with each other?“ He said; ”Yes.”’

٤٥٧- حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا يَحْيَى بْنُ أَيُّوبَ عَنْ عُبَيْدِ اللَّهِ بْنِ زَحْرٍ عَنْ عَلِيِّ بْنِ يَزِيدَ عَنِ الْقَاسِمِ أَبِي عَبْدِ الرَّحْمَنِ عَنْ أَبِي أُمَامَةَ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ تَمَامُ عِيَادَةِ الْمَرِيضِ أَنْ يَضَعَ أَحَدُكُمْ يَدَهُ عَلَى جَبْهَتِهِ أَوْ قَالَ عَلَى يَدِهِ فَيَسْأَلُهُ كَيْفَ هُوَ وَتَمَامُ تَحِيَّاتِكُمْ بَيْنَكُمُ الْمُصَافَحَةُ قَالَ أَبو عِيسَى هَذَا إِسْنَادٌ لَيْسَ بِالْقَوِيِّ قَالَ مُحَمَّدٌ وَعُبَيْدُ اللَّهِ بْنُ زَحْرٍ ثِقَةٌ وَعَلِيُّ بْنُ يَزِيدَ ضَعِيفٌ وَالْقَاسِمُ بْنُ عَبْدِ الرَّحْمَنِ يُكْنَى أَبَا عَبْدِ الرَّحْمَنِ وَهُوَ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ خَالِدِ بْنِ يَزِيدَ بْنِ مُعَاوِيَةَ وَهُوَ ثِقَةٌ وَالْقَاسِمُ شَامِيٌّ *

457. Narrated Abu-Omama: 'The Prophet ﷺ said: "Putting one's hand on the forehead of the diseased perfects his visit and shaking with the hand perfects the greeting."'

* * *

١٣٤ـ بَاب مَا جَاءَ فِي الْمُعَانَقَةِ وَالْقُبْلَةِ

Chapter: (134)

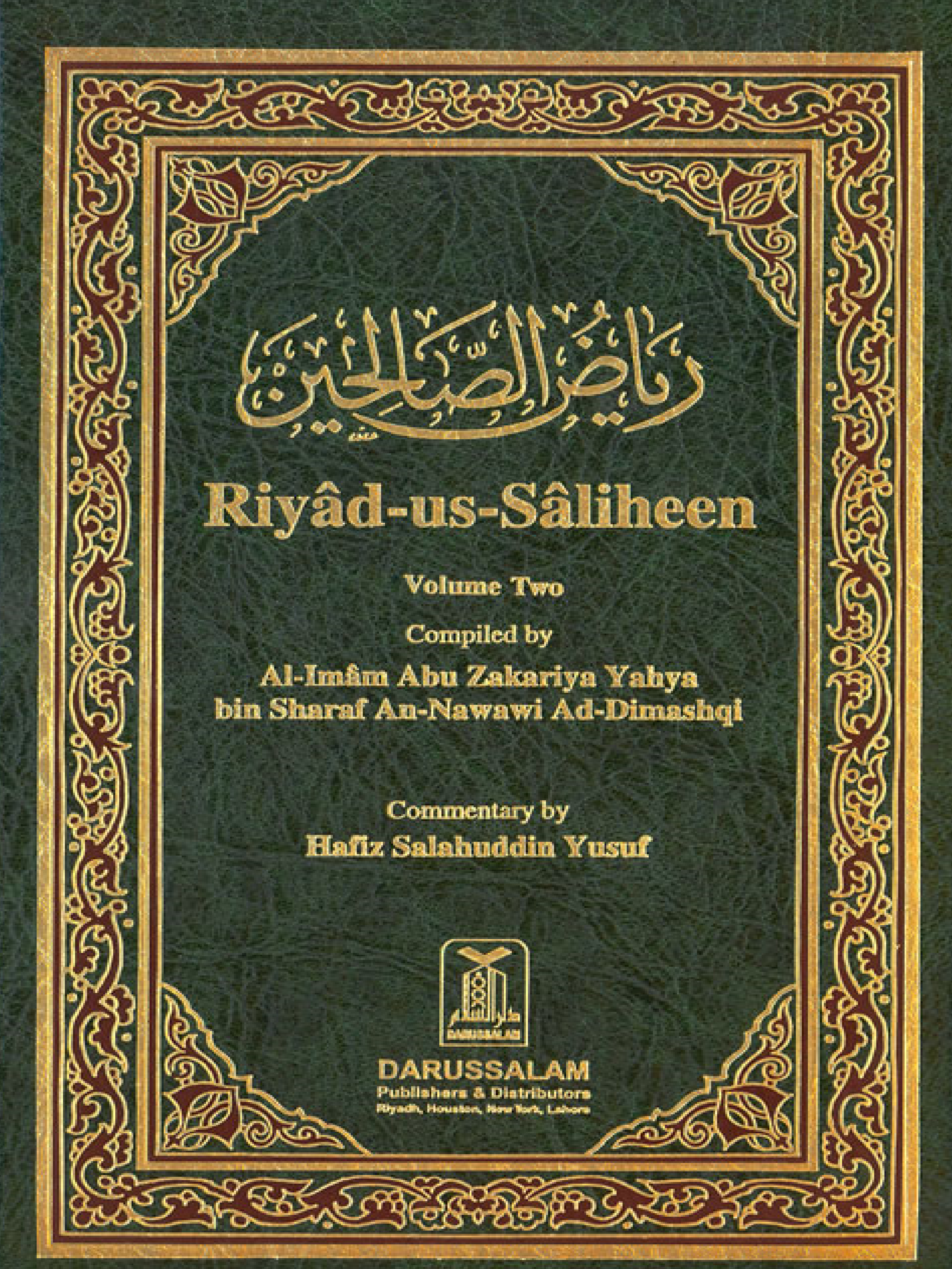
What was said about Embracing and Kissing

٤٥٨- حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَعِيلَ حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَحْيَى بْنِ مُحَمَّدِ بْنِ عَبَّادٍ الْمَدَنِيُّ حَدَّثَنِي أَبِي يَحْيَى بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْحَقَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ الزُّهْرِيِّ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ قَالَتْ قَدِمَ زَيْدُ بْنُ حَارِثَةَ الْمَدِينَةَ وَرَسُولُ اللَّهِ ﷺ فِي بَيْتِي فَأَتَاهُ فَقَرَعَ الْبَابَ فَقَامَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ عُرْيَانًا يَجُرُّ ثَوْبَهُ وَاللَّهِ مَا رَأَيْتُهُ عُرْيَانًا قَبْلَهُ وَلَا بَعْدَهُ فَاعْتَنَقَهُ وَقَبَّلَهُ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ الزُّهْرِيِّ إِلَّا مِنْ هَذَا الْوَجْهِ *

458. Narrated A'isha : Zayd ibn Haretha came to Madina. The Messenger of Allah ﷺ was in my house at that time. Zayd knocked at the door and the Messenger of Allah ﷺ rose up and went to receive him naked,[8] dragging his (outer) garment. He embraced and kissed him.' A'isha said: 'By Allah, I never saw the Messenger of Allah ﷺ naked (while receiving a man) after or before this.'

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8 Naked here means covering the Awra, but not wearing an outer garment. This shows pleasure and love of the Messenger of Allah ﷺ for Zayd's arrival.


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(٦) كتاب عيادة المريض وتشييع الميت

Book of the Manners of Visiting the Sick and Escorting the Dead

١٣٥ ـ باب في عيادة المريض

Chapter: (135)

About Visiting a Sick Person

٤٥٩- حديث الْبَرَاءِ رضي الله عنه، قَالَ: أَمَرَنَا رَسُولُ اللهِ ﷺ، بِسَبْعٍ وَنَهَانَا عَنْ سَبْعٍ: أَمَرَنَا بِعِيَادَةِ الْمَرِيضِ، وَاتِّبَاعِ الْجِنَازَةِ، وَتَشْمِيتِ الْعَاطِسِ، وَإِجَابَةِ الدَّاعِي، وَإِفْشَاءِ السَّلاَمِ، وَنَصْرِ الْمَظْلُومِ، وَإِبْرَارِ الْمُقْسِمِ وَنَهَانَا عَنْ خَوَاتِيمِ الذَّهَبِ، وَعَنِ الشُّرْبِ فِي الْفِضَّةِ، أَوْ قَالَ: آنِيَةِ الْفِضَّةِ، وَعَنِ الْمَيَاثِرِ وَالْقَسِّيِّ، وَعَنْ لُبْسِ الْحَرِيرِ وَالدِّيبَاجِ وَالإِسْتَبْرَقِ أخرجه البخاري.

459. Narrated Al-Bara'a ibn Azib ﷺ: ‘Allah's Messenger ﷺ ordered us to do seven things and forbade us from seven other things. He ordered us to visit the sick, to follow funeral processions, to answer a sneezer invoking Allah ﷻ (“May Allah ﷻ bestow of His Mercy on you,” if he says: “Praise be to Allah”), to accept invitations, to greet (everybody), to help the oppressed, and to help others to fulfill their oaths. He forbade us to wear gold rings, to drink from silver (utensils), to use Mayathir (silk carpets placed on saddles), to wear Al-Qissi (a kind of silk cloth), to wear silk Dibaj or Istabraq (two kinds of silk clothes).’ (Bukhari)

٤٦٠- حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ حَدَّثَنَا خَالِدٌ الْحَذَّاءُ عَنْ أَبِي قِلاَبَةَ عَنْ أَبِي أَسْمَاءَ الرَّحَبِيِّ عَنْ ثَوْبَانَ عَنِ النَّبِيِّ ﷺ قَالَ إِنَّ الْمُسْلِمَ إِذَا عَادَ أَخَاهُ الْمُسْلِمَ لَمْ يَزَلْ فِي خُرْفَةِ الْجَنَّةِ وَفِي الْبَاب عَنْ عَلِيٍّ وَأَبِي مُوسَى وَالْبَرَاءِ وَأَبِي هُرَيْرَةَ وَأَنَسٍ وَجَابِرٍ قَالَ أبو عيسَى حَدِيثُ ثَوْبَانَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَرَوَى أَبُو غِفَارٍ وَعَاصِمٌ الأَحْوَلُ هَذَا الْحَدِيثَ عَنْ أَبِي قِلاَبَةَ عَنْ أَبِي

الأَشْعَثِ عَنْ أَبِي أَسْمَاءَ عَنْ ثَوْبَانَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ وسَمِعْت مُحَمَّدًا يَقُولُ مَنْ رَوَى هَذَا الْحَدِيثَ عَنْ أَبِي الأَشْعَثِ عَنْ أَبِي أَسْمَاءَ فَهُوَ أَصَحُّ قَالَ مُحَمَّدٌ وَأَحَادِيثُ أَبِي قِلابَةَ إِنَّمَا هِيَ عَنْ أَبِي أَسْمَاءَ إِلا هَذَا الْحَدِيثَ فَهُوَ عِنْدِي عَنْ أَبِي الأَشْعَثِ عَنْ أَبِي أَسْمَاءَ حَدَّثَنَا مُحَمَّدُ بْنُ وَزِيرٍ الْوَاسِطِيُّ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ عَاصِمٍ الأَحْوَلِ عَنْ أَبِي قِلابَةَ عَنْ أَبِي الأَشْعَثِ عَنْ أَبِي أَسْمَاءَ عَنْ ثَوْبَانَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ وَزَادَ فِيهِ قِيلَ مَا خُرْفَةُ الْجَنَّةِ قَالَ جَنَاهَا حَدَّثَنَا اللَّه أَحْمَدُ ابْنُ عَبْدَةَ الضَّبِّيُّ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ أَبِي قِلابَةَ عَنْ أَبِي أَسْمَاءَ عَنْ ثَوْبَانَ عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ خَالِدٍ وَلَمْ يَذْكُرْ فِيهِ عَنْ أَبِي الأَشْعَثِ قَالَ أَبو عِيسَى وَرَوَاهُ بَعْضُهُمْ عَنْ حَمَّادِ بْنِ زَيْدٍ وَلَمْ يَرْفَعْهُ *

460. Narrated Thawban: 'The Prophet ﷺ said: "Truly, if a Muslim visits his (sick) Muslim brother he is amid the fruits of Paradise."'

٤٦١- حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ حَدَّثَنَا إِسْرَائِيلُ عَنْ ثُوَيْرٍ هُوَ ابْنُ أَبِي فَاخِتَةَ عَنْ أَبِيهِ قَالَ أَخَذَ عَلِيٌّ بِيَدِي قَالَ انْطَلِقْ بِنَا إِلَى الْحَسَنِ نَعُودُهُ فَوَجَدْنَا عِنْدَهُ أَبَا مُوسَى فَقَالَ عَلِيٌّ عَلَيْهِ السَّلام أَعَائِدًا جِئْتَ يَا أَبَا مُوسَى أَمْ زَائِرًا فَقَالَ لا بَلْ عَائِدًا فَقَالَ عَلِيٌّ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ مَا مِنْ مُسْلِمٍ يَعُودُ مُسْلِمًا غُدْوَةً إِلا صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُمْسِيَ وَإِنْ عَادَهُ عَشِيَّةً إِلا صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُصْبِحَ وَكَانَ لَهُ خَرِيفٌ فِي الْجَنَّةِ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَقَدْ رُوِيَ عَنْ عَلِيٍّ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهٍ مِنْهُمْ مَنْ وَقَفَهُ وَلَمْ يَرْفَعْهُ وَأَبُو فَاخِتَةَ اسْمُهُ سَعِيدُ بْنُ عِلاقَةَ *

461. Narrated Sa'eed ibn Allaqa: 'Once Ali held me with hand and said: "Let us visit Al-Hasan because he is sick." We found Abu-Musa there, so Ali said to Abu-Mousa: "Have you come visiting or as a guest O Abu-Musa?" He said: "I came to visit." Alir said" "I heard the Messenger of Allah ﷺ saying:

'There is no Muslim that visits his brother by day except that seventy thousand angels invoke Allah for him until night. And if he visits him by night, seventy thousand angels invoke Allah for him until day, and he will have a garden in Paradise.'"' (At-Termizi)

٤٦٢- عَـنْ أَنَسٍ ﷺ قَالَ: كانَ غُلاَمٌ يَهُودِيٌ يَخْدُمُ النَّبِيَّ ﷺ فَمَرِضَ، فَأَتَاهُ النَّبِيّ ﷺ يَعُودُهُ، فَقَعَدَ عِنْدَ رَأْسِهِ، فَقَالَ لَهُ: (أَسْلِمْ). فَنَظَرَ إِلَى أَبِيهِ وَهُوَ عِنْدَهُ، فَقَالَ لَهُ: أَطِـعْ أَبَا الْقَاسِمِ ﷺ، فَأَسْلَمَ، فَخَرَجَ النَّبِيّ ﷺ وَهُوَ يَقُولُ: (الحَمْدُ لله الَّذِي أَنْقَذَهُ مِنَ النَّارِ). رواه البخاري.

462. Narrated Anas ﷺ: 'A young Jewish boy used to serve the Prophet ﷺ and he became sick. So the Prophet ﷺ went to visit him. He sat near his head and asked him to accept Islam. The boy looked at his father who was sitting there. His father said to him: "Obey Abul-Qa sim." The boy accepted Islam. The Prophet ﷺ came out saying: "All the praises and thanks be to Allah Who saved the boy from the Hellfire."' (Bukhari)

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١٣٦ ـ باب ما يدعى به للمريض

Chapter: (136)

About the Invocation that One makes to Allah ﷻ for a Sick Person

٤٦٣- عَـنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ كانَ يَقُولُ لِلْمَرِيضِ: (بِسْمِ اللهِ، تُرْبَةُ أَرْضِنَا، بِرِيقَةِ بَعْضِنَا، يُشْفَى سَقِيمُنَا، بِإِذْنِ رَبِّنَا). رواه البخاري.

463. Narrated A'isha (may Allah be pleased with her): 'Allah's Messenger ﷺ used to read his Roqya: "In the Name of Allah. The earth of our land and the saliva of some of us cure our ill ones with the permission of our Lord."' (Bukhari)

٤٦٤- عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ رَسُولَ اللهِ ﷺ، كانَ إِذَا أَتَى مَرِيضًا أَوْ أُتِيَ بِهِ إِلَيْهِ، قالَ: (أَذْهِبِ الْبَاسَ رَبَّ النَّاسِ، اشْفِ وَأَنْتَ الشَّافِي، لاَ شِفَاءَ إِلاَّ شِفَاؤُكَ، شِفَاءً لاَ يُغَادِرُ سَقَمًا). رواه البخاري.

464. Narrated A'isha : 'Whenever Allah's Messenger ﷺ paid a visit to a sick person, or a sick person was brought to him, he used to invoke Allah: "Take away the disease, O Lord of people! Cure him as You are the One Who cures. There is no cure but Yours, a cure that leaves no disease."' (Bukhari)

* * *

١٣٧ ـ باب في استحباب سؤال أهل المريض عن حاله

Chapter (137)

About asking a Sick Person's Family for News about him

٤٦٥- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ ﷺ خَرَجَ مِنْ عِنْدِ رَسُولِ اللهِ ﷺ في وَجَعِهِ الَّذِي تُوُفِّيَ فِيهِ، فَقَالَ النَّاسُ: يَا أَبَا الحَسَنِ، كَيْفَ أَصْبَحَ رَسُولُ اللهِ ﷺ فَقَالَ: أَصْبَحَ بِحَمْدِ اللهِ بَارِئًا، فَأَخَذَ بِيَدِهِ عَبَّاسُ بْنُ عَبْدِ المُطَّلِبِ فَقَالَ لَهُ: أَنْتَ وَاللهِ بَعْدَ ثَلاَثٍ عَبْدُ الْعَصَا، وَإِنِّي وَاللهِ لأَرَى رَسُولَ اللهِ ﷺ سَوْفَ يُتَوَفَّى مِنْ وَجَعِهِ هذَا، إِنِّي لأَعْرِفُ وُجُوهَ بَنِي عَبْدِ المطَّلِبِ عِنْدَ المَوْتِ، اذْهَبْ بِنَا إِلَى رَسُولِ اللهِ ﷺ فَلْنَسْأَلْهُ فِيمَنْ هذَا الأَمْرُ، إِنْ كانَ فِينَا عَلِمْنَا ذَلِكَ، وَإِنْ كانَ في غَيْرِنَا عَلِمْنَاهُ، فَأَوْصَى بِنَا. فَقَالَ عَلِيٌّ: إِنَّا وَاللهِ لَئِنْ سَأَلْنَاهَا رَسُولَ اللهِ ﷺ فَمَنَعَنَاهَا لاَ يُعْطِينَاهَا النَّاسُ بَعْدَهُ، وَإِنِّي وَاللهِ لاَ أَسْأَلُهَا رَسُولَ اللهِ ﷺ. رواه البخاري.

465. Narrated Abdoulah ibn Abbas (may Allah be pleased with them): 'Ali bin Abu-Taleb ﷺ came out of the house of

Allah's Messenger ﷺ during his final illness. The people asked: "O Abul-Hasan! How is Allah's Messenger ﷺ this morning?" Ali replied: "He has recovered with the Grace of Allah." Abbas ibn Abdul-Mottaleb held him by the hand and said to him: "In three days you, by Allah, will be ruled (by somebody else), And by Allah, I feel that Allah's Messenger ﷺ will die from this ailment of his, for I know how the faces of the offspring of Abdul-Mottaleb look at the time of their death. So let us go to Allah's Messenger ﷺ and ask him who will take over the caliphate. If it is given to us we will know about it, and if it is given to somebody else, we will inform him so that he may tell the new ruler to take care of us." Ali said: "By Allah, if we asked Allah's Messenger ﷺ for it (the caliphate) and he refused to give it to us, the people will never give it to us after that. And by Allah, I will not ask Allah's Messenger ﷺ for it."' (Bukhari)

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١٣٨ ـ باب ما يقول من أيس من حياته

Chapter: (138)

About the Invocation the One approaching Death should make

٤٦٦- عَنْ عائشة رَضِيَ اللهُ عَنْهَا: قَالَت أَصْغَيْتُ إِلى النَّبِيِّ ﷺ قَبْلَ أَنْ يَمُوتَ، وَهُوَ مُسْنِدٌ إِلَيَّ ظَهْرَهُ فَسَمِعْتُهُ يَقُولُ: (اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَأَلْحِقْنِي بِالرَّفِيقِ الأَعْلَى). رواه البخاري.

466. Narrated A'isha : 'I listened to the Prophet ﷺ before his death, while he was leaning his back on me and saying: "O Allah! Forgive me, and bestow Your Mercy on me, and let me meet the highest degree in Paradise."' (Bukhari)

٤٦٧- حَدَّثَـنَا قُتَيْـبَةُ حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ الْهَادِ عَنْ مُوسَى بْنِ سَرْجِسَ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَائِشَةَ أَنَّهَا قَالَتْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ بِالْمَوْتِ وَعِنْدَهُ قَدَحٌ فِيهِ مَاءٌ وَهُوَ يُدْخِلُ يَدَهُ فِي الْقَدَحِ ثُمَّ يَمْسَحُ وَجْهَهُ بِالْمَاءِ ثُمَّ يَقُولُ اللهُمَّ أَعِنِّي عَلَى غَمَرَاتِ الْمَوْتِ أَوْ سَكَرَاتِ الْمَوْتِ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ *

467. Narrated A'isha : 'I saw the Messenger of Allah ﷺ in his last moments having a vessel of water in front of him. He used to dip his hands in the vessel and say: "O Allah! Support me to bear the pangs of death."' (At-Termizi)

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١٣٩ــ باب فى استحباب وصية أهل المريض بالإحسان إليه

Chapter: (139)

About Advising a Sick Person's Family to Treat him Kindly

٤٦٨- حَدَّثَـنَا الْحَسَنُ بْنُ عَلِيٍّ حَدَّثَنَا عَبْدُ الرَّزَّاقِ حَدَّثَنَا مَعْمَرٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي الْمُهَلَّبِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّ امْرَأَةً مِنْ جُهَيْنَةَ اعْتَرَفَتْ عِنْدَ النَّبِيِّ ﷺ بِالزِّنَا فَقَالَتْ إِنِّي حُبْلَى فَدَعَا النَّبِيُّ ﷺ وَلِيَّهَا فَقَالَ أَحْسِنْ إِلَيْهَا فَإِذَا وَضَعَتْ حَمْلَهَا فَأَخْبِرْنِي فَفَعَلَ فَأَمَرَ بِهَا فَشُدَّتْ عَلَيْهَا ثِيَابُهَا ثُمَّ أَمَرَ بِرَجْمِهَا فَرُجِمَتْ ثُمَّ صَلَّى عَلَيْهَا فَقَالَ لَهُ عُمَرُ بْنُ الْخَطَّابِ يَا رَسُولَ اللَّهِ رَجَمْـتَهَا ثُمَّ تُصَلِّي عَلَيْهَا فَقَالَ لَقَدْ تَابَتْ تَوْبَةً لَوْ قُسِمَتْ بَيْنَ سَبْعِينَ مِنْ أَهْلِ الْمَدِيـنَةِ لَوَسِعَتْهُمْ وَهَلْ وَجَدْتَ شَيْئًا أَفْضَلَ مِنْ أَنْ جَادَتْ بِنَفْسِهَا لِلَّهِ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

468. Narrated Omran ibn Hosayn: 'A woman of the Johayna tribe confessed adultery to the Prophet ﷺ and said

that she was pregnant. The Prophet ﷺ summoned her guardian and said to him: "Treat her kindly. If she delivers, inform me." The man did as directed. The Prophet ﷺ ordered her clothes to be tied and that she was to be stoned to death. He performed the Funeral Prayer for her. Omar ibn Al-Khatta b said to him: "You have stoned her and performed the Funeral Prayer for her Messenger of Allah?" The Prophet ﷺ said: "She has repented to Allah a repentance that if it were distributed among seventy people of Madina, it would suffice them. Have you found anything more precious than giving her soul willingly to Allah?"' (At-Termizi)

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١٤٠ـ باب في جواز قول المريض أنا وجع

Chapter (140)

About the Permissibility of Complaining of an Illness

٤٦٩- حَدِيثُ عَبْدِ اللهِ بْنِ مَسْعُودٍ، قَالَ: دَخَلْتُ عَلَى رَسُولِ اللهِ ﷺ، وَهُوَ يُوعَكُ، فَقُلْتُ: يَا رَسُولَ اللهِ! إِنَّكَ تُوعَكُ وَعْكًا شَدِيداً. قَالَ: «أَجَلْ. إِنِّي أُوعَكُ كَمَا يُوعَكُ رَجُلاَنِ مِنْكُمْ» قُلْتُ: ذَلِكَ أَنَّ لَكَ أَجْرَيْنِ. قَالَ: «أَجَلْ. ذَلِكَ كَذَلِكَ. مَا مِنْ مُسْلِمٍ يُصِيبُهُ أَذًى، شَوْكَةٌ فَمَا فَوْقَهَا، إِلاَّ كَفَّرَ اللهُ بِهَا سَيِّئَاتِهِ، كَمَا تَحُطُّ الشَّجَرَةُ وَرَقَهَا».

469. Narrated Abdullah ibn Mas'oud ؓ: 'I visited Allah's Messenger ﷺ while he was suffering from a high fever. I said: "O Allah's Messenger ﷺ! You have a high fever." He said: "Yes. I have as much fever as two men of you." I said: "Is it because you will have a double reward?" He said: "Yes. It is so. No Muslim is afflicted with any harm, even if it were the prick of a thorn, but that Allah expiates his sins because of it, as a tree sheds its leaves."' (Bukhari)

٤٧٠- حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا جَرِيرٌ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ عَنْ سَعْدِ بْنِ مَالِكٍ قَالَ عَادَنِي رَسُولُ اللَّهِ ﷺ وَأَنَا مَرِيضٌ فَقَالَ أَوْصَيْتَ قُلْتُ نَعَمْ قَالَ بِكَمْ قُلْتُ بِمَالِي كُلِّهِ فِي سَبِيلِ اللَّهِ قَالَ فَمَا تَرَكْتَ لِوَلَدِكَ قُلْتُ هُمْ أَغْنِيَاءُ بِخَيْرٍ قَالَ أَوْصِ بِالْعُشْرِ فَمَا زِلْتُ أُنَاقِصُهُ حَتَّى قَالَ أَوْصِ بِالثُّلُثِ وَالثُّلُثُ كَثِيرٌ قَالَ أَبُو عَبْدِ الرَّحْمَنِ وَنَحْنُ نَسْتَحِبُّ أَنْ يَنْقُصَ مِنَ الثُّلُثِ لِقَوْلِ رَسُولِ اللَّهِ ﷺ وَالثُّلُثُ كَثِيرٌ قَالَ وَفِي الْبَاب عَنْ ابْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى حَدِيثُ سَعْدٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ عَنْهُ مِنْ غَيْرِ وَجْهٍ وَقَدْ رُوِيَ عَنْهُ وَالثُّلُثُ كَبِيرٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ لا يَرَوْنَ أَنْ يُوصِيَ الرَّجُلُ بِأَكْثَرَ مِنَ الثُّلُثِ وَيَسْتَحِبُّونَ أَنْ يَنْقُصَ مِنَ الثُّلُثِ قَالَ سُفْيَانُ الثَّوْرِيُّ كَانُوا يَسْتَحِبُّونَ فِي الْوَصِيَّةِ الْخُمُسَ دُونَ الرُّبُعِ وَالرُّبُعَ دُونَ الثُّلُثِ وَمَنْ أَوْصَى بِالثُّلُثِ فَلَمْ يَتْرُكْ شَيْئًا وَلا يَجُوزُ لَهُ إِلا الثُّلُثُ *

470. Narrated Sa'ad ibn Malik: 'The Messenger of Allah ﷺ visited me when I was ill and said: "Have you made your bequests?" I said: "Yes." He said: "How much have you bequeathed?" I said: 'I bequeathed all of my possessions for the sake of Allah." He said: "What have you left for your sons?" I said: "They are well-to-do people." He said: "Bequeath one tenth." Sa'ad said: "I persisted in negotiating with him until he said: "Bequeath one third and one third is too much."'

Abu Abdul-Rahman said: 'Thus, we like to bequeath less than one third because the Messenger of Allah ﷺ said: "Bequeath one third and one third is too much."'

Abu-Issa said: "The Hadith of Sa'ad is Hasano Saheeh(o and the people of knowledge saw that a man should not bequeath more than one third. In fact, they recommend that he bequeaths less than a third."

Sofyan Al-Thawri said: "They thought that the one who bequeathed one fifth was better than the one who bequeathed one fourth, and the one bequeathed one fifth is better than the one who bequeathed one third. As for him who bequeathed one third, he did not leave anything and he is not permitted to bequeath more than that."

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١٤١ــ باب فى تلقين المحتضر

Chapter: (141)

About Reminding a Dying Person of Al-Shahada (the Testimony of Faith)

٤٧١- عَنْ أَبِيْ سَعِيْدٍ وَأَبِيْ هُرَيْرَةَ رَضِيَ اللّهُ تَعَالَى عَنْهُمَا قَالاَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَقِّنُوا مَوْتَاكُمْ لاَ إِلَهَ إِلاَّ اللّهُ رَوَاهُ مُسْلِمٌ وَالأَرْبَعَةُ.

471. Narrated Abu-Sa'eed and Abu-Huraira: 'Allah's Messenger ﷺ said: "Let those of you who are dying repeat after you: "There is no God but Allah."' (Muslim)

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١٤٢ ــ باب ما يقوله بعد تغميض الميت

Chapter: (142)

About the Permitted Speech after Closing the Deceased's Eyes

٤٧٢- عَــنْ أُمِّ سَلَمَةَ رَضِيَ اللّهُ تَعَالَى عَنْهَا قَالَتْ: دَخَلَ رَسُوْلُ اللهِ ﷺ عَلَى أَبِــيْ سَلَمَةَ، وَقَد شُقَّ بَصَرُهُ، فَأَغْمَضَهُ، ثُمَّ قَالَ: إِنَّ الرَّوْحَ إِذَا قُبِضَ اتَّبَعَهُ البَصَــرُ ، فَضَجَّ نَاسٌ مِنْ أَهْلِهِ، فَقَالَ: لاَ تَدْعُوْ عَلَى أَنْفُسِكُمْ أَلاَّ بِخَيْرٍ، فَإِنَّ

الْمَلائِكَةَ تُؤَمِّنُ عَلَى مَا تَقُولُونَ ، ثُمَّ قَالَ: اللَّهُمَّ اغفِرْ لأَبِي سَلَمَةَ، وَارْفَعْ دَرَجَتَهُ فِي الْمَهْدِيِّينَ، وَافْسَحْ لَهُ فِي قَبْرِهِ، وَنَوِّرْ لَهُ فِيهِ، وَاخْلُفْهُ فِي عَقِبِهِ رَوَاهُ مُسْلِمٌ.

472. Narrated Umm Salama: 'Allah's Messenger ﷺ entered to see Abu-Salama after he had died, and his eyes were fixedly open. So he shut them and said: "When the soul is taken, the sight follows it." Some of his family wept and wailed, the Messenger of Allah ﷺ said: "Do not supplicate for yourselves anything but good, for the angels say Amen to whatever you say." He then said: "O Allah! Forgive Abu-Salama, raise his degree among those who are rightly guided, and grant him a succession in his descendants who remain, make his grave spacious for him and grant him light in it."' (Muslim)

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١٤٣ ـ باب ما يقال عند الميت وما يقوله من مات له ميت

Chapter: (143)

About the Words One should say to a Deceased Person

٤٧٣ - عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: أَرْسَلَتِ ابْنَةُ النَّبِيِّ ﷺ إِلَيْهِ: إِنَّ ابْنًا لِي قُبِضَ فَائْتِنَا، فَأَرْسَلَ يُقْرِىءُ السَّلاَمَ، وَيَقُولُ: (إِنَّ للهِ ما أَخَذَ وَلَهُ ما أَعْطَى، وَكُلُّ شيءٍ عِنْدَهُ بِأَجَلٍ مُسَمًّى، فَلْتَصْبِرْ وَلْتَحْتَسِبْ). فَأَرْسَلَتْ إِلَيْهِ تُقْسِمُ عَلَيْهِ لَيَأْتِيَنَّهَا، فَقَامَ وَمَعَهُ: سَعْدُ بْنُ عُبَادَةَ، وَمُعَاذُ بْنُ جَبَلٍ، وَأُبَيُّ بْنُ كَعْبٍ، وَزَيْدُ بْنُ ثَابِتٍ، وَرِجَالٌ، فَرُفِعَ إِلَى رَسُولِ اللهِ ﷺ الصَّبِيُّ وَنَفْسُهُ تَتَقَعْقَعُ، قَالَ: حَسِبْتُهُ أَنَّهُ قَالَ: كَأَنَّهَا شَنٌّ، فَفَاضَتْ عَيْنَاهُ، فَقَالَ سَعْدٌ: يَا رَسُولَ اللهِ، ما هذا

فَقَـــالَ: (هـــذِهِ رَحْمَةٌ جَعَلَهَا اللهُ فِي قُلُوبِ عِبَادِهِ، وَإِنَّمَا يَرْحَمُ اللهُ مِن عِبَادِهِ الرُّحَمَاءَ). رواه البخاري.

473. Narrated Osama ibn Zayd: 'The daughter of the Prophet ﷺ sent (a courier) to the Prophet ﷺ requesting him to come as her child was dying, but the Prophet ﷺ returned the envoy and told him to convey his greeting to her. He said: "Whatever Allah takes is for Him and whatever He gives is for Him, and everything with Him has a limited fixed term (in this world) and so she should be patient and hope for Allah's Reward." She again sent for him, swearing that he should come. The Prophet ﷺ got up and so did Sa'ad ibn Obada, Mo'az ibn Jabal, Obayy ibn Ka'ab, Zayd ibn Thabit, and some other men. The child was brought to Allah's Messenger ﷺ while his breath was disturbed (the sub-narrator thinks that Osa mah added: 'He was gasping as if it was a leather water-skin'). At that the eyes of the Prophet ﷺ started shedding tears. Sa'ad said: "O Allah's Messenger what is this?" He replied: "It is a mercy which Allah has lodged in the heart of His slaves, and Allah is Merciful only to those of His servants who are merciful (to others)."' (Bukhari)

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١٤٤ ــ باب في جواز البكاء على الميت بغير نياحة

Chapter (144)

About Permissibility of Weeping not Wailing

[Weeping for a deceased is permissible. It is man's nature to weep in the case of the death of one of his sons or dear relatives. Islam does not forbid weeping because it is the religion that responds to man's nature in a moderate way.

The Messenger of Allah ﷺ wept when Abraham, his son, died.

عَنْ أنس بن مالك ﷺ قَالَ: دَخَلْنَا مَعَ رَسُولِ اللهِ ﷺ عَلَى أَبِي سَيْفٍ الْقَيْنِ، وَكَانَ ظِئْرًا لإِبْرَاهِيمَ عَلَيْهِ السَّلاَمُ، فَأَخَذَ رَسُولُ اللهِ ﷺ إِبْرَاهِيمَ فَقَبَّلَهُ وَشَمَّهُ، ثُمَّ دَخَلْنَا عَلَيْهِ بَعْدَ ذَلِكَ، وَإِبْرَاهِيمُ يَجُودُ بِنَفْسِهِ، فَجَعَلَتْ عَيْنَا رَسُولِ اللهِ ﷺ تَذْرِفَانِ، فَقَالَ لَهُ عَبْدُ الرَّحْمنِ بْنُ عَوْفٍ ﷺ: وَأَنْتَ يَا رَسُولَ اللهِ فَقَالَ: (يَا ابْنَ عَوْفٍ، إِنَّهَا رَحْمَةٌ). ثُمَّ أَتْبَعَهَا بِأُخْرَى، فَقَالَ ﷺ: (إِنَّ الْعَيْنَ تَدْمَعُ، وَالْقَلْبَ يَحْزَنُ، وَلاَ نَقُولُ إِلاَّ ما يَرْضَى رَبَّنَا، وَإِنَّا بِفِرَاقِكَ يَا إِبْرَاهِيمُ لَمَحْزُونُونَ). رواه البخاري.

Narrated Anas ibn Malik ﷺ: 'We went with Allah's Messenger ﷺ to the blacksmith Abu-Sayf, and he was the husband of the wet nurse of Ibraheem (the son of the Prophet ﷺ). Allah's Messenger ﷺ took Ibraheem, kissed him, and smelled him. Later we entered Abu-Sayf's house and at that time Ibraheem was taking his last breaths, and the eyes of Allah's Messenger ﷺ started shedding tears. Abdul -Rahman ibn Awf said: "O Allah's Messenger! Even you are weeping!" He said: "O Ibn Awf! This is a mercy." Then he wept more and said : "The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord. O Ibraheem! Indeed we are grieved by your separation."' (Bukhari)

Islam forbids that a Muslim exaggerates when showing sadness by wailing, slapping the face, tearing the clothes, throwing dust on one's head, etc, are all strictly forbidden.

Thus, a Muslim should be moderate in all affairs. For extreme sadness as expressed by wailing and slapping the face never brings the dead person back.

Besides, a Muslim believes that everything is preordained and takes place in conformity with Allah's Will, which should be accepted with complete contentment.

And now, let us see what Imam Al-Nawawi compiled.]

٤٧٤- عَــنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: اشْتَكَى سَعْدُ بْنُ عُبَادَةَ شَــكْوَى لَهُ، فَأَتَاهُ النَّبِيَّ ﷺ يَعُودُهُ، مَعَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، وَسَعْدِ بْنِ أَبِي وَقَّــاصٍ، وَعَبْدِ اللهِ بْنِ مَسْعُودٍ، رَضِيَ اللهُ عَنْهُمْ، فَلَمَّا دَخَلَ عَلَيْهِ، فَوَجَدَهُ فِي غَاشِيَةِ أَهْلِهِ، فَقَالَ: (قَدْ قَضَى). قَالُوا: لاَ يَا رَسُولَ اللهِ، فَبَكَى النَّبِيَّ ﷺ، فَلَمَّا رَأَى الْقَــوْمُ بُكَاءَ النَّبِيِّ ﷺ بَكَوْا، فَقَالَ: (أَلاَ تَسْمَعُونَ، إِنَّ اللهَ لاَ يُعَذِّبُ بِدَمْعِ الْعَيْنِ، وَلاَ بِحُزْنِ الْقَلْبِ، وَلَكِنْ يُعَذِّبُ بِهذَا وَأَشَارَ إِلَى لِسَانِهِ أَوْ يَرْحَمُ، وَإِنَّ الْمَيِّتَ يُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ). رواه البخاري.

474. Abdullah ibn Omar : ‘Sa'ad ibn Oba dah became sick and the Prophet ﷺ along with Abdul-Rahmn ibn Awf, Sa'ad ibn Abu-Waqqas, and Abdullah ibn Mas'oud visited him to enquire about his health. When the Prophet ﷺ came to him, he found him surrounded by his household. He asked: “Has he died?” They said: ”No. O Allah's Messenger!” The Prophet ﷺ wept and when the people saw Allah's Messenger ﷺ weeping they all wept. He said: “Take note! Allah does not punish the shedding of tears or the grief of the heart, but he punishes because of this or bestows His Mercy.” He pointed to his tongue and added: “The deceased is punished for the wailing of his relatives over him.”’ (Bukhari)

٤٧٥- حديــث أُسَامَةَ بْنِ زَيْدٍ ، قَالَ: أَرْسَلَتِ ابْنَةُ النَّبِيِّ ﷺ إِلَيْهِ، إِنَّ ابْنًا لِي قُبِضَ فَأْتِنَا، فَأَرْسَلَ يُقْرِئُ السَّلاَمَ وَيَقُولُ: إِنَّ للهِ مَا أَخَذَ وَلَهُ مَا أَعْطَى، وَكُلٌّ عِنْدَهُ بِأَجَلٍ مُسَمًّى، فَلْتَصْبِرْ وَلْتَحْتَسِبْ فَأَرْسَلَتْ إِلَيْهِ، تُقْسِمُ عَلَيْهِ لَيَأْتِيَنَّهَا[1] فَقَامَ وَمَعَــهُ سَــعْدُ بْــنُ عُبَادَةَ، وَمُعَاذُ بْنُ جَبَلٍ، وَأُبَيُّ بْنُ كَعْبٍ، وَزَيْدُ بْنُ ثَابِتٍ، وَرِجَــالٌ[1] فَرُفِعَ إِلَى رَسُولِ اللهِ ﷺ الصَّبِيُّ وَنَفْسُهُ تَتَقَعْقَعُ كَأَنَّهَا شَنٌّ، فَفَاضَتْ

عَيْنَاهُ فقَالَ سَعْدٌ: يَا رَسُولَ اللهِ مَا هذَا فقَالَ: هذِهِ رَحْمَةٌ جَعَلَهَا اللهُ فِي قُلُوبِ عِبَادِهِ، وَإِنَّمَا يَرْحَمُ اللهُ مِنْ عِبَادِهِ الرُّحَمَاءُ أخرجه البخاري.

475. Narrated Osama ibn Zayd: 'The daughter of the Prophet ﷺ sent (a courier) to the Prophet ﷺ requesting him to come as her child was dying. The Prophet ﷺ returned the courier and told him to convey his greeting to her saying: "Whatever Allah ﷻ takes is for Him and whatever He gives is for Him, and everything with Him has a limited fixed term (in this world) and so she should be patient and hope for Allah's reward." She again sent for him, swearing that he should come. The Prophet ﷺ got up, and so did Sa'ad ibn Obada, Mo'az ibn Jabal, Obayy ibn ka'ab, Zayd ibn Thabit, and some other men. The child was brought to Allah's Messenger ﷺ while his breath was disturbed (the sub-narrator thinks that Osama added: 'As if it was a leather water skin.') At that, the eyes of the Prophet ﷺ started shedding tears. Sa'ad said: "O Allah's Messenger! What is this?" He replied: "It is a mercy that Allah ﷻ has lodged in the hearts of his servants, and Allah ﷻ is Merciful only to those of His servants who are merciful (to others)."' (Bukhari)

٤٧٦- عَن أنس بن مالك ﷺ قَالَ: دَخَلْنَا مَعَ رَسُولِ اللهِ ﷺ عَلَى أَبِي سَيْفٍ الْقَيْنِ، وكَانَ ظِئْرًا لإِبْرَاهِيمَ عَلَيْهِ السَّلاَمُ، فَأَخَذَ رَسُولُ اللهِ ﷺ إِبْرَاهِيمَ فَقَبَّلَهُ وَشَمَّهُ، ثُمَّ دَخَلْنَا عَلَيْهِ بَعْدَ ذلِكَ، وَإِبْرَاهِيمُ يَجُودُ بِنَفْسِهِ، فَجَعَلَتْ عَيْنَا رَسُولِ اللهِ ﷺ تَذْرِفانِ، فقَالَ لَهُ عَبْدُ الرَّحْمنِ بْنُ عَوْفٍ ﷺ: وَأَنْتَ يَا رَسُولَ اللهِ فقَالَ: (يَا ابْنَ عَوْفٍ، إِنَّهَا رَحْمَةٌ). ثُمَّ أَتْبَعَهَا بِأُخْرَى، فقَالَ ﷺ: (إِنَّ الْعَيْنَ تَدْمَعُ، وَالْقَلْبَ يَحْزَنُ، وَلاَ نَقُولُ إِلاَّ مَا يَرْضَى رَبَّنَا، وَإِنَّا بِفِرَاقِكَ يَا إِبْرَاهِيمُ لَمَحْزُونُونَ). رواه البخاري.

476. Narrated Anas ibn Malik ﷺ: 'We went with Allah's Messenger ﷺ to the blacksmith Abu-Sayf, and he was the husband of the wet nurse of Ibraheem (the son of the Prophet ﷺ). Allah's Messenger ﷺ took Ibraheem, kissed him, and smelled him. Later we entered Abu-Sayf's house and at that time Ibraheem was taking his last breaths, and the eyes of Allah's Messenger ﷺ started shedding tears. Abdul-Rahman ibn Awf said" "O Allah's Messenger! Even you are weeping!" He said: "O Ibn Awf! This is a mercy." Then he wept more and said : "The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord. O Ibraheem! Indeed we are grieved by your separation."' (Bukhari)

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١٤٥ ــ باب فى كتم المغسّل ما يرى من عيب فى الميت

Chapter (145)

About Al Moghassil[9] Concealing what he sees of the Deceased's Physical Defects

٤٧٧- قَــالَ النَّبيّ ﷺ: مَنْ غَسّلَ مَيّتاً فكتم عليه غفر الله له أربعين مرةً *

رواه الحاكم.

477. The Prophet ﷺ said: "He that washes a dead person and conceals (what he sees of defects) his sins would be forgiven forty times."

[9] Al Moghassil is the person who washes the dead bodies.

١٤٦ ـ باب فى الصلاة على الميت وتشييعه وأحكام عامة

Chapter: (146)

About Performing the Funeral Prayer and Escorting the Deceased to the Grave and some General Rulings

٤٧٨- حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ صَلَّى عَلَى جَنَازَةٍ فَلَهُ قِيرَاطٌ وَمَنْ تَبِعَهَا حَتَّى يُقْضَى دَفْنُهَا فَلَهُ قِيرَاطَانِ أَحَدُهُمَا أَوْ أَصْغَرُهُمَا مِثْلُ أُحُدٍ فَذَكَرْتُ ذَلِكَ لِابْنِ عُمَرَ فَأَرْسَلَ إِلَى عَائِشَةَ فَسَأَلَهَا عَنْ ذَلِكَ فَقَالَتْ صَدَقَ أَبُو هُرَيْرَةَ فَقَالَ ابْنُ عُمَرَ لَقَدْ فَرَّطْنَا فِي قَرَارِيطَ كَثِيرَةٍ وَفِي الْبَاب عَنْ الْبَرَاءِ وَعَبْدِ اللَّهِ بْنِ مُغَفَّلٍ وَعَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَأَبِي سَعِيدٍ وَأُبَيِّ بْنِ كَعْبٍ وَابْنِ عُمَرَ وَثَوْبَانَ قَالَ أَبو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ قَدْ رُوِيَ عَنْهُ مِنْ غَيْرِ وَجْهٍ *

The Messenger of Allah ﷺ said as:

478. Narrated Abu-Huraira: 'The Messenger of Allah ﷺ said: "He that performed the Funeral Prayer will have one qirat; and he that escorted it [the body of the deceased] until it has been buried will have two qirats one of them (or he said: "The smallest of them") is like Uhou[10]." Abu-Salama, one of the narrators said: 'I mentioned this to Ibn Omar and he sent to A'isha and asked her about this. She said: " Abu-Huraira has told the truth." At that, Ibn Omar said: "How numerous are the qirats we had missed!"

٤٧٩- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ حَدَّثَنَا عَبَّادُ بْنُ مَنْصُورٍ قَالَ سَمِعْتُ أَبَا الْمُهَزِّمِ قَالَ صَحِبْتُ أَبَا هُرَيْرَةَ عَشْرَ سِنِينَ سَمِعْتُهُ يَقُولُ

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[10] Uhud is a mountain near Madina.

سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ مَنْ تَبِعَ جَنَازَةً وَحَمَلَهَا ثَلاثَ مَرَّاتٍ فَقَدْ قَضَى مَا عَلَيْهِ مِنْ حَقِّهَا قَالَ أَبو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَرَوَاهُ بَعْضُهُمْ بِهَذَا الإِسْنَادِ وَلَمْ يَرْفَعْهُ وَأَبُو الْمُهَزِّمِ اسْمُهُ يَزِيدُ بْنُ سُفْيَانَ وَضَعَّفَهُ شُعْبَةُ *

479. Narrated Abbas ibn Mansour: 'I heard Abul-Mohazzim saying: "I have accompanied Abu-Huraira for ten years. I used to hear him saying: 'I heard the Messenger of Allah ﷺ saying: "He that followed a funeral and carried it, he has fulfilled what he is obliged to do."' He used to say this thrice."' (At-Termizi)

٤٨٠- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: مَا مِنْ رَجُلٍ مُسْلِمٍ يَمُوتُ، فَيَقُومُ عَلَى جَنَازَتِهِ أَرْبَعُونَ رَجُلاً، لاَ يُشْرِكُونَ بِاللهِ شَيْئاً، إِلاَّ شَفَّعَهُمُ اللَّهُ فِيهِ * رَوَاهُ مُسْلِمٌ.

480. Narrated Ibn Abbas: 'I have heard the Prophet ﷺ saying: "If any Muslim dies and forty men who associate nothing with Allah offer the funeral prayer for him, Allah will accept them as intercessors for him."' (Muslim)

٤٨١- عَـنْ عَـوْفِ بْنِ مَالِكٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: صَلَّى رَسُولُ اللهِ ﷺ عَلَـى جَنَازَةٍ، فَحَفِظْتُ مِنْ دُعَائِهِ اللَّهُمَّ اغْفِرْ لَهُ، وَارْحَمْهُ، وَعَافِهِ، وَاعْفُ عَنْهُ، وَأَكْـرِمْ نُزُلَهُ، وَوَسِّعْ مَدْخَلَهُ، وَاغْسِلْهُ بِالْمَاءِ، وَالثَّلْجِ، وَالْبَرَدِ وَنَقِّهِ مِنَ الْخَطَايَا، كَمَـا نَقَّيْـتَ الثَّوْبَ الأَبْيَضَ مِنَ الدَّنَسِ، وَأَبْدِلْهُ دَاراً خَيْراً مِنْ دَارِهِ، وَأَهْلاً خَيْراً مِنْ أَهْلِهِ، وَأَدْخِلْهُ الْجَنَّةَ، وَقِهِ فِتْنَةَ الْقَبْرِ، وَعَذَابَ النَّارِ * رَوَاهُ مُسْلِمٌ.

481. Narrated Awf ibn Malek ﷺ: 'Allah's Messenger ﷺ performed the funeral prayer for a dead boy and I memorized his supplication: "O Allah! Forgive him; show him mercy; grant him security; pardon him; grant him a noble provision and a spacious lodging; wash him with water, snow, ice, and

hail; purify him from sins as the white garment is purified from filth; give him a better abode in place of his present one; a better family in place of his present one,; and a better spouse in place of his present one; put him in Paradise; and save him from the trial of the grave and the punishment of Hell."' (Muslim)

١٤٧ــ باب فى الإسراع بالجنازة

Chapter (147)

About Hurrying with the Funeral

٤٨٢- عَـــنْ أَبِي هُرَيْرَةَ ﷺ، عَنِ النَّبِيِّ ﷺ قَالَ: (أَسْرِعُوا بِالْجَنَازَةِ، فَإِنْ تَكُ صَالِحَةً فَخَيْرٌ تُقَدِّمُونَهَا إِلَيهِ، وَإِنْ يَكُ سِوَى ذَلِكَ، فَشَرٌ تَضَعُونَهُ عَنْ رِقَابِكُمْ). رواه البخاري.

The Messenger of Allah ﷺ said as:

482. Narrated by Abu-Huraira ﷺ: 'The Prophet ﷺ said: "Hurry with the dead body for if it was righteous, you are forwarding it to a good thing, and if it was otherwise then you are putting off an evil down your necks." (Bukhari)

٤٨٣- عَـــنْ أَبِـــي سَعِيدٍ الخُدْرِيِّ ﷺ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: (إِذَا وُضِعَتِ الْجَـــنَازَةُ، وَاحْتَمَلَهَا الرِّجَالُ عَلَى أَعْنَاقِهِمْ، فَإِنْ كَانَتْ صَالِحَةً قَالَتْ: قَدِّمُونِي، وَإِنْ كَانَـــتْ غَيْرَ صَالِحَةٍ قَالَتْ: يَا وَيْلَهَا، أَيْنَ يَذْهَبُونَ بِهَا، يَسْمَعُ صَوْتَهَا كُلُّ شَيْءٍ إِلاَّ الإِنْسَانَ، وَلَوْ سَمِعَهُ صَعِقَ). رواه البخاري.

483. Narrated Abu-Sa'eed Al-Khudri ﷺ: 'Allah's Messenger ﷺ said: "When the body is ready and the men carry it on their shoulders, if the deceased was righteous it will say: 'Present me (hurriedly),' and if he was not righteous it will say: 'Woe to it (me)! Where are they taking it (me)?' Its

voice is heard by everything except mankind and if he heard it he would fall unconscious."' (Bukhari)

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١٤٨ ــ باب فى تعجيل قضاء دين الميت

Chapter (148)

About Hurrying to Pay the Deceased's Debts

٤٨٤- حَدَّثَـنَا مَحْمُودُ بْنُ غَيلانَ حَدَّثَنَا أَبُو أُسَامَةَ عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ نَفْسُ الْمُؤْمِنِ مُعَلَّقَةٌ بِدَيْنِهِ حَتَّى يُقْضَى عَنْهُ *

484. Narrated Abu-Huraira: 'The Messenger of Allah ﷺ said: "The believer's soul is suspended until his debts are paid on his behalf."'

١٤٩ ــ باب فى الموعظة عند القبر

Chapter: (149)

About Admonishing People while Burying the Deceased

٤٨٥- حديـث أَبِـي هُرَيْـرَةَ رضي الله عنه، قَالَ: نَعَى لَنَا رَسُولُ الله ﷺ النَّجَاشِـيَّ، صَـاحِبَ الْحَبَشَةِ، الْيَوْمَ الَّذِي مَاتَ فِيهِ، فَقَالَ: اسْتَغْفِرُوا لأَخِيكُمْ أخرجه البخاري.

485. Narrated Abu-Huraira ؓ: 'Allah's Messenger ﷺ was informed about the news of the death of Al-Najashi (the Negus – Ruler - of Ethiopia) on the day that he expired. He said: "Ask Allah's forgiveness for your brother."' (Bukhari)

١٥٠ ـ باب الدعاء للميت بعد دفنه

Chapter(150)

About Waiting for a Short While after Burying the Deceased to Invoke Allah ﷻ for him

[The Prophet ﷺ used to wait for a short while after burying a dead, and he used to ask his companions to ask forgiveness from Allah ﷻ for the deceased.
Amr ibn Al-As ؓ asked his companions to wait after burying him for a period equal to[that needed for the] slaug htering a camel and distributing its meat so that he would know how to reply to the two Angels who would question him in the grave.]

* * *

١٥١ – باب فى الصدقة عن الميت والدعاء له

Chapter: (151)

About Giving in Charity on Behalf of a deceased Person's and Invoking Allah ﷻ for him

﴿ وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالإِيمَانَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلاَ يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴾ (الحشر ٩)

Allah ﷻ said:

"And (it is also for) those who, before them, had homes (in Madina) and had adopted Faith, love those who emigrated to them, and have no jealousy in their breasts for what they have been given (from Al Fay' of Bano Al-Nadheer), and give them (emigrants) preference over themselves even though they were

in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful.*"(59: 9)

٤٨٦- عَـنْ أَبِـيْ هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَنْهُ عَمله، إِلاَّ مِنْ ثَلاثَةٍ: إِلاَّ مِنْ صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ * رَوَاهُ مُسْلِمٌ.

The Messenger of Allah ﷺ said as:

486. Narrated by Abu-Huraira رضي الله عنه: 'Allah's Messenger ﷺ said: "When the son of Adam dies no further reward is recorded for his actions, with three exceptions: charity whose benefit is continuous, knowledge from which benefit continues to be reaped, or the supplication of a righteous son (for him)."' (Muslim)

٤٨٧- حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَقَ حَدَّثَنِي عَمْرُو بْنُ دِينَارٍ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ أَنَّ رَجُلا قَالَ يَا رَسُولَ اللَّهِ إِنَّ أُمِّي تُوُفِّيَـتْ أَفَيَـنْفَعُهَا إِنْ تَصَدَّقْتُ عَنْهَا قَالَ نَعَمْ قَالَ فَإِنَّ لِي مَخْرَفًا فَأُشْهِدُكَ أَنِّي قَدْ تَصَـدَّقْتُ بِهِ عَنْهَا قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَبِهِ يَقُولُ أَهْلُ الْعِلْمِ يَقُولُونَ لَـيْسَ شَيْءٌ يَصِلُ إِلَى الْمَيِّتِ إِلا الصَّدَقَةُ وَالدُّعَاءُ وَقَدْ رَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَـنْ عَمْرِو بْنِ دِينَارٍ عَنْ عِكْرِمَةَ عَنِ النَّبِيِّ ﷺ مُرْسَلا قَالَ وَمَعْنَى قَوْلِهِ إِنَّ لِي مَخْرَفًا يَعْنِي بُسْتَانًا *

487. Narrated Ibn Abbas: 'A man said: "O Messenger of Allah! My mother has passed away. Will it benefit her if I pay charity on her behalf?" He said: "Yes." He said: "Indeed, I have a garden and I make you a witness that I have given it as Sadaqah on her behalf."'

Abu-Issa said: "This Hadith is Hasan and the people of knowledge act in accordance with it. They said: 'Nothing reaches the deceased except charity and praying unto Allah on his behalf.'"

١٥٢ـ باب فى ثناء الناس على الميت

Chapter: (152)

About Mentioning the Deceased Person with Good Words

[Islam, on contrary to other beliefs, gives the dead people their rights, i.e. not to mention them except with good words, as a dead person is not able to defend himself. Besides, mentioning them with evil words hurts the dead and the living.

Thus, one should not curse or mention them with evil, except those cursed by the Noble Koran and Sunna , like Pharaoh and Abu-Lahab.

The Messenger of Allah ﷺ said as:

عَنْ عائشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ النَّبِيّ ﷺ: (لاَ تَسُبّوا الأَمْوَاتَ، فَإِنَّهُمْ قَدْ أَفْضَوْا إِلَى ما قَدّمُوا). رواه البخاري.

Narrated by A'isha : 'The Prophet ﷺ said: "Don't abuse the dead, because they have reached the destination of what they forwarded (and they will be reckoned for their own deeds)."' (Bukhari)

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عَنْ سُفْيَانَ عَنْ زِيَادِ بْنِ عِلَاقَةَ
لا تَسُبُّوا الأَمْوَاتَ ﷺقَــال سَمِعْتُ الْمُغِيرَةَ بْنَ شُعْبَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ
فَــتُؤْذُوا الأَحْيَاءَ قَالَ أَبو عِيسَى وَقَدِ اخْتَلَفَ أَصْحَابُ سُفْيَانَ فِي هَذَا الْحَدِيثِ
فَرَوَى بَعْضُهُمْ مِثْلَ رِوَايَةِ الْحَفَرِيِّ وَرَوَى بَعْضُهُمْ عَنْ سُفْيَانَ عَنْ زِيَادِ بْنِ
نَحْوَهُ *ﷺعِلَاقَةَ قَال سَمِعْتُ رَجُلا يُحَدِّثُ عِنْدَ الْمُغِيرَةِ بْنِ شُعْبَةَ عَنِ النَّبِيِّ

Narrated Al-Mogheerah ibn Sho'ba: 'The Messenger of Allah ﷺ said: "Do not abuse the dead lest you would harm the living."'

Thus, Sunna refutes what some so-called holy books say that accuse the Prophets of Allah ﷺ with committing heinous crimes.

And now, let us see what Imam Al-Nawawi compiled.]

٤٨٨- عَنْ أَنَسٍ ﷺ: مَرّوا بِجَنَازَةٍ فَأَثْنَوا عَلَيْهَا خَيْرًا، فَقَالَ النَّبِيّ ﷺ: (وَجَبَتْ). ثُـمّ مَرّوا بِأُخْرَى فَأَثْنَوا عَلَيْهَا شَرًا، فَقَالَ: (وَجَبَتْ). فَقَالَ عُمَرُ بْنُ الخَطّابِ ﷺ: مـا وَجَبَتْ قَالَ: (هذا أَثْنَيْتُمْ عَلَيْهِ خَيْرًا، فَوَجَبَتْ لَهُ الجَنّةُ، وَهذَا أَثْنَيْتُمْ عَلَيْهِ شَرًا، فَوَجَبَتْ لَهُ النّارُ، أَنْتُمْ شُهَدَاءُ اللهِ فِي الأَرْضِ). رواه البخاري.

488. Narrated Anas ibn Malik ﷺ: 'A funeral procession passed and the people praised the deceased. The Prophet ﷺ said: "It has been affirmed for him." Then another funeral procession passed and the people spoke badly of the deceased. The Prophet ﷺ said: "It has been affirmed for him." Omar ibn Al-Khattab asked: "Allah's Messenger! What has been affirmed?" He replied: "You have praised this one so Paradise has been affirmed to him; and you have criticized the other, so Hell has been affirmed for him. You people are Allah's witnesses on earth."' (Bukhari)

٤٨٩- عَـنْ عُمَرَ بْنِ الخَطّابِ ﷺ قَالَ: قَالَ النَّبِيّ ﷺ: (أَيّمَا مُسْلِمٍ، شَهِدَ لَهُ أَرْبَعَـةٌ بِخَيْرٍ، أَدْخَلَهُ اللهُ الجَنّةَ). فَقُلْنَا: وَثَلاَثَةٌ، قَالَ: (وَثَلاَثَةٌ). فَقُلْنَا: وَاثْنَانِ، قَالَ: (وَاثْنَانِ). ثُمّ لَمْ نَسْأَلْهُ عَنِ الْوَاحِدِ. رواه البخاري.

489. Narrated Omar ﷺ: 'The Prophet ﷺ said: "If four people testify to the piety of any Muslim, Allah will grant him Paradise. We asked: "What would the case be if three people testify to his piety?" The Prophet ﷺ said: "Even if they

were three people." Then we asked: "If they were two?" He replied: "Even if they were two." We did not ask him regarding one witness.'(Bukhari)

* * *

١٥٣ــ باب فى فضل من مات له أولاد صغار

Chapter: (153)

About the Superiority of Him whose Young Sons Die

٤٩٠- عَنْه ﷺ قَالَ: قَالَ النَّبِيّ ﷺ: (ما مِنَ النَّاسِ مِنْ مُسْلِمٍ، يُتَوَفَّى لَهُ ثَلاثٌ لَمْ يَبْلُغُوا الْحِنْثَ، إِلاَّ أَدْخَلَهُ اللهُ الجَنَّةَ، بِفَضْلِ رَحْمَتِهِ إِيَّاهُمْ). رواه البخاري.

The Messenger of Allah ﷺ said:

491. Narrated Anas ﷺ: 'The Prophet ﷺ said: 'A Muslim whose three children die before the age of puberty will be granted Paradise by Allah due to His Mercy for them."' (Bukhari)

٤٩٢- عَنْ أَبِي هُرَيْرَةَ ﷺ: أَنّ رَسُولَ اللهِ ﷺ قالَ: (لاَ يَمُوتُ لأَحَدٍ مِنَ المُسْلِمِينَ ثَلاَثَةٌ مِنَ الْوَلَدِ لَنْ تَمَسَّهُ النَّارُ إِلاَّ تَحِلَّةَ الْقَسَمِ). رواه البخاري.

492. Narrated Abu-Huraira ﷺ: 'Allah's Messenger ﷺ said: "Any Muslim who has lost three of his children will not be touched by the Fire except that which will render Allah's oath fulfilled[11]."' (Bukhari)

[11] This refers to Allah's statement:
"There is not one of you but will pass over it (Hell): this is with your Lord; a Decree which must be accomplished. *" (19: 71)

٤٩٣- عَنْ أَبي سَعِيدِ الْخُدْرِيِّ ﷺ قَالَ: قَالَتِ النِّسَاءُ لِلنَّبِيِّ ﷺ: غَلَبَنَا عَلَيْكَ الـــرِّجَالُ، فَـــاجْعَلْ لَـــنَا يَوْمًا مِنْ نَفْسِكَ، فَوَعَدَهُنَّ يَوْمًا لَقِيهُنَّ فِيهِ، فَوَعَظَهُنَّ وَأَمَرَهُنَّ، فَكَانَ فِيمَا قَالَ لَهُنَّ: (مَا مِنْكُنَّ امْرَأَةٌ تُقَدِّمُ ثَلاثَةً مِنْ وَلَدِهَا، إِلاَّ كَانَ لَهَا حِجَابٌ مِنَ النَّارِ). فَقَالَتِ امْرَأَةٌ: وَاثْنَيْنِ فَقَالَ: (وَاثْنَيْنِ).

وَفِي رِوَايَةٍ عَنْ أَبي هُرَيْرَةَ ﷺ: (لَمْ يَبْلُغُوا الْحِنْثَ). رواه البخاري.

493. Narrated Abu-Sa'eed Al-Khudri ﷺ : 'Some women requested that the Prophet ﷺ to allocate a day for them as the men were taking all his time. The Prophet ﷺ promised them one day for religious lessons and commandments. Once, during such a lesson the Prophet ﷺ said: 'A woman whose three children die will be shielded by them from the Hellfire." Thereupon, a woman asked;: "If only two die?" He replied: "Even two (will shield her from the Hellfire)."' (Bukhari)

Narrated Abu-Sa'eedol Khodri ﷺ as above (but the sub-narrators were different). Abu-Huraira ﷺ qualified that the three children referred to in the aforementioned Hadith were not to have reached the age of committing sins (i.e. the age of puberty upon which they become accountable for their deeds). (Bukhari)

١٥٤ـ باب فى البكاء والخوف عند المرور بقبور الظالمين

Chapter: (154)

About becoming Fearful when Passing by the Graves of the Oppressors

٤٩٤- حديث عَبْدِ اللهِ بْنِ عُمَرَ ، أَنّ رَسُولَ اللهِ ﷺ قَالَ: لاَ تَدْخُلُوا عَلَى هؤُلاَءِ الْمَعَذَّبِينَ، إلاّ أَنْ تَكُونُوا بَاكِينَ فإنْ لَمْ تَكُونوا بَاكِينَ، فَلاَ تَدْخُلُوا عَلَيْهِمْ لاَ يُصِيبُكُمْ مَا أَصَابَهُمْ أخرجه البخاري.

The Messenger of Allah ﷺ said as:

494. Narrated Abdullah ibn Omar (may Allah be pleased with them): 'Allah's Messenger ﷺ said: "Do not enter (the places of these people where Allah's punishment has fallen, unless you do this weeping. If you do not weep, do not enter (the places of these people), because Allah's curse and punishment that fell upon them may fall upon you."' (Bukhari)

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(٧) كتاب آداب السفر

BOOK OF THE ETIQUETE OF JOURNEY

١٥٥ ـ باب اس تحباب الخروج يوم الخميس واستحبابه أول النهار

Chapter: (155)

About the Desirability of Setting out on a Journey on a Thursday in the Early Morning

٤٩٥- عَنْ كَعْبِ بْنِ مالكٍ ﷺ قالَ: لَقَلّمَا كانَ رَسُولُ اللهِ ﷺ يَخْرُجُ، إذَا خَرَجَ في سَفَرٍ، إلاّ يَوْمَ الخَمِيسِ. رواه البخاري.

495. Narrated Ka'ab ibn Malik ﷺ: 'Rarely did Allah's Messenger ﷺ set out on a journey on a day other than Thursday."' (Bukhari)

٤٩٦- حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ حَدَّثَنَا هُشَيْمٌ حَدَّثَنَا يَعْلَى بْنُ عَطَاءٍ عَنْ عُمَارَةَ بْنِ حَدِيدٍ عَنْ صَخْرٍ الْغَامِدِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ اللَّهُمَّ بَارِكْ لِأُمَّتِي فِي بُكُورِهَا قَالَ وَكَانَ إِذَا بَعَثَ سَرِيَّةً أَوْ جَيْشًا بَعَثَهُمْ أَوَّلَ النَّهَارِ وَكَانَ صَخْرٌ رَجُلًا تَاجِرًا وَكَانَ إِذَا بَعَثَ تِجَارَةً بَعَثَهُمْ أَوَّلَ النَّهَارِ فَأَثْرَى وَكَثُرَ مَالُهُ قَالَ وَفِي الْبَاب عَنْ عَلِيٍّ وَابْنِ مَسْعُودٍ وَبُرَيْدَةَ وَأَنَسٍ وَابْنِ عُمَرَ وَابْنِ عَبَّاسٍ وَجَابِرٍ قَالَ أَبو عِيسَى حَدِيثُ صَخْرٍ الْغَامِدِيِّ حَدِيثٌ حَسَنٌ وَلَا نَعْرِفُ لِصَخْرٍ الْغَـــامِدِيِّ عَنِ النَّبِيِّ ﷺ غَيْرَ هَذَا الْحَدِيثِ وَقَدْ رَوَى سُفْيَانُ الثَّوْرِيُّ عَنْ شُعْبَةَ عَنْ يَعْلَى بْنِ عَطَاءٍ هَذَا الْحَدِيثَ *

496. Narrated Sakhr Al-Ghamidi: 'The Messenger of Allah ﷺ said: "O Allah! Bless the earnings in the early morning for my nation[12]."' Sakhr said: 'Whenever the Messenger of Allah ﷺ sent an expedition, he used to send it early in the morning.' The narrator said: "Sakhr was a trader. He used to send his caravans out in the early morning until he had great wealth."

[12] Ibn Arabi said: 'It was narrated by Ibn Abbas that the sustenance of the creatures is allotted among them after the Morning Prayer. It was narrated also that this is the time when the angel prays to Allah: "O Allah! Indemnify the one who spends and blight the earning of the one who withholds." It is the time when men are more vigorous and active.

١٥٦ـ باب في استحباب طلب الرفقة وتأمير أحدهم

Chapter (156)

About the Desirability of Company and Choosing One as an Emir

٤٩٧- عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: (لَوْ يَعْلَمُ النَّاسُ ما فِي الْوَحْدَةِ ما أَعْلَمُ، ما سَارَ رَاكِبٌ بِلَيْلٍ وَحْدَهُ). رواه البخاري.

The Messenger of Allah ﷺ said as:

497. Narrated by Ibn Omar The Prophet ﷺ said: "If the people knew what I know about traveling alone, then nobody would travel alone at night."' (Bukhari)

٤٩٨- حَدَّثَنَا إِسْحَقُ بْنُ مُوسَى الأَنْصَارِيُّ حَدَّثَنَا مَعْنٌ حَدَّثَنَا مَالِكٌ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَرْمَلَةَ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ الرَّاكِبُ شَيْطَانٌ وَالرَّاكِبَانِ شَيْطَانَانِ وَالثَّلاثَةُ رَكْبٌ قَالَ أبو عِيسَى حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ لا نَعْرِفُهُ إلا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ عَاصِمٍ وَهُوَ ابْنُ مُحَمَّدِ بْنِ زَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ مُحَمَّدٌ هُوَ ثِقَةٌ صَدُوقٌ وَعَاصِمُ بْنُ عُمَرَ الْعُمَرِيُّ ضَعِيفٌ فِي الْحَدِيثِ لا أَرْوِي عَنْهُ شَيْئًا وَحَدِيثُ عَبْدِ اللَّهِ بْنِ عَمْرٍو حَدِيثٌ حَسَنٌ *

498. Narrated Abdullah ibn Amr: 'The Messenger of Allah ﷺ said: "The individual traveler is a devil. The two travelers are two devils. And the three travelers are a cavalcade."' (At-Termizi)

١٥٧ـ باب في إعانة الرفيق

Chapter (157)

About Assisting one's Company

٤٩٩- حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ حَدَّثَنَا أَبُو أُسَامَةَ حَدَّثَنَا الأَعْمَشُ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ نَفَّسَ عَنْ أَخِيهِ كُرْبَةً مِنْ كُرَبِ الدُّنْيَا نَفَّسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالآخِرَةِ وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالآخِرَةِ وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ وَمَا قَعَدَ قَوْمٌ فِي مَسْجِدٍ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ وَحَفَّتْهُمُ الْمَلائِكَةُ وَمَنْ أَبْطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ قَالَ أَبو عِيسَى هَكَذَا رَوَى غَيْرُ وَاحِدٍ عَنِ الأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ مِثْلَ هَذَا الْحَدِيثِ وَرَوَى أَسْبَاطُ بْنُ مُحَمَّدٍ عَنِ الأَعْمَشِ قَالَ حُدِّثْتُ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ فَذَكَرَ بَعْضَ هَذَا الْحَدِيثِ *

The Messenger of Allah ﷺ said:

499. Narrated Abu-Huraira: 'The Messenger of Allah ﷺ said: "He that relieves a worldly distress from his brother Allah ﷻ will relieve a distress from him in the Hereafter; he that veils the defect of a Muslim[13] Allah ﷻ will veil him in

[13] Veiling a Muslim's defect as ordered in this Hadith is confined to the defects of those who are not known to be committing acts of disobedience and for sins that have been committed. As to the one known for committing such actions or acts of disobedience that are being done, it is recommended to report it to the ruler, as long as this would not lead to more dangerous mischief. For veiling the defects in such cases leads to more mischief.

life and in the Hereafter, and he that eases an insolvent's burden Allah will ease (his state) in life and in the Hereafter[14]. Allah ﷻ will support him that supports his brother. He that treads a way searching for knowledge Allah will facilitate a way to Paradise for him. There is no group of people who sit in a mosque reciting Allah's Book and studying it among themselves except that tranquility will descend on them, mercy will overshadow them, and the angels will encircle them. And he whose deeds caused him to lag behind, his affinity would not bring him forward."'

٥٠٠- حديث أُسَامَةَ بْنِ زَيْدٍ وَالْفَضْلُ عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ ، أَنَّهُ قَالَ: رَدِفْتُ رَسُولَ اللهِ ﷺ مِنْ عَرَفَاتٍ، فَلَمَّا بَلَغَ رَسُولُ اللهِ ﷺ الشِّعْبَ الأَيْسَرَ الَّذِي دُونَ الْمُزْدَلِفَةِ أَنَاخَ، فَبَالَ، ثُمَّ جَاءَ فَصَبَبْتُ عَلَيْهِ الْوَضُوءَ، فَتَوَضَّأَ وُضُوءًا خَفِيفًا فَقُلْتُ الصَّلاَةُ يَا رَسُولَ اللهِ قَالَ: الصَّلاَةُ أَمَامَكَ فَرَكِبَ رَسُولُ اللهِ ﷺ، حَتَّى أَتَى الْمُزْدَلِفَةَ، فَصَلَّى، ثُمَّ رَدِفَ الْفَضْلُ رَسُولَ اللهِ ﷺ غَدَاةَ جَمْعٍ قَالَ كُرَيْبٌ: فَأَخْبَرَنِي عَبْدُ اللهِ بْنُ عَبَّاسٍ ، عَنِ الْفَضْلِ، أَنَّ رَسُولَ اللهِ ﷺ لَمْ يَزَلْ يُلَبِّي حَتَّى بَلَغَ الْجَمْرَةَ أخرجه البخاري.

500. Narrated Osama ibn Zayd: 'I rode behind Allah's Messenger ﷺ from Arafat and when Allah's Messenger ﷺ reached the mountain path on the left side, which is before Muzdalifa he made his camel kneel. He urinated and then I poured water for his ablution. He performed a light ablution and then I said to him: "Is it the time for the prayer, O Allah's Messenger!" He replied: "The (place of) prayer is ahead of you (at Muzdalifa)." So, Allah's Messenger ﷺ rode until he reached Muzdalifa and then he offered the prayer (there).

[14] He that gave a period of grace for repayment or exempted a debtor from his debt, no matter whether he is a believer or an unbeliever, Allah ﷻ will ease each difficult matter for him.

Then in the morning (on the 10th of Zol-Hijja) Al-Fadhl (ibn Al-Abbas) rode behind Allah's Messenger ﷺ.' Korayb, (a sub-narrator) said that Abdullah ibn Abbas ﷺ narrated from Al-Fadhl: 'Allah's Messenger ﷺ kept on reciting Al-talbiya (during the journey) until he reached the Jamrah (Jamratol Aqaba).' (Bukhari)

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١٥٨ــ باب ما يقول إذا ركب الدابة للسفر

Chapter(158)

About the Invocation One makes on Riding

As we have explained, Islam is a Divine Message, and hence it is a comprehensive one. It teaches a Muslim everything, even about answering the call of nature.

حَدَّثَنَا هَنَّادٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ قِيلَ لِسَلْمَانَ قَدْ عَلَّمَكُمْ نَبِيُّكُمْ ﷺ كُلَّ شَيْءٍ حَتَّى الْخِرَاءَةَ فَقَالَ سَلْمَانُ أَجَلْ نَهَانَا أَنْ نَسْتَقْبِلَ الْقِبْلَةَ بِغَائِطٍ أَوْ بَوْلٍ وَأَنْ نَسْتَنْجِيَ بِالْيَمِينِ أَوْ أَنْ يَسْتَنْجِيَ أَحَدُنَا بِأَقَلَّ مِنْ ثَلاثَةِ أَحْجَارٍ أَوْ أَنْ نَسْتَنْجِيَ بِرَجِيعٍ أَوْ بِعَظْمٍ. قَالَ أَبو عِيسَى وَفِي الْبَاب عَنْ عَائِشَةَ وَخُزَيْمَةَ بْنِ ثَابِتٍ وَجَابِرٍ وَخَلادِ بْنِ السَّائِبِ عَنْ أَبِيهِ قَالَ أَبو عِيسَى وَحَدِيثُ سَلْمَانَ فِي هَذَا الْبَابِ حَدِيثٌ حَسَنٌ صَحِيحٌ وَهُوَ قَوْلُ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَمَنْ بَعْدَهُمْ رَأَوْا أَنَّ الاسْتِنْجَاءَ بِالْحِجَارَةِ يُجْزِئُ وَإِنْ لَمْ يَسْتَنْجِ بِالْمَاءِ إِذَا أَنْقَى أَثَرَ الْغَائِطِ وَالْبَوْلِ وَبِهِ يَقُولُ الثَّوْرِيُّ وَابْنُ الْمُبَارَكِ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَقُ *

Narrated Abdoul-Rahman ibn Yazeed: 'It was said to Salman: "Your Prophet has taught you everything even the due manner of relieving oneself." Salman said: "This is true.

He forbade us to face qiblah while defecating or urinating, to clean ourselves with our left hand and to clean the two passages with less than three stones, and he also forbade us to cleanse them with dung or bones.'

Traveling throughout the earth is a commandment that is mentioned repeatedly in the Noble Koran and Sunna . Imam Al-Shafe'e ﷺ summarizes the benefits of traveling in some poetic verses as follows: Traveling compensates one for that which he leaves in his homeland. it revives one in the same way as running water does not change in taste. Traveling also gives one more certitude as to one's convictions.

The Noble Koran repeats this commandment in many places such as:

﴿ وَإِذَا ضَرَبْتُمْ فِي الأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُوا مِنَ الصَّلاَةِ إِنْ خِفْتُمْ أَن يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُّبِينًا ﴾ (النساء ١٠١)

"And when you (Muslims) travel in the land, there is no sin on you if you shorten the prayer if you fear that the disbelievers may put you in trial (attack you etc.), verily, the disbelievers are ever unto you open enemies. *" (4: 101) And

﴿ قُلْ سِيرُوا فِي الأَرْضِ ثُمَّ انظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴾ (الانعام ١١)

"Say (O Muhammad!): "Travel in the land and see what was the end of those who rejected truth. *" (6: 11) And

﴿ وَمَا أَرْسَلْنَا مِن قَبْلِكَ إِلاَّ رِجَالاً نُّوحِي إِلَيْهِم مِّنْ أَهْلِ الْقُرَى أَفَلَمْ يَسِيرُوا فِي الأَرْضِ فَيَنظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ وَلَدَارُ الآخِرَةِ خَيْرٌ لِّلَّذِينَ اتَّقَوْا أَفَلاَ تَعْقِلُونَ ﴾ (يوسف ١٠٩)

"And We sent not before you (as Messengers) any but men whom We inspired from among the people of townships. Have they not traveled in the land and seen what was the end of those who were before them? And verily, the home of the Hereafter is the best for those who fear Allah and obey Him (by abstaining from sins and evil deeds, and by performing righteous good deeds). Do you not then understand? *" (12: 109)

A Muslim should search for lawful earnings wherever they may be, and his provision during his journeys should be lawful and good. Allah ﷻ says:

﴿ الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَن فَرَضَ فِيهِنَّ الْحَجَّ فَلاَ رَفَثَ وَلاَ فُسُوقَ وَلاَ جِدَالَ فِي الْحَجِّ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمْهُ اللهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى وَاتَّقُونِ يَا أُولِي الأَلْبَابِ ﴾ (البقرة ١٩٧)

"For Al Hajj are the months well-known. If any one undertakes that duty therein, let there be no obscenity, wickedness, or wrangling in (the months of) Al Hajj and whatever good you do, (be sure) Allah knows it. And take a provision (for the journey), but the best provision is piety (right conduct). So fear Me, O men of understanding. * (2: 197)

A traveler feels anxious about himself, his children, and his property, and he could be put at ease if he entrusted these affairs to the Reliable One (Allah ﷻ). The Messenger of Allah ﷺ teaches us the invocation that is able to put us at ease in regard to such concerns, provided that the Muslim has fulfilled his obligations to Allah ﷻ. One of these invocations is:

"...اللَّهُـمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ فِي الْأَهْلِ اللَّهُمَّ اصْحَبْنَا بِنُصْحِكَ وَاقْلِبْنَا بِذِمَّةٍ اللَّهُمَّ ازْوِ لَنَا الْأَرْضَ وَهَوِّنْ عَلَيْنَا السَّفَرَ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ الْمُنْقَلَبِ ..."

"...O Allah! You are the Companion in travel and the Protector of the family. O Allah! Let Your Guardianship accompany us on departure and arrival. O Allah! Fold the earth for us and ease our travel. O Allah! We seek refuge with You from the hardships of travel and the evil of accidents." (At-Termizi)

He should follow the other directions of the Prophet ﷺ such as choosing an emir (leader) for the group, averting from accompanying a bell or a dog, taking sufficient food, having breaks for the mounts, invoking Allah ﷻ whenever he dismounts for a rest, reciting Al-takbeer whenever he climbs a height, reciting the returning invocation upon returning, not returning to one's family by night, except after notifying them, etc.

This is sufficient and now let us read what Imam Al-Nawawi compiled.]

Allah ﷻ said

﴿ وَالَّذِي خَلَقَ الأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُم مِّنَ الْفُلْكِ وَالأَنْعَامِ مَا تَرْكَبُونَ (١٢) لِتَسْتَوُوا عَلَى ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ (١٣) وَإِنَّا إِلَى رَبِّنَا لَمُنقَلِبُونَ ﴾ (الزخرف ١٢-١٤)

"And it is He Who has created all the pairs and has appointed for you ships and cattle on which you ride, * In order that you may mount firmly on their backs, and then may remember the Favor of your Lord when you mount thereon, and say: "Glory be to Him who has subjected this to us, and we could never have it (by our efforts)." And verily, to Our Lord we indeed are to return! *" (43: 12-14)

The Messenger of Allah ﷺ said as:

٥٠١- حَدَّثَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ عَلِيٍّ الْمُقَدَّمِيُّ حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ بِشْرٍ الْخَثْعَمِيِّ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَافَرَ فَرَكِبَ رَاحِلَتَهُ قَالَ بِإِصْبَعِهِ وَمَدَّ شُعْبَةُ إِصْبَعَهُ قَالَ اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ فِي الْأَهْلِ اللَّهُمَّ اصْحَبْنَا بِنُصْحِكَ وَاقْلِبْنَا بِذِمَّةٍ اللَّهُمَّ ازْوِ لَنَا الْأَرْضَ وَهَوِّنْ عَلَيْنَا السَّفَرَ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ الْمُنْقَلَبِ قَالَ أَبُو عِيسَى كُنْتُ لَا أَعْرِفُ هَذَا إِلَّا مِنْ حَدِيثِ ابْنِ أَبِي عَدِيٍّ حَتَّى حَدَّثَنِي بِهِ سُوَيْدٌ حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ الْمُبَارَكِ حَدَّثَنَا شُعْبَةُ بِهَذَا الْإِسْنَادِ نَحْوَهُ بِمَعْنَاهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ شُعْبَةَ *

501. Narrated by Abu-Huraira: 'Whenever the Messenger of Allah ﷺ rode his mount and set out for a journey he used to stretch out his finger and invoke: "O Allah! You are the Companion in travel and the Protector of the family. O Allah! Let Your Guardianship accompany us on departure and arrival. O Allah! Fold the earth for us and ease our travel. O Allah! We seek refuge with You from the hardships of travel and the evil of accidents." (At-Termizi)

٥٠٢- عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا قَفَلَ مِنْ غَزْوٍ أَوْ حَجٍّ أَوْ عُمْرَةٍ يُكَبِّرُ عَلَى كُلِّ شَرَفٍ مِنَ الأَرْضِ ثَلاَثَ تَكْبِيرَاتٍ، ثُمَّ يَقُولُ: (لاَ إِلَهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الحَمْدُ، وَهُوَ عَلَى كلِّ شَيْءٍ قَدِيرٌ، آيِبُونَ تَائِبُونَ عابِدُونَ سَاجِدُونَ لِرَبِّنَا حامِدُونَ، صَدَقَ اللهُ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الأَحْزَابَ وَحْدَهُ). رواه البخاري.

502. Narrated Abdollah ibn Omar : 'Whenever Allah's Messenger ﷺ returned from a Battle, Hajj or Omra, he used to say Al-takbeer (Allah Akbar) thrice at every high land and then he would say: "La iIlaha illAllaho, Wahdaho La Shareeka Laho, Laholmolko Wa Laholhamdo, Wa Howa Ala Kolli Shay'in Qadeer. Ayiboon, Ta'iboon, Abidoon, Sa jidoon, Lirabbina Hamidoon. Sadaq Allah, Wa'daho Wa Nasara Abdaho, Wa Hazamalahza ba Wahdah (None has the right to be worshipped but Allah; He is One and has no partner. All Sovereignty is for Him, and all the praises are for Him, and He is the Omnipotent. We are returning with repentance, worshipping, prostrating, and praising our Lord. He has kept His Promise and made His slave victorious, and He Alone defeated all the confederates of (disbelievers without human intervention).''' (Bukhari)

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١٥٩ـ باب في التكبير عند صعود الثنايا وهبوط الأودية

Chapter (159)

About Reciting At-Takbeer on Ascending Heights and Descending into Valleys

٥٠٣- عَـنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا قَفَـلَ مِـنْ غَـزْوٍ أَوْ حَجّ أَوْ عُمْرَةٍ يُكَبِّرُ عَلَى كُلِّ شَرَفٍ مِنَ الأَرْضِ ثَلاَثَ تَكْبِـيرَاتٍ، ثُمَّ يَقُولُ: (لاَ إِلهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ المُلْكُ وَلَهُ الحَمْدُ، وَهُـوَ عَلَـى كلِّ شَيْءٍ قَدِيرٌ، آيِبُونَ تَائِبُونَ عابِدُونَ سَاجِدُونَ لِرَبِّنَا حامِدُونَ، صَدَقَ اللهُ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الأَحْزَابَ وَحْدَهُ). رواه البخاري.

503. Narrated Abdullah ibn Omar : 'Whenever Allah's Messenger ﷺ returned from a Battle, Al Hajj or Omra, he used to say Al-takbeer (Allaho Akbar) thrice at every high

land and then he would say: "La iIlaha illAllaho, Wahdaho La Shareeka Laho, Laholmolko Wa Laholhamdo, Wa Howa Ala Kolli Shay'in Qadeer. Ayiboon, Ta'iboon, Abidoon, Sajidoon, Lirabbina Hamidoon. Sadaq Allah, Wa'daho Wa Nasara Abdaho, Wa Hazamalahza ba Wahdah (None has the right to be worshipped but Allah; He is One and has no partner. All Sovereignty is for Him, and all the praises are for Him, and He is the Omnipotent. We are returning with repentance, worshipping, prostrating, and praising our Lord. He has kept His Promise and made His slave victorious, and He Alone defeated all the confederates of (disbelievers without human intervention).'" (Bukhari)

٥٠٤- عَـنْ أَبِـي مُوسى الأَشْعَرِيِّ ﷺ قالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ فَكُنَّا إِذَا أَشْـرَفْنَا عَلَـى وَادٍ، هَلَّلْنَا وَكَبَّرْنَا ارْتَفَعَتْ أَصْوَاتُنَا، فَقَالَ النَّبِيِّ ﷺ: (يَا أَيُّهَا الـنَّاسُ ارْبَعُوا عَلَى أَنْفُسِكُمْ، فَإِنَّكُمْ لاَ تَدْعُونَ أَصَمَّ وَلاَ غَائِبًا، إِنَّهُ مَعَكُمْ وإِنَّهُ سَمِيعٌ قَرِيبٌ. رواه البخاري.

504. Narrated Abu-Musa Al Asha'ari ﷺ: 'We were in the company of Allah's Messenger ﷺ during Al Hajj. Whenever we went up a high place we used to say: "La iIlaha illAllaho WAllaho Akbar (None has the right to be worshipped but Allah, and Allah is the Most Great)," and our voices used to rise, so the Prophet ﷺ said: "O people! Be merciful to yourselves (don't raise your voices extremely high), for you are not calling to a deaf or an absent one, but One Who is with you, no doubt He is All Hearer, Ever Near (to His creatures).'" (Bukhari)

١٦٠ـ باب فى استحباب الدعاء فى السفر

Chapter (160)

About the Desirability of Invocationwhile Traveling

٥٠٥- حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا إِسْمَعِيلُ بْنُ إِبْرَاهِيمَ عَنْ هِشَامٍ الدَّسْتُوَائِيِّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي جَعْفَرٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ ثَلاثُ دَعَوَاتٍ مُسْتَجَابَاتٌ لا شَكَّ فِيهِنَّ دَعْوَةُ الْمَظْلُومِ وَدَعْوَةُ الْمُسَافِرِ وَدَعْوَةُ الْوَالِدِ عَلَى وَلَدِهِ قَالَ أبو عيسَى وَقَدْ رَوَى الْحَجَّاجُ الصَّوَّافُ هَذَا الْحَدِيثَ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ نَحْوَ حَدِيث هِشَامٍ وَأَبُو جَعْفَرٍ الَّذِي رَوَى عَنْ أَبِي هُرَيْرَةَ يُقَالُ لَهُ أَبُو جَعْفَرٍ الْمُؤَذِّنُ وَلا نَعْرِفُ اسْمَهُ وَقَدْ رَوَى عَنْهُ يَحْيَى بْنُ أَبِي كَثِيرٍ غَيْرَ حَدِيث *

The Messenger of Allah ﷺ said as:

505. Narrated by Abu-Huraira ﷺ: 'The Messenger of Allah ﷺ said: "Three invocations are liable to be granted. The invocation of the oppressed person, the invocation of the traveler, and the father's curse against his son."'

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١٦١ ـ باب ما يدعو به إذا نزل منزلا يخاف أهله

Chapter (161)

About the Invocation One should make if he Descends into a Fearful Place

٥٠٦- حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنِ الْحَارِثِ بْنِ يَعْقُوبَ عَنْ يَعْقُوبَ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشَجِّ عَنْ بُسْرِ بْنِ سَعِيدٍ عَنْ سَعْدِ بْنِ أَبِي

وَقَّاصٍ عَنْ خَوْلَةَ بِنْتِ حَكِيمٍ السُّلَمِيَّةِ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ مَنْ نَزَلَ مَنْزِلًا ثُمَّ قَالَ أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ لَمْ يَضُرَّهُ شَيْءٌ حَتَّى يَرْتَحِلَ مِنْ مَنْزِلِهِ ذَلِكَ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ وَرَوَى مَالِكُ بْنُ أَنَسٍ هَذَا الْحَدِيثَ أَنَّهُ بَلَغَهُ عَنْ يَعْقُوبَ بْنِ الْأَشَجِّ فَذَكَرَ نَحْوَ هَذَا الْحَدِيثِ وَرُوِي عَنِ ابْنِ عَجْلَانَ هَذَا الْحَدِيثُ عَنْ يَعْقُوبَ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشَجِّ وَيَقُولُ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ خَوْلَةَ قَالَ وَحَدِيثُ اللَّيْثِ أَصَحُّ مِنْ رِوَايَةِ ابْنِ عَجْلَانَ *

506. Narrated Khawla bint Hakeem Al-Salmiyyah: 'The Messenger of Allah ﷺ said: "He that descends into a place and says: "I seek refuge in the perfect words of Allah from the evil of what He has created," no harm will befall him until he departs from that place."' (At-Termizi)

٥٠٧- حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ حَدَّثَنَا بَقِيَّةُ حَدَّثَنِي صَفْوَانُ حَدَّثَنِي شُرَيْحُ بْنُ عُبَيْدٍ عَنِ الزُّبَيْرِ بْنِ الْوَلِيدِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَافَرَ فَأَقْبَلَ اللَّيْلُ قَالَ يَا أَرْضُ رَبِّي وَرَبُّكِ اللَّهُ أَعُوذُ بِاللَّهِ مِنْ شَرِّكِ وَشَرِّ مَا فِيكِ وَشَرِّ مَا خُلِقَ فِيكِ وَمِنْ شَرِّ مَا يَدِبُّ عَلَيْكِ وَأَعُوذُ بِاللَّهِ مِنْ أَسَدٍ وَأَسْوَدَ وَمِنَ الْحَيَّةِ وَالْعَقْرَبِ وَمِنْ سَاكِنِ الْبَلَدِ وَمِنْ وَالِدٍ وَمَا وَلَدَ * أبو داود..

507. Narrated Abdullah ibn Omar : 'Whenever the Messenger of Allah ﷺ traveled and arrived at a place at night, he used to invoke: "O earth! My Lord and your Lord is Allah! I seek refuge with Allah from your evil, the evil of what is in you, the evil of what is created in you, and of the evil of what moves about on you. I seek refuge with Allah from every adder, every scorpion, every dweller in this place, and from the evil of the jinn and their progeny."' (At-Termizi)

١٦٢ــ باب فى تعجيل الرجوع إلى الأهل بعد قضاء الحاجة

Chapter(162)
About Hurrying to Return to One's Home after Fulfilling One's Need

٥٠٨- عَنْ أَبِي هُرَيْرَةَ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: (السَّفَرُ قِطْعَةٌ مِنَ الْعَذَابِ، يَمْنَعُ أَحَدَكُمْ طَعَامَهُ وَشَرَابَهُ وَنَوْمَهُ، فَإِذَا قَضَى نَهْمَتَهُ فَلْيُعَجِّلْ إِلَى أَهْلِهِ). رواه البخاري.

508. Narrated Abu-Huraira ﷺ: 'The Prophet ﷺ said: "Traveling is a kind of torture as it prevents one from eating, drinking, and sleeping (properly). So, when one's needs are fulfilled, one should return quickly to one's family."' (Bukhari)

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١٦٣ــ باب فى استحباب القدوم على الأهل نهارا

Chapter (163)
About the Desirability of Returning by Day Except with Good reason

٥٠٩- أَخْبَرَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الْأَسْوَدِ بْنِ قَيْسٍ عَنْ نُبَيْحٍ الْعَنَزِيِّ عَنْ جَابِرٍ أَنَّ النَّبِيَّ ﷺ نَهَاهُمْ أَنْ يَطْرُقُوا النِّسَاءَ لَيْلًا وَفِي الْبَاب عَنْ أَنَسٍ وَابْنِ عُمَرَ وَابْنِ عَبَّاسٍ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ وَقَدْ رُوِيَ عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ نَهَاهُمْ أَنْ يَطْرُقُوا النِّسَاءَ لَيلا قَالَ فَطَرَقَ رَجُلَانِ بَعْدَ نَهْيِ النَّبِيِّ ﷺ فَوَجَدَ كُلُّ وَاحِدٍ مِنْهُمَا مَعَ امْرَأَتِهِ رَجلا *

509. Narrated Jaber: 'The Messenger of Allah ﷺ forbade them to come home at night to their wives[15].'

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١٦٤ـ باب فى استحباب ابتداء القادم بالمسجد

القريب وصلاته ركعتين فيه

Chapter (164)

About the Desirability of Performing Two Raka'as in a Near-by Mosque

٥١٠- حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا الضَّحَّاكُ يَعْنِي أَبَا عَاصِمٍ ح وحَدَّثَنِي مَحْمُودُ بْنُ غَيْلَانَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَا جَمِيعًا أَخْبَرَنَا ابْنُ جُرَيْجٍ أَخْبَرَنِي ابْنُ شِهَابٍ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَبْدِ اللَّهِ بْنِ كَعْبٍ أَخْبَرَهُ عَنْ أَبِيهِ عَبْدِ اللَّهِ بْنِ كَعْبٍ وَعَنْ عَمِّهِ عُبَيْدِ اللَّهِ ابْنِ كَعْبٍ عَنْ كَعْبِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ لَا يَقْدَمُ مِنْ سَفَرٍ إِلَّا نَهَارًا فِي الضُّحَى فَإِذَا قَدِمَ بَدَأَ بِالْمَسْجِدِ فَصَلَّى فِيهِ رَكْعَتَيْنِ ثُمَّ جَلَسَ فِيهِ *

510. Narrated Ka'ab ibn Malik: 'The Messenger of Allah ﷺ used not to return to his house after a journey except at forenoon. Whenever he returned, he used to start with [go to] the mosque where he used to perform two raka'as.' (At-Termizi)

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15 It should be obvious that one who has passed a long time outside his hometown should inform his family of his expected arrival. In the case where the time of arrival is known, such in case of an expedition where the arrival is known, there is no harm in coming by night. As for those who have spent a long time in other countries, such as in the case of expatriation, one should inform his family of his arrival so that the women could embellish themselves and be ready for him, as directed in other Hadith.

١٦٥ــ باب فى تحريم سفر المرأة وحدها

Chapter (165)

About the Forbiddance of a Woman traveling without a Mahram Male

٥١١- حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لا يَحِلُّ لامْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ أَنْ تُسَافِرَ سَفَرًا يَكُونُ ثَلاثَةَ أَيَّامٍ فَصَاعِدًا إِلا وَمَعَهَا أَبُوهَا أَوْ أَخُوهَا أَوْ زَوْجُهَا أَوِ ابْنُهَا أَوْ ذُو مَحْرَمٍ مِنْهَا وَفِي الْبَاب عَنْ أَبِي هُرَيْرَةَ وَابْنِ عَبَّاسٍ وَابْنِ عُمَرَ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَرُوِي عَنْ النَّبِيِّ ﷺ أَنَّهُ قَالَ لا تُسَافِرُ الْمَرْأَةُ مَسِيرَةَ يَوْمٍ وَلَيْلَةٍ إِلا مَعَ ذِي مَحْرَمٍ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ يَكْرَهُونَ لِلْمَرْأَةِ أَنْ تُسَافِرَ إِلا مَعَ ذِي مَحْرَمٍ وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي الْمَرْأَةِ إِذَا كَانَتْ مُوسِرَةً وَلَمْ يَكُنْ لَهَا مَحْرَمٌ هَلْ تَحُجُّ فَقَالَ بَعْضُ أَهْلِ الْعِلْمِ لا يَجِبُ عَلَيْهَا الْحَجُّ لأَنَّ الْمَحْرَمَ مِنَ السَّبِيلِ لِقَوْلِ اللَّهِ عَزَّ وَجَلَّ

﴿ إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ (٩٦) فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَن دَخَلَهُ كَانَ آمِنًا وَلِلهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلاً وَمَن كَفَرَ فَإِنَّ اللهَ غَنِيٌّ عَنِ الْعَالَمِينَ (٩٧) ﴾ (آل عمران ٩٦ : ٩٧) قَالُوا إِذَا لَمْ يَكُنْ لَهَا مَحْرَمٌ فَلا تَسْتَطِيعُ إِلَيْهِ سَبِيلا وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَأَهْلِ الْكُوفَةِ وقَالَ بَعْضُ أَهْلِ الْعِلْمِ إِذَا كَانَ الطَّرِيقُ آمِنًا فَإِنَّهَا تَخْرُجُ مَعَ النَّاسِ فِي الْحَجِّ وَهُوَ قَوْلُ مَالِكٍ وَالشَّافِعِيِّ *

The Messenger of Allah ﷺ said as:

511. Narrated by Abu-Sa'eedo Al-Khudri: 'The Messenger of Allah ﷺ said: "It is prohibited for a woman who believes in Allah and the Last Day to travel for three days or more except

that her father, her brother, her husband, her son, or one of her Mahrams is with her.'"

Abu-Issa said: "This Hadith is Hasan Saheeh and it was narrated that the Prophet ﷺ said: 'Let not a woman to travel for a day and a night except with one of her Mahrams.' The people of knowledge dislike that a woman travels without one of her Mahrams."

They differed about a wealthy woman who has no Mahram and whether she is required to perform Al Hajj Some of them said: "She is not required to perform Al Hajj, for Allah stipulates the ability of the Muslim for this deed. He says:

"Verily, the first House (of worship) appointed for mankind was that at Bakkah (Mecca), full of blessing, and a guidance for Al-Alameen (mankind and jinn). * In it are manifest signs (for example), the Maqam (place) of Ibraheem (Abraham); whosoever enters it attains security. And Hajj (pilgrimage to Mecca) to the House (Al Ka'aba) is a duty that mankind owes to Allah, on those who can afford the expenses (for one's conveyance, provision, residence, secure ways, riding animal…etc.); and whoever disbelieves (i.e. denies Hajj (pilgrimage to Mecca), then he is a disbeliever in Allah), then Allah stands not in need of any of the Alameen (mankind, jinn and all that exists). *" (3: 96-97)

Since she has no Mahram to accompany her, she is not required to perform Al Hajj for the lack of one of its stipulations, i.e. Al Mahram[16]. This is the opinion of Sofyan Al-Thawri and the people of Kufa. Other people said that she

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[16] In such a case, she is required to deputize a Muslim who has already performed Al Hajj to perform it on her behalf, and to pay for him all the expenses. (trans.)

can go for Al Hajj, as long as the way is safe, and this is the opinion of Malik and Al-Shafe'e. (At-Termizi)

٥١٢- حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلالُ حَدَّثَنَا بِشْرُ بْنُ عُمَرَ حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لا تُسَافِرُ امْرَأَةٌ مَسِيرَةَ يَوْمٍ وَلَيْلَةٍ إِلا وَمَعَهَا ذُو مَحْرَمٍ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

512. Narrated Abu-Huraira: 'The Messenger of Allah ﷺ said: "A woman should not travel for a day or a night except with one of her Mahrams."' (At-Termizi)

(٨) كتاب الفضائل

Merits and Excellences of Holy Quran

١٦٦ــ باب فى فضل قراءة القرءان

Chapter (166)

About the Virtue of Reciting the Koran

The Noble Koran was the Last Divine revelation sent down to humanity, as Muhammad ﷺ was the Last Prophet sent to humanity. It is the Book which both men and jinn are challenged to produce the like of even one of its shortest chapters, but they have failed to do.

The most honorable branch of knowledge is that which leads to knowing Allah ﷻ and His Attributes.' Hence, it is beneficial and compulsory to learn this, because the dignity of knowledge is a reflection of the dignity of the One upon Whom this knowledge focuses.

All the revealed Scriptures agree on this. All the Messengers, from the first, Noah ﷺ, to the last, Muhammad ﷺ, had the very same mission. This was the prime mission and the first principle to which the Messengers invited their people.

The first commandment of Noah عليه السلام was:

﴿ لَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللهَ مَا لَكُم مِّنْ إِلَهٍ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴾ (الاعراف ٥٩)

"..."O my people! Worship Allah! You have no other god but Him...*" (7: 59)

The previous Prophets invited their people to the same principle.

It should be noted that each Prophet was sent to specific people, and each Prophet would convey the following message to his people:

﴿ يَا قَوْمِ اعْبُدُوا اللهَ مَا لَكُم مِّنْ إِلَهٍ غَيْرُهُ ﴾

"..."O my people! Worship Allah! You have no other god but Him...*" (7: 59, 65, 73, 85)

In addition to this, they reminded their people of Allah's Names and Attributes; mentioned to them His blessings, favors, and mercy through which they would know Him; exhorted them to worship Him alone and submit to His will; all this along with warnings against the vices that were prevelent among their peoples.

For example, the Father of Monotheism, the Messenger of Allah Abraham ﷺ, warned his people against idol worshipping; Moses ﷺ warned his people, the children of Israel, against taking the calf or Pharaoh as gods besides Allah; Lot ﷺ warned his people agaist sodomy; Sho'ayb ﷺ warned his people against giving short measure and underevaluating the property of people; and yhe Messenger of Allah, Jesus ﷺ, invited his people to worship none besides Allah ﷻ.

Each Prophet used to give news to his people of the Prophet who would follow him and the last of the Prophets Muhammad ﷺ.

Since Muhammad ﷺ was the last of the Prophets who was sent to humanity as a whole, he warned against polytheism in all its forms, in addition to warning against the vices of the previous nations and vices that may appear in the future.

The Noble Koran asserts this fact in many places. Examples of this are the following verses:

﴿ قُـلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالأَرْضِ لاَ إِلَـهَ إِلاَّ هُـوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللهِ وَرَسُولِهِ النَّبِيِّ الأُمِّيِّ الَّذِي يُؤْمِنُ بِاللهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴾ (الاعراف ١٥٨)

"Say: "O men! I am sent unto you all, as the Messenger of Allah, to Whom belongs the dominion of the heavens and the earth. There is no god but He. It is He Who gives both life and death. So believe in Allah and His Messenger, the unlettered Prophet, who believed in Allah and His Words, follow him that you would be guided. *" (7: 158) And

﴿ وَمَا أَرْسَلْنَاكَ إِلاَّ رَحْمَةً لِّلْعَالَمِينَ ﴾ (الانبياء ١٠٧)

"We have sent you not but as a mercy for all creatures. *" (21: 107)

Since the Messenger of Allah ﷺ was sent to all humanity he was given a Book suited to address humanity until the end of time. He was given the Noble Koran, which is applicable to any society and under any circumstances, no matter how advanced it is.

One of the sayings of the Prophet ﷺ reads as follows:

عَنْ أَبِي هُرَيْرَةَ ﷺ قالَ: قالَ النَّبِيّ ﷺ: "ما مِنَ الأَنْبِيَاءِ نَبِيّ إِلاَّ أُعْطِيَ مِنَ الآيَاتِ ما مِثْلُه آمَنَ عَلَيْهِ الْبَشَرُ وَإِنَّمَا كانَ الَّذِي أُوتِيتُهُ وَحْيًا أَوْحَاهُ اللهُ إِلَيَّ فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا يَوْمَ الْقِيَامَةِ." البخاري.

Narrated Abu-Huraira ﷺ: 'The Prophet ﷺ said: "There was no Prophet among the Prophets but he was given miracles because of which the people would believe in

him, but what I have been given is the Divine Inspiration that Allah has revealed to me. So, I hope that my followers will be more than those of any other Prophet on the Day of Resurrection." (Bukhari)

This Hadith shows plainly how modest the Messenger of Allah ﷺ was, as he was given innumerable material miracles besides the Noble Koran. Some of them are confirmed by the Noble Koran and some others are confirmed by the authentic Hadiths. Allah ﷻ says:

﴿ اقْتَرَبَتِ السَّاعَةُ وَانشَقَّ الْقَمَرُ ﴾ (القمر ١)

"The Hour has drawn near, and the moon has been cleft asunder. *" (54: 1)

The people of Mecca asked the Prophet Muhammad ﷺ to give them a sign as a proof of his Prophethood. So Allah ﷻ caused the moon to split.

Another sign was the Smoke. Allah ﷻ says:

﴿ فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ ﴾ (الدخان ١٠)

"Then wait you for the Day when the sky will bring forth a visible smoke. *" (44: 10)

Abdullah ibn Mas'oud said: 'When the Qoraysh showed enmity to the Messenger of Allah ﷺ and persisted in hurting him and his followers, he invoked Allah ﷻ against them that they would suffer famine like that of the Prophet of Allah Joseph ﷺ. His invocation was granted until they were eating bones and dead animals. They used to raise their eyes to heaven, but they saw nothing but Smoke.'

Sunna contains the following Hadiths:

عَــنْ عَبْدِ اللهِ ﷺ قالَ: كُنَّا نَعُدّ الآيَاتِ بَرَكَةً وَأَنْتُمْ تَعُدّونَهَا تَخْوِيفًا كُنَّا مَعَ رَسُولِ اللهِ ﷺ فِي سَفَرٍ فَقَلَّ الْمَاءُ فَقَالَ: "اطْلُبُوا فَضْلَةً مِنْ ماء." فَجَاؤُوا بِإِنَــاءٍ فِــيهِ مــاءٌ قَلِيلٌ فَأَدْخَلَ يَدَهُ فِي الإِنَاءِ ثُمَّ قَالَ: "حَيَّ عَلَى الطَّهُورِ الْمُبَارَكِ وَالْبَرَكَةُ مِنَ اللهِ." فَلَقَدْ رَأَيْتُ الْمَاءَ يَنْبُعُ مِنْ بَيْنِ أَصَابِعِ رَسُولِ اللهِ ﷺ وَلَقَدْ كُنَّا نَسْمَعُ تَسْبِيحَ الطَّعَامِ وَهُوَ يُؤْكَلُ. البخاري.

Narrated Abdullah: "We used to consider miracles as Allah's Blessings, but you people consider them to be a warning. Once we were with Allah's Messenger ﷺ on a journey, and we ran short of water. He said: "Bring the water [that you have] remaining with you." The people brought a container containing a little water. He placed his hand in it and said: "Come to the blessed water and the blessing is from Allah." I saw the water flowing from the fingers of Allah's Messenger ﷺ and no doubt, we used to hear meals (food) glorifying Allah, when it was being eaten (by him).'" (Bukhari) And

عَنْ جابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قَالَ: كانَ جِذْعٌ يَقُومُ إِلَيْهِ النَّبِيّ ﷺ فَلَمَّــا وُضِعَ لَهُ الْمِنْبَرُ سَمِعْنَا لِلْجِذْعِ مِثْلَ أَصْوَاتِ الْعِشَارِ حَتَّى نَزَلَ النَّبِيّ ﷺ فَوَضَعَ يَدَهُ عَلَيْهِ. البخاري.

Narrated Jaber ibn Abdullah: 'The Prophet ﷺ used to stand on the stump of a date-palm tree (while delivering the sermon). When the first Minbar (pulpit) was made and replaced the stump we heard that stump crying like a pregnant camel until the Prophet ﷺ came down from the Minbar and placed his hand over it (and it kept quiet).'" (Bukhari)

At the same time, this Hadith (i.e. the Hadith concerning the miracles given to the Prophets) makes the

challenge directly, straightforwardly, and succinctly to all people to produce the like of even the shortest chapter of the Noble Koran. Consequently, it says nothing about the other miracles given to our Messenger ﷺ.

In other words, the Hadith did not mention the other marvelous acts that were done by the Messenger of Allah ﷺ, such as the gushing forth of water between his fingers and the glorifying of the pebbles in his hands, because the people at that time had not got the tools necessary for such acts.

It explicitly says to them: "Utterance is the easiest mission to man." A man could speak for hours, but he could not bear to work for seconds. This is the Noble Koran, the spoken speech. Try to imitate it or produce the like of it because you are equipped with the tools of utterance, i.e. the tongue, two lips, a larynx vocal cords, intellect and reason.

Had they been able to imitate any portion of the Noble Koran, they could have so done and spared the deaths that befell them, the injuries they received, and the endless effort they exerted vainly.

This shows that the Noble Koran was the miracle given to the Messenger of Allah, Muhammad ﷺ, as a proof to his being a Messenger sent to humanity. It shows clearly that it is inimitable.

The Messenger of Allah ﷺ said as:

عَنْ أَبِي هُرَيْرَةَ ﷺ قالَ: قالَ النَّبيَّ ﷺ: "ما مِنَ الأَنْبِيَاءِ نَبِيَّ إِلاَّ أُعْطِيَ مِنَ الآيَاتِ ما مِثْلُه آمَنَ عَلَيْهِ الْبَشَرُ وَإِنَّمَا كانَ الَّذِي أُوتِيتُهُ وَحْيًا أَوْحاهُ اللهُ إِلَيَّ فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا يَوْمَ الْقِيامَةِ." البخاري.

Narrated by Abu-Huraira ﷺ: 'The Prophet ﷺ said: "There was no Prophet among the Prophets except that he was given miracles because of which the people would have belief, but what I have been given is the Divine Inspiration that Allah has revealed to me. So I hope that my followers will be more than those of any other Prophet on the Day of Resurrection." (Bukhari)

Careful study of this Hadith shows that the Messenger of Allah ﷺ used the passive voice as to the miracle (and other miracles) given to him and the miracles given to his brothers of the Prophets. We notice the verbs that mean **"except that he was given,"** and **"but what I was given,"** to clear any doubt and to establish by every way possible the fact that no Prophet is able to produce a miracle on his own. It is only Allah ﷻ, the One Who supports His Prophets and Messengers therewith.

Consequently, no one should think that what the previous Messengers demonstrated by the way of miracles and what their last, our Messenger Muhammad ﷺ, demonstrated by way of miracles should raise them up from the status of humanity to Divinity. They were but human beings who produced nothing by themselves. They were given those miracles out of Allah's mercy and bounty.

For this reason, the Noble Koran stresses this in many places. Some examples of this are:

﴿ إِذْ قَالَ اللهُ يَا عِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَى وَالِدَتِكَ إِذْ أَيَّدتُّكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلاً وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَاةَ وَالإِنْجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنْفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي وَتُبْرِئُ الأَكْمَهَ وَالأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَى

بِإِذْنِـــي وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنكَ إِذْ جِئْتَهُمْ بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلاَّ سِحْرٌ مُبِينٌ ﴾ (المائدة ١١٠)

"And remember when Allah will say: "O Jesus the son of Mary! Remember My Favor to you and to your mother. Behold! I strengthened you with the Ruhul-Qudus (Gabriel) so that you spoke to the people in the cradle and in maturity. Behold! I taught you the Book, Wisdom, the Torah, and Al Injeel. And behold! You make out of clay, as it were, the figure of a bird with My leave, and you breathe into it, and it becomes a bird with My leave, and you heal those born blind and the lepers with My leave. And behold! You bring forth the dead with My leave. And behold! I restrained the Children of Israel from you (when they resolved to kill you) when you showed them the clear signs, and the non-believers among them said: "This is nothing but evident magic." *" (5: 110)

(Note that the words in bold-letters show that what Jesus ﷺ offered to his people was a pure favor from Allah ﷻ to him.)

Thus, no one should think that such acts make one a god or the son of God as has been falsely claimed. Speaking about the miracle given to the Prophet of Allah, Saleh ﷺ, Allah ﷻ says:

﴿ وَمَـــا مَنَعَـــنَا أَن نُرْسِلَ بِالآيَاتِ إِلاَّ أَن كَذَّبَ بِهَا الأَوَّلُونَ وَآتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا وَمَا نُرْسِلُ بِالآيَاتِ إِلاَّ تَخْوِيفاً ﴾ (الاسراء ٥٩)

"...And We sent the camel to the Thamood to open their eyes, but they treated her wrongfully. We only sent the signs by way of terror (and as warnings from evil). *" (17: 59)

The camel, the miracle of the Messenger of Allah Saleh ﷺ, was an abnormal one; it was brought forth from a rock and it used to give milk to all of his people. It is crystal clear that the camel was not created by the Messenger of Allah, Saleh ﷺ; its creator was Allah ﷻ, the Best One to create.

The miracles given to the Messenger of Allah, Moses ﷺ did not raise him to the same position as the worshipped God. The Noble Koran states that he was given nine signs to prove that he was sent as a Messenger to the Children of Israel. Allah ﷻ says:

﴿ وَلَقَدْ آتَيْنَا مُوسَى تِسْعَ آيَاتٍ بَيِّنَاتٍ فَاسْأَلْ بَنِي إِسْرَائِيلَ إِذْ جَاءَهُمْ فَقَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يَا مُوسَى مَسْحُورًا ﴾ (الاسراء ١٠١)

To Moses We did give nine clear signs. Ask then the Children of Israel, when he came to them, Pharaoh said to him: "O Moses! I think that you are indeed bewitched." *" (17: 101)

These nine signs are detailed in a Hadith narrated by Ibn Abbas, in which he says:

عن ابن عباس قوله: وَلَقَدْ آتَيْنَا مُوسَى تِسْعَ آيَاتٍ بَيِّنَاتٍ قال: التسع الآيات البينات: يده وعصاه ولسانه والبحر والطوفان والجراد والقمل والضفادع والدم آيات مفصلات.

Narrated Ibn Abbas: "The nine signs were his hand (Moses' hand), his stick, his tongue, the sea, the flood, the grasshoppers, the lice, the frogs, and the blood."

We would like to mention here the fact confirmed by the Koran,- i.e. the illiteracy of the Messenger of Allah, Muhammad ﷺ. He was never able to read nor could he

write. He could not even sign his name. So he had a ring with the words: "Muhammad is Allah's Messenger," to make his seal upon his. The following verses are sufficient as examples to substantiate his illiteracy. The verses numbered 48 - 49 of chapter number 29, in addition to other verses, support this fact. They say:

"Neither did you (O Muhammad! ﷺ) read any book before it (this Koran), nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted. * Nay, but they, the clear Ayat (i.e. the description and the qualities of Prophet Muhammad ﷺ written in the Torah and Al Injeel) are preserved in the breasts of those who have been given knowledge (among the people of the Scriptures). And none but the wrongdoers deny our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.). *" And

﴿ الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي
التَّوْرَاةِ وَالإِنْجِيلِ يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ
الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالأَغْلاَلَ الَّتِي كَانَتْ
عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ
أُولَئِكَ هُمُ الْمُفْلِحُونَ ﴾ (الأعراف ١٥٧)

"Those who follow the Messenger, the unlettered Prophet, whom they find mentioned in their own (Scriptures) - in the Torah and Injeel - for he commands them what is just and forbids them what is evil, he allows them as lawful what is wholesome and prohibits them from what is bad (and impure); he releases them from their heavy burdens and from the yokes that are upon them. So, it is those who believe in him, honor him, help him, and

follow the Light that is sent down with him, it is they who will prosper.*" (7: 157)

With such verses, the Noble Koran argues with the people of understanding. Had he (Muhammad) ﷺ, been a learned man and had he been able to read and write, then in that case the gossipers in the market-places might have had some justification to doubt his claim that the Noble Koran was Allah's Word."

This is sufficient and now let us read what Imam Al-Nawawi compiled.]

٥١٣- عَـنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا، عَنِ النَّبِيِّ ﷺ قالَ: (مَثَلُ الَّذي يَقْرَأُ القُرْآنَ، وَهُوَ حافِظٌ لَهُ، مَعَ السَّفَرَةِ الْكِرامِ الْبَرَرَةِ، وَمَثَلُ الَّذي يَقْرَأُ، وَهُوَ يَتَعَاهَدُهُ، وَهُوَ عَلَيْهِ شَديدٌ، فَلَهُ أَجْرانِ). رواه البخاري.

The Messenger of Allah ﷺ said as:

513. Narrated by A'isha ,may Allah bless her soul 'The Prophet ﷺ said: "The person who recites the Koran and masters it by heart, will be with the honorable and obedient scribes (angels in heaven). And the person who exerts diligent efforts to learn it by heart, and recites it with great difficulty, will have a double reward."' (Bukhari)

٥١٤- حديث الْبَراءِ بْنِ عَازِبٍ قَرَأَ رَجُلٌ الْكَهْفَ، وَفِي الدّارِ الدّابَّةُ، فَجَعَلَتْ تَنْفِرُ، فَسَلَّمَ، فَإِذَا ضَبَابَةٌ أَوْ سَحَابَةٌ غَشِيَتْه فَذَكَرَهُ لِلنَّبِيِّ ﷺ، فَقَالَ اقْرَأْ فُلاَن فَإِنَّهَا السَّكِينَةُ نَزَلَتْ لِلْقُرْآنِ أَوْ تَنَزَّلَتْ لِلْقُرْآنِ أخرجه البخاري.

514. Narrated Al-Bara'a ibn Azib: 'A man recited Surat Al--Kahf (the chapter entitled The Cave) in a house where there was a (riding) animal. It started shying. When the

man finished his prayer with At-Tasleem a mist or a cloud hovered over him. The man informed the Prophet ﷺ of that and the Prophet ﷺ said: "O so and so! Recite, for this (mist or cloud) was the tranquility, a sign of peace and reassurance along with angels descended for the recitation of the Koran."' (Bukhari)

٥١٥- حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَعِيلَ أَخْبَرَنَا هِشَامُ بْنُ إِسْمَعِيلَ أَبُو عَبْدِ الْمَلِكِ الْعَطَّارِ حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ حَدَّثَنَا إِبْرَاهِيمُ بْنُ سُلَيْمَانَ عَنِ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُ حَدَّثَهُمْ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ عَنْ نَوَّاسِ بْنِ سَمْعَانَ عَنِ النَّبِيِّ ﷺ قَالَ يَأْتِي الْقُرْآنُ وَأَهْلُهُ الَّذِينَ يَعْمَلُونَ بِهِ فِي الدُّنْيَا تَقْدُمُهُ سُورَةُ الْبَقَرَةِ وَآلُ عِمْرَانَ قَالَ نَوَّاسٌ وَضَرَبَ لَهُمَا رَسُولُ اللَّهِ ﷺ ثَلاثَةَ أَمْثَالٍ مَا نَسِيتُهُنَّ بَعْدُ قَالَ تَأْتِيَانِ كَأَنَّهُمَا غَيَابَتَانِ وَبَيْنَهُمَا شَرْقٌ أَوْ كَأَنَّهُمَا غَمَامَتَانِ سَوْدَاوَانِ أَوْ كَأَنَّهُمَا ظُلَّةٌ مِنْ طَيْرٍ صَوَافَّ تُجَادِلانِ عَنْ صَاحِبِهِمَا وَفِي الْبَاب عَنْ بُرَيْدَةَ وَأَبِي أُمَامَةَ قَالَ أبو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَمَعْنَى هَذَا الْحَدِيثِ عِنْدَ أَهْلِ الْعِلْمِ أَنَّهُ يَجِيءُ ثَوَابُ قِرَاءَتِهِ كَذَا فَسَّرَ بَعْضُ أَهْلِ الْعِلْمِ هَذَا الْحَدِيثَ وَمَا يُشْبِهُ هَذَا مِنَ الأَحَادِيثِ أَنَّهُ يَجِيءُ ثَوَابُ قِرَاءَةِ الْقُرْآنِ وَفِي حَدِيثِ النَّوَّاسِ عَنِ النَّبِيِّ ﷺ مَا يَدُلُّ عَلَى مَا فَسَّرُوا إِذْ قَالَ النَّبِيُّ ﷺ وَأَهْلُهُ الَّذِينَ يَعْمَلُونَ بِهِ فِي الدُّنْيَا فَفِي هَذَا دَلالَةٌ أَنَّهُ يَجِيءُ ثَوَابُ الْعَمَلِ *

515. Narrated Nawwas ibn Sama'an: 'The Prophet ﷺ said: "(The reward of reciting the Koran) for those who used to recite it and act upon its commandments is led by (the reward of reciting) Surat Al- Baqarah and Surat Al-Imran."' Nawwas said: 'The Messenger of Allah ﷺ coined three similes for them that I did not forget. He said: "They will come like two clouds with the sun in between them,

like two black clouds, or like flocks of flying birds that stretch their wings in the air; and they will argue for their reader.'" (At-Termizi)

٥١٦- حَدَّثَـنَا قُتَيْبَةُ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ أَنَسٍ عَنْ أَبِي مُوسَى الأَشْـعَرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الأُتْـرُنْجَةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا طَيِّبٌ وَمَثَلُ الْمُؤْمِنِ الَّذِي لا يَقْرَأُ الْقُرْآنَ كَمَـثَلِ الـتَّمْرَةِ لا رِيحَ لَهَا وَطَعْمُهَا حُلْوٌ وَمَثَلُ الْمُنَافِقِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَـثَلِ الـرَّيْحَانَةِ رِيحُهَـا طَيِّبٌ وَطَعْمُهَا مُرٌّ وَمَثَلُ الْمُنَافِقِ الَّذِي لا يَقْرَأُ الْقُـرْآنَ كَمَثَلِ الْحَنْظَلَةِ رِيحُهَا مُرٌّ وَطَعْمُهَا مُرٌّ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ شُعْبَةُ عَنْ قَتَادَةَ أَيْضًا *

516. Narrated Abu-Musa Al-Asha'ari: 'The Messenger of Allah ﷺ said: "The simile of the believer who recites the Koran (well) (and acts upon its commandments) is like the lemon. Its taste is sweet and its smell is sweet. The simile of the believer who does not recite the Koran (constantly) (but he acts on its commandments) is like a dried date. It has no smell but its taste is sweet. The simile of the hypocrite who recites the Koran is like basil. Its smell is good and its taste is bitter. And the simile of the hypocrite who does not recite the Koran is like the colocynth. Its smell is malodorous and its taste is bitter."' (At-Termizi)

٥١٧- حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ حَدَّثَنَا الزُّهْرِيُّ عَنْ سَالِمٍ عَنْ أَبِيهِ قَـالَ: قَـالَ رَسُولُ اللَّهِ ﷺ لا حَسَدَ إِلا فِي اثْنَتَيْنِ رَجُلٌ آتَاهُ اللَّهُ مَالا فَهُوَ يُنْفِقُ مِنْهُ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ وَرَجُلٌ آتَاهُ اللَّهُ الْقُرْآنَ فَهُوَ يَقُومُ بِهِ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ عَنِ ابْنِ مَسْعُودٍ وَأَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوُ هَذَا *

517. Narrated Ibn Omar : 'The Messenger of Allah ﷺ said: "There should not be envy[1] (competition in righteousness) except in two things. A man whom Allah ﷻ has given wealth and he spends it (in Allah's Cause) during the hours of the night and during the hours of the day, and a man whom Allah ﷻ has given knowledge of the Koran and he recites it during some hours of the night and some hours of the day."' (At-Termizi)

٥١٨- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ حَدَّثَنَا الضَّحَّاكُ بْنُ عُثْمَانَ عَنْ أَيُّوبَ بْنِ مُوسَى قَال سَمِعْتُ مُحَمَّدَ بْنَ كَعْبٍ الْقُرَظِيَّ قَال سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا لا أَقُولُ الم حَرْفٌ وَلَكِنْ أَلِفٌ حَرْفٌ وَلامٌ حَرْفٌ وَمِيمٌ حَرْفٌ وَيُرْوَى هَذَا الْحَدِيثُ مِنْ غَيْرِ هَذَا الْوَجْهِ عَنِ ابْنِ مَسْعُودٍ وَرَوَاهُ أَبُو الأَحْوَصِ عَنِ ابْنِ مَسْعُودٍ رَفَعَهُ بَعْضُهُمْ وَوَقَفَهُ بَعْضُهُمْ عَنِ ابْنِ مَسْعُودٍ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ سَمِعْت قُتَيْبَةَ يَقُولُ بَلَغَنِي أَنَّ مُحَمَّدَ بْنَ كَعْبٍ الْقُرَظِيَّ وُلِدَ فِي حَيَاةِ النَّبِيِّ ﷺ وَمُحَمَّدُ بْنُ كَعْبٍ يُكْنَى أَبَا حَمْزَةَ *

518. Narrated Abdullah ibn Mas'oud: 'The Messenger of Allah ﷺ said: "He that read a letter (Harf) of the Book of Allah would have a ten-fold reward of a good deed of. I do not say that Alif Lâââm Mêêêm is a letter (Harf), but Alif

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[1] The word *h̲asad*) here means that one should not hope or long for anything except these two things. *h̲asad* in Arabic literally means longing to deprive others from the blessings that they were favored with. This was forbidden by Islam.

is a letter (Harf), Lâââm is a letter (Harf), and Mêêêm is a letter (Harf)[2].''' (At-Termizi)

٥١٩- حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ وَأَبُو نُعَيْمٍ عَنْ سُفْيَانَ عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ عَنْ زِرٍّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ يُقَالُ لِصَاحِبِ الْقُرْآنِ اقْرَأْ وَارْتَقِ وَرَتِّلْ كَمَا كُنْتَ تُرَتِّلُ فِي الدُّنْيَا فَإِنَّ مَنْزِلَتَكَ عِنْدَ آخِرِ آيَةٍ تَقْرَأُ بِهَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ حَدَّثَنَا بُنْدَارٌ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ عَنْ عَاصِمٍ بِهَذَا الإِسْنَادِ نَحْوَهُ *

519. Narrated Abdullah ibn Amr: 'The Prophet ﷺ said: "It will be said to the reader of the Koran (who had memorized it and acted upon it): 'Read, ascend, and recite as you used to recite in life for your status will be as high as the last verse you recite.'"' (At-Termizi)

٥٢٠- حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا جَرِيرٌ عَنْ قَابُوسَ بْنِ أَبِي ظَبْيَانَ عَنْ أَبِيهِ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ الَّذِي لَيْسَ فِي جَوْفِهِ شَيْءٌ مِنَ الْقُرْآنِ كَالْبَيْتِ الْخَرِبِ قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

520. Narrated Ibn Abbas: 'The Messenger of Allah ﷺ said: "He that has no portion of the Koran in his heart is like the ruined house."' (At-Termizi)

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[2] 'Al Harf' translated here as 'a letter' can refer either to a letter of the alphabet, a complete sentence, a word, or a word that has various forms.

١٦٧- باب فى الأمر بتعهد القرءان والتحذير من التعرض للنسيان

Chapter (١٦٧)

About Ordering the Recitation of the Koran Regularly and Warning against Forgetting it

٥٢١- حديث أَبِي مُوسى، عَنِ النَّبِيِّ ﷺ، قَالَ: تَعَاهَدُوا الْقُرْآنَ، فَوَالَّذِي نَفْسِي بِيَدِهِ لَهُوَ أَشَدُّ تَفَصِّيًا مِنَ الإِبِلِ فِي عُقُلِهَا أخرجه البخاري.

The Messenger of Allah ﷺ as said:

521. Narrated by Abdullah رضي الله عنه : 'The Prophet ﷺ said: "It is a bad thing that some of you say: 'I have forgotten such and such Verse of the Koran,' for indeed, he has been caused to forget it. So you must keep on reciting the Koran because it escapes from the hearts of men faster than the camels do (when they are released from their ropes).'" (Bukhari)

٥٢٢- عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَسُولَ اللهِ ﷺ قالَ: (إِنَّمَا مَثَلُ صَاحِبِ الْقُرْآنِ كَمَثَلِ صَاحِبِ الإِبِلِ المُعَقَّلَةِ: إِنْ عاهَدَ عَلَيْهَا أَمْسَكَهَا، وَإِنْ أَطْلَقَهَا ذَهَبَتْ). رواه البخاري.

522. Narrated Ibn Omar : 'Allah's Messenger ﷺ said: "The example of the person who memorizes the Koran by heart is like the owner of tied camels. If he keeps them tied, he will control them, but if he releases them, they will run away.'" (Bukhari)

* * *

١٦٨ـ باب فى استحباب تحسين الصوت بالقرءان

Chapter (168)

About Enhancing One's Voicewhile Reciting the Koran

٥٢٣- حديث أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّهُ كَانَ يَقُولُ: قَالَ رَسُولُ الله ﷺ: لَمْ يَأْذَنِ اللهُ لِشَيْءٍ مَا أَذِنَ لِلنَّبِيِّ أَنْ يَتَغَنَّى بِالْقُرْآنِ يُرِيدُ يَجْهَرُ بِهِ أخرجه البخاري.

523. Narrated Abu-Huraira ﷺ: 'Allah's Messenger ﷺ said: "Allah ﷻ does not allow for anything as He allows the Prophet ﷺ to recite the Koran in a nice singing pleasant tone." The sub-narrator (Abu- Salama) said: 'It means, reciting it aloud.' (Bukhari)

٥٢٤- عَنْ أَبِي مُوسى رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ لَهُ: (يَا أَبَا مُوسى، لَقَدْ أُوتِيتَ مِزْمارًا مِنْ مَزَامِيرِ آلِ دَاوُدَ). رواه البخاري.

524. Abu-Musa ﷺ narrated that the Prophet ﷺ said to him: "O Abu- Musa! You have been gifted with a voice as nice as that of the family of David." (Bukhari)

٥٢٥- عَنِ الْبَرَاء رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ كَانَ فِي سَفَرٍ، فَقَرَأَ فِي الْعِشَاءِ فِي إِحْدَى الرَّكْعَتَيْنِ، بِ (التِّينِ وَالزَّيْتُونِ).

وفي رواية أخرى قَالَ: وَمَا سَمِعْتُ أَحَدًا أَحْسَنَ صَوْتًا مِنْهُ، أَوْ قِرَاءَةً. رواه البخاري.

525. Narrated Al Bara'a ﷺ: 'On a journey, the Prophet ﷺ recited Wa Al-Teen Wa Al-Zaytoon (chapter number 95) in Al-isha ' Prayer.' In another quotation he said: 'I

never heard a sweeter voice or a better way of recitation than that of the Prophet ﷺ.' (Bukhari)

٥٢٦- عَـنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ لِي النَّبِيَّ ﷺ: (اقْـرَأْ عَلَيَّ). قُلْتُ: آقْرَأُ عَلَيْكَ وَعَلَيْكَ أُنْزِلَ قالَ: (فَإِنِّي أُحِبَّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي). فقَرَأْتُ عَلَيْهِ سُورَةَ النِّسَاءِ، حَتَّى بَلَغْتُ: ﴿ فَكَيْفَ إِذَا جِئْنَا مِنْ كُـلِّ أُمَّـةٍ بِشَـهِيدٍ وَجِئْنَا بِكَ عَلَى هؤُلاَءِ شَهِيدًا﴾ . (النساء ٤١) قالَ: (أَمْسِكْ). فَإِذَا عَيْنَاهُ تَذْرِفانِ. رواه البخاري.

526. Narrated Abdullah ibn Mas'oud ﷺ: 'The Prophet ﷺ said to me: "Recite (of the Koran) for me." I said: "Shall I recite it to you although it had been revealed to you?" He said: "I like to hear (the Koran) from others." So I recited Surat Al-Nisa'a (chapter number 4) until I reached the verse that says: "How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad!) a witness against these people? *" (4: 41) Thereupon, the Prophet ﷺ said: "Stop!"' Abdullahsaid: 'And behold, his eyes were overflowing with tears.' (Bukhari)

١٦٩ ــ باب فى الحث على سور و آيات مخصوصة

Chapter(169)

About Recommending

Some Chapters of the Koran

٥٢٧- عَنْ أَبِي سَعِيدِ بْنِ المعلَّى ﷺ قَالَ: كُنْتُ أُصَلِّي فِي المَسْجِدِ، فَدَعانِي رَسُولُ اللهِ ﷺ فَلَمْ أُجِبْهُ، فَقُلْتُ: يَا رَسُولَ اللهِ، إِنِّي كُنْتُ أُصَلِّي، فَقَالَ: (أَلَمْ يَقُلِ اللهُ: (اسْتَجِيبُوا للهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ)). ثمّ قالَ لِي:

(لأعَلِّمَنَّكَ سُورَةً هِيَ أعْظَمُ السُّوَرِ فِي القُرْآنِ، قَبْلَ أنْ تَخْرُجَ مِنَ المَسْجِدِ). ثمّ أخَذَ بِيَدِي، فَلَمَّا أرَادَ أنْ يَخْرُجَ، قُلْتُ لَهُ: ألَمْ تَقُلْ: (لأعَلِّمَنَّكَ سُورَةً هِيَ أعْظَمُ سُورَةٍ فِي القُرْآنِ) قالَ: ((الحَمْدُ للهِ رَبِّ العَالَمِينَ): هِيَ السَّبْعُ المَثَانِي، وَالقُرْآنُ العَظِيمُ الَّذِي أُوتِيتُهُ). رواه البخاري.

527. Narrated Abu- Sa'eed ibn Al-Moa'alla ﷺ: 'While I was offering the prayer in the mosque, Allah's Messenger ﷺ called out to me, but I did not respond to him. (When I finished my prayer) I said: "O Allah's Messenger! I was offering the prayer." He said: "Has not Allah said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا للهِ وَلِلرَّسُولِ إِذَا دَعَاكُم لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ ﴾ (الانفال ٢٤)

"O you who believe! Respond to Allah (by obeying Him) and to (His) Messenger when he calls you to what will give you life, and know that Allah comes in between a person and his heart (He prevents an evil person to decide anything). And verily to Him you shall (all) be gathered. *" (8: 24)

Abu- Sa'eed ibn Al-Moa'alla said: 'Then the Messenger of Allah ﷺ said to me: "Before you leave the mosque, I will teach you a Sura that is the greatest Sura in the Koran. Then he took hold of my hand, and when he intended to leave (the mosque) I said to him: "Did you not say: "I will teach you a Sura that is the greatest Sura in the Koran?" He said: "Al hamd lillah Rabbil Alameen (All the praises and thanks belong to Allah, the Lord of Al-Alameen (All that exists) chapter number 1, Surat Al-Fatiha) that is Al-Sab'a Al-Mathanee (the seven most repeatedly recited Verses) and the Grand Koran that has been revealed to me."' (Bukhari)

٥٢٨- عَنْ أَبِي سَعِيدِ الخُدْرِيِّ ﷺ: أَنَّ رَجُلًا سَمِعَ رَجُلًا يَقْرَأُ:﴿ قُلْ هُوَ اللهُ أَحَدٌ ﴾ . يُرَدِّدُهَا، فَلَمَّا أَصْبَحَ جاءَ إِلَى رَسُولِ اللهِ ﷺ فَذَكَرَ ذَلِكَ لَهُ، وَكَأَنَّ الرَّجُلَ يَتَقَالُّهَا، فَقَالَ رَسُولُ اللهِ ﷺ: (وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّهَا لَتَعْدِلُ ثُلُثَ القُرْآنَ). رواه البخاري.

528. Narrated Abu- Sa'eed Al-Khudri ﷺ: ‘A man heard another man reciting Surat Al-Ikhlas (chapter number 112) that says: “Say: (O Muhammad!)’: He is Allah, (the) One,’” *” repeatedly. The next morning he came to Allah's Messenger ﷺ and informed him About it as if he thought that it was not enough to recite. At that Allah's Messenger ﷺ said: “By Him in Whose Hand my life is, this Soura is equal to one third of the Koran!’” (Bukhari)

٥٢٩- وعَنْ أَبِي سَعِيدِ الخُدْرِيِّ ﷺ قَالَ: قَالَ النَّبِيُّ ﷺ لِأَصْحَابِهِ: (أَيَعْجِزُ أَحَدُكُمْ أَنْ يَقْرَأَ ثُلُثَ القُرْآنِ فِي لَيْلَةٍ). فَشَقَّ ذَلِكَ عَلَيْهِمْ وَقَالُوا: أَيُّنَا يُطِيقُ ذَلِكَ يَا رَسُولَ اللهِ فَقَالَ: (اللهُ الْوَاحِدُ الصَّمَدُ ثُلُثُ القُرْآنِ). رواه البخاري.

529. Narrated Abu- Sa'eed Al-Khudri ﷺ: ’The Prophet ﷺ said to his companions: “Is it difficult for any of you to recite one third of the Koran every night?’” Abu- Sa'eed said: ‘It seemed as if this suggestion was difficult for them so they said: ”Who among us has the power to do so, O Allah's Messenger?” Allah Messenger ﷺ replied: “It is: ’Allah (the) One, the Self Sufficient Master Whom all creatures need.’ *” (112) is equal to one third of the Koran.’” (Bukhari)

٥٣٠-حَدَّثَـــنَا مُحَمَّدُ بْنُ إِسْمَعِيلَ حَدَّثَنَا إِسْمَعِيلُ بْنُ أَبِي أُوَيْسٍ حَدَّثَنَا عَبْدُ الْعَزِيـــزِ بْنُ مُحَمَّدٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ ثَابِتٍ الْبُنَانِيِّ عَنْ أَنَسِ بْنِ مَـــالِكٍ قَالَ كَانَ رَجُلٌ مِنَ الأَنْصَارِ يَؤُمُّهُمْ فِي مَسْجِدِ قُبَاءَ فَكَانَ كُلَّمَا افْتَتَحَ سُـــورَةً يَقْـــرَأُ لَهُمْ فِي الصَّلاةِ فَقَرَأَ بِهَا افْتَتَحَ بِقُلْ هُوَ اللَّهُ أَحَدٌ حَتَّى يَفْرُغَ مِـــنْهَا ثُمَّ يَقْرَأُ بِسُورَةٍ أُخْرَى مَعَهَا وَكَانَ يَصْنَعُ ذَلِكَ فِي كُلِّ رَكْعَةٍ فَكَلَّمَهُ أَصْـــحَابُهُ فَقَالُوا إِنَّكَ تَقْرَأُ بِهَذِهِ السُّورَةِ ثُمَّ لا تَرَى أَنَّهَا تُجْزِئُكَ حَتَّى تَقْرَأَ بِسُورَةٍ أُخْرَى فَإِمَّا أَنْ تَقْرَأَ بِهَا وَإِمَّا أَنْ تَدَعَهَا وَتَقْرَأَ بِسُورَةٍ أُخْرَى قَالَ مَا أَنَـــا بِـــتَارِكِهَا إِنْ أَحْبَبْتُمْ أَنْ أَؤُمَّكُمْ بِهَا فَعَلْتُ وَإِنْ كَرِهْتُمْ تَرَكْتُكُمْ وَكَانُوا يَرَوْنَهُ أَفْضَلَهُمْ وَكَرِهُوا أَنْ يَؤُمَّهُمْ غَيْرُهُ فَلَمَّا أَتَاهُمُ النَّبِيُّ ﷺ أَخْبَرُوهُ الْخَبَرَ فَقَـــالَ يَـــا فُلانُ مَا يَمْنَعُكَ مِمَّا يَأْمُرُ بِهِ أَصْحَابُكَ وَمَا يَحْمِلُكَ أَنْ تَقْرَأَ هَذِهِ السُّـــورَةَ فِي كُلِّ رَكْعَةٍ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أُحِبُّهَا فَقَالَ رَسُولُ اللَّهِ ﷺ إِنَّ حُبَّهَا أَدْخَلَكَ الْجَنَّةَ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ مِنْ هَـــذَا الْوَجْـــهِ مِنْ حَدِيثِ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ ثَابِتٍ وَرَوَى مُبَارَكُ بْنُ فَضَـــالَةَ عَـــنْ ثَابِتٍ عَنْ أَنَسٍ أَنَّ رَجُلًا قَالَ يَا رَسُولَ اللَّهِ إِنِّي أُحِبُّ هَذِهِ السُّـــورَةَ قُلْ هُوَ اللَّهُ أَحَدٌ فَقَالَ إِنَّ حُبَّكَ إِيَّاهَا يُدْخِلُكَ الْجَنَّةَ حَدَّثَنَا بِذَلِكَ أَبُو دَاوُدَ سُلَيْمَانُ بْنُ الأَشْعَثِ حَدَّثَنَا أَبُو الْوَلِيدِ حَدَّثَنَا مُبَارَكُ بْنُ فَضَالَةَ بِهَذَا *

530. Narrated Anas ibn Malek: ‘A man of Al-Ansar (the Supporters) used to lead the people in the prayer in the mosque of Qoba ’. He used to recite Surat Qol Howallaho ‘Ahad after reciting Surat Al- Fatiha and before reciting the chapter after it in each raka'a (of the raka'as where one is ordered to recite both Surat Al-Fatiha and another chapter). The people talked to him concerning this saying: ”You recite that Sura (Surat Qol Howallaho ‘Ahad), seeing that it does not suffice you, you recite another

chapter after it. Either you should recite it alone or abandon reciting it and recite another chapter." The man said: "I will never abandon reciting it. If you like this, I will lead you in the prayer, otherwise I will not lead you in the prayer." They realized that he was the best among them to lead them in the prayer, so they disliked that someone else beside him should lead them in the prayer. When the Prophet ﷺ came to them they told him the story. The Prophet ﷺ said: "So and so! What prevents you from responding to your companions' advice and what obligates you to recite that Sura in each raka'a?" The man said: "Messenger of Allah! I like that Sura ." The Messenger of Allah ﷺ said: "Your love of it has admitted you into Paradise."'

٥٣١- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا إِسْمَعِيلُ بْنُ أَبِي خَالِدٍ أَخْبَرَنِي قَيْسُ بْنُ أَبِي حَازِمٍ عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ عَنِ النَّبِيِّ ﷺ قَالَ قَدْ أَنْزَلَ اللَّهُ عَلَيَّ آيَاتٍ لَمْ يُرَ مِثْلُهُنَّ ﴿ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴾ إِلَى آخِرِ السُّورَةِ وَ﴿ قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴾ إِلَى آخِرِ السُّورَةِ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

531. Narrated Oqba ibn Amer Al-Johani: 'The Prophet ﷺ said: "Allah ﷻ has revealed some matchless verses to me. They are Al MoA wwithatayn [113 and 114] [3]."

[3] These two Suras are matchless as far as seeking refuge from the evils of mankind and jinn is concerned. The Messenger of Allah ﷺ used to invoke Allah ﷻ for protection from these evils with various invocations, but when these two Suras were revealed he clung to them and left whatever invocations besides them. The Hadith is plain evidence against those who claim that the word 'Say' is comprised in the two Soorahs.

٥٣٢- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ عَبَّاسٍ الْجُشَمِيِّ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ إِنَّ سُورَةً مِنَ الْقُرْآنِ ثَلَاثُونَ آيَةً شَفَعَتْ لِرَجُلٍ حَتَّى غُفِرَ لَهُ وَهِيَ سُورَةُ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ *

532. Narrated Abu-Huraira: 'The Prophet ﷺ said: "Indeed, a thirty-verse chapter of the Koran interceded for a man and he was forgiven. It is Surat Al-Molk."'

٥٣٣- حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ عَنْ مَنْصُورِ بْنِ الْمُعْتَمِرِ عَنْ إِبْرَاهِيمَ بْنِ يَزِيدَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ قَرَأَ الآيَتَيْنِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ فِي لَيْلَةٍ كَفَتَاهُ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

533. Narrated Abu-Mas'oud Al-Ansari: 'The Messenger of Allah ﷺ said: "He that recited the last two verses of Surat Al-Baqarah by night will be sufficed[4]."'

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[4] The Hadith shows that reciting these two verses suffices the Muslim. The scholars have different views Abu-ut the interpretation of the words 'they suffice him'. Some scholars say that it refers to performing the voluntary Night Prayer, basing their opinion on the Marfo'o Hadith narrated by Ibn Mas'oud that says: He that recites the two concluding verses of Surat Al-Baqara, they will suffice him for standing in the voluntary Night Prayer for a night." The second group interprets them as meaning that no devil or evil spirit will come near the house where they are recited for three nights. They base their opinion on the Hadith No. 546. The other views can be summarized by saying that the phrase: 'reciting them is sufficient for the Muslim' means that they strengthen his faith because they comprise both faith and good deeds, hence they protect him from evil and Satan's insinuations.

٥٣٤- حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَـنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لا تَجْعَلُوا بُيُوتَكُمْ مَقَابِرَ وَإِنَّ الْبَيْـتَ الَّـذِي تُقْرَأُ فِيهِ الْبَقَرَةُ لا يَدْخُلُهُ الشَّيْطَانُ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

534. Narrated Abu-Huraira: 'The Messenger of Allah ﷺ said: "Do not let your houses be like the graves. And indeed, Satan does not enter the house where Surat Al-Baqarah is recited."' (At-Termizi)

٥٣٥- حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ حَدَّثَنَا حُسَيْنٌ الْجُعْفِيُّ عَنْ زَائِدَةَ عَنْ حَكِيمِ بْـنِ جُبَـيْرٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِكُلِّ شَيْءٍ سَنَامٌ وَإِنَّ سَنَامَ الْقُرْآنِ سُورَةُ الْبَقَرَةِ وَفِيهَا آيَةٌ هِيَ سَيِّدَةُ آيِ الْقُرْآنِ هِيَ آيَةُ الْكُرْسِيِّ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لا نَعْرِفُهُ إِلا مِنْ حَدِيثِ حَكِيمِ بْنِ جُبَيْرٍ وَقَدْ تَكَلَّمَ شُعْبَةُ فِي حَكِيمِ بْنِ جُبَيْرٍ وَضَعَّفَهُ *

535. Narrated Abu-Huraira: 'The Messenger of Allah ﷺ said: "Everything has its peak and Surat Al- Baqarah is the peak of the Koran. And indeed, it contains a verse that is the most supreme among the verses of the Koran. It is Ayat al-Kursi (the Verse of the Throne)."' (At-Termizi)

٥٣٦- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو أَحْمَدَ حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ أَبِي لَيْلَى عَنْ أَخِيهِ عِيسَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ أَبِي أَيُّوبَ الأَنْصَارِيِّ أَنَّهُ كَانَـتْ لَهُ سَهْوَةٌ فِيهَا تَمْرٌ فَكَانَتْ تَجِيءُ الْغُولُ فَتَأْخُذُ مِنْهُ قَالَ فَشَكَا ذَلِكَ إِلَى النَّبِـيِّ ﷺ قَـالَ فَاذْهَـبْ فَإِذَا رَأَيْتَهَا فَقُلْ بِسْمِ اللَّهِ أَجِيبِي رَسُولَ اللَّهِ ﷺ قَالَ فَأَخَذَهَـا فَحَلَفَـتْ أَنْ لا تَعُودَ فَأَرْسَلَهَا فَجَاءَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ مَا فَعَلَ أَسِـيرُكَ قَالَ حَلَفَتْ أَنْ لا تَعُودَ فَقَالَ كَذَبَتْ وَهِيَ مُعَاوِدَةٌ لِلْكَذِبِ قَالَ فَأَخَذَهَا مَـرَّةً أُخْـرَى فَحَلَفَـتْ أَنْ لا تَعُودَ فَأَرْسَلَهَا فَجَاءَ إِلَى النَّبِيِّ ﷺ فَقَالَ مَا فَعَلَ

أســيرُكَ قَالَ حَلَفَتْ أَنْ لا تَعُودَ فَقَالَ كَذَبَتْ وَهِيَ مُعَاوِدَةٌ لِلْكَذِبِ فَأَخَذَهَا فَقَالَ مَـا أَنَـا بِتَارِكِكِ حَتَّى أَذْهَبَ بِكِ إِلَى النَّبِيِّ ﷺ فَقَالَتْ إِنِّي ذَاكِرَةٌ لَكَ شَيْئًا آيَةَ الْكُرْسِيِّ اقْرَأْهَا فِي بَيْتِكَ فَلا يَقْرَبُكَ شَيْطَانٌ وَلا غَيْرُهُ قَالَ فَجَاءَ إِلَى النَّبِيِّ ﷺ فَقَالَ مَا فَعَلَ أَسِيرُكَ قَالَ فَأَخْبَرَهُ بِمَا قَالَتْ قَالَ صَدَقَتْ وَهِيَ كَذُوبٌ قَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَفِي الْبَاب عَنْ أُبَيِّ بْنِ كَعْبٍ *

536. Narrated Ibn Abu-Layla : ' Abu-Ayyoob Al-Ansari had a recess in the wall where he used to keep dried dates. The fairy used to come and steal from them.' Abu-Layla said: ' Abu-Ayyoob complained to the Messenger of Allah ﷺ About this and the Messenger of Allah ﷺ said to him: "Go and if you see her say: 'In the Name of Allah', (and say to her:) Respond to the Messenger of Allah ﷺ.''" Abu-Layla said: ' Abu-Ayyoob caught her and she swore by Allah not to return, so Abu- Ayyoob released her. He came to the Messenger of Allah ﷺ who said to him: "What did your captive do?" Abu-Ayyoob said: "She swore not to return." The Messenger of Allah ﷺ said to him: "She lied and will lie again."' Abu-Layla said" ' Abu-Ayyoob caught her a second time and she swore not to return and he released her once again. He came to the Messenger of Allah ﷺ and the Messenger of Allah ﷺ said to him: "What did your captive do?" Abu-Ayyoob said: "She swore not to return." The Messenger of Allah ﷺ said to him: "She lied and will lie again." The goblin returned and he caught her and said: "I will never release you this time until I go to the Prophet ﷺ." She said to him: "I will tell you something. It is Ayat al-Kursi (the Verse of the Throne). Recite it in your house and neither devil nor any evil thing will come near you."' Abu-Layla said: ' Abu-Ayyoob came to the Prophet ﷺ who said to him: "What did your captive do?" Abu-Ayyoob told him the story and the Messenger of Allah ﷺ said to him: "She has told the truth although she is a plain liar."' (At-Termizi)

٥٣٧- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَـنْ سَالِمِ بْنِ أَبِي الْجَعْدِ عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ عَنْ أَبِي الدَّرْدَاءِ عَنِ النَّبِـيِّ ﷺ قَالَ مَنْ قَرَأَ ثَلاثَ آيَاتٍ مِنْ أَوَّلِ الْكَهْفِ عُصِمَ مِنْ فِتْنَةِ الدَّجَّالِ حَدَّثَـنَا مُحَمَّـدُ بْنُ بَشَّارٍ حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ حَدَّثَنِي أَبِي عَنْ قَتَادَةَ بِهَذَا الإِسْنَادِ نَحْوَهُ قَالَ أبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

537. Narrated Abu Al-Darda'a: 'The Prophet ﷺ said: "He that recites three verses from the opening verses of Surat Al-Kahf has been immunized against Al-Dajjal's trial."' (At-Termizi)

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١٧٠- باب فى استحباب الاجتماع على القراءة

Chapter (170)

About the Desirability of Gathering to Read the Koran

٥٣٨- حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ حَدَّثَنَا أَبُو أُسَامَةَ حَدَّثَنَا الأَعْمَشُ عَنْ أَبِي صَـالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ نَفَّسَ عَنْ أَخِيهِ كُرْبَةً مِنْ كُرَبِ الدُّنْيَا نَفَّسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ وَمَنْ سَتَرَ مُسْلِمًا سَـتَرَهُ اللَّـهُ فِي الدُّنْيَا وَالآخِرَةِ وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالآخِرَةِ وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ وَمَنْ سَلَكَ طَـرِيقًا يَلْـتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ وَمَا قَعَدَ قَوْمٌ فِي مَسْـجِدٍ يَـتْلُونَ كِـتَابَ اللَّـهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَغَشِـيَتْهُمُ الرَّحْمَةُ وَحَفَّتْهُمُ الْمَلائِكَةُ وَمَنْ أَبْطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ قَـالَ أبو عِيسَى هَكَذَا رَوَى غَيْرُ وَاحِدٍ عَنِ الأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ

أَبِــي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ مِثْلَ هَذَا الْحَدِيثِ وَرَوَى أَسْبَاطُ بْنُ مُحَمَّدٍ عَنِ الأَعْمَــشِ قَالَ حُدِّثْتُ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ فَذَكَرَ بَعْضَ هَذَا الْحَدِيثِ *

538. Narrated Abu-Huraira: 'The Messenger of Allah ﷺ said: "He that releases a worldly distress from his brother Allah ﷻ will release a distress from him in the Hereafter; he that veils a defect of a Muslim[5] Allah ﷻ will veil him in life and in the Hereafter; and he that eases an insolvent person Allah will ease (his state) in life and in the Hereafter[6]; and Allah ﷻ will support him that supports his brother. He that trod a way searching for knowledge Allah will facilitate a way to Paradise for him. There is no group of people who sit in a mosque reciting Allah's Book and studying it among themselves except that tranquility will descend upon them, mercy will overshadow them, and the angels will encircle them. And he whose deeds cause him to lag behind his affinity will not bring him forward."' (At-Termizi)

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[5] Veiling a Muslim's defects as ordered in this Hadith is confined to the defects of those who are not known to have committed such acts of disobedience or for the sins that have been committed. As to the one who is known for committing such actions or the specific act of disobedience that is being done, it is recommended to report this to the ruler, as long as this will not lead to more dangerous mischief. For veiling defects in such cases leads to more mischief.

[6] He that gives a period of grace or exempted a debtor from repayment of his debt, no matter whether he (the debtor) is a believer or an unbeliever, Allah ﷻ will ease each difficult matter for him.

١٧١ــ باب فى الوضوء

Chapter (171)
About Performing Wodo'o (Ablution), to Recite the Koran

Allah ﷻ said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُؤُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِن كُنتُمْ جُنُبًا فَاطَّهَّرُوا وَإِن كُنتُم مَّرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنكُم مِّنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُم مِّنْهُ مَا يُرِيدُ اللهُ لِيَجْعَلَ عَلَيْكُم مِّنْ حَرَجٍ وَلَكِن يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴾ (المائدة ٦)

"O you who believe! When you intend to offer the prayer, wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles. If you are in a state of Janaba (following ejaculation of semen) purify yourself (with Ghosl, i.e. bathe your whole body). But if you are ill or on a journey, or any of you comes (to prayer) after answering the call of nature, or if you have been in contact with women (i.e. for sexual intercourse), and you found no water, then perform Al-Tayammom with clean earth and rub your faces and hands with it. Allah does not want to place you in difficulty, but He wants to purify you, and to complete His Favor on you that you may be thankful. *" (5:" 6)

The Messenger of Allah ﷺ said as:

٥٣٩- عَــنْهُ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رسولَ الله ﷺ يَقُولُ: (إِنَّ أُمَّتِي يُدْعَوْنَ يَوْمَ الْقِيَامَةِ غُرًّا مُحَجَّلِينَ مِنْ آثَارِ الْوُضُوءِ، فَمَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يُطِيلَ غُرَّتَهُ فَلْيَفْعَلْ). رواه البخاري.

539. Narrated by Abu-Huraira: 'I heard the Allah's Messenger ﷺ saying: "On the Day of Resurrection, my followers will be easily distinguished from other nations because of the traces of the ablution. Thus, whoever can increase the area of his radiance let him so do (by performing the ablution in the most perfect manner)."' (Bukhari)

٥٤٠- حَدَّثَنَا إِسْحَقُ بْنُ مُوسَى الأَنْصَارِيُّ حَدَّثَنَا مَعْنُ بْنُ عِيسَى الْقَزَّازُ حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ ح و حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: " إِذَا تَوَضَّأَ الْعَبْدُ الْمُسْلِمُ أَوِ الْمُؤْمِنُ فَغَسَلَ وَجْهَهُ خَرَجَتْ مِنْ وَجْهِهِ كُلُّ خَطِيئَةٍ نَظَرَ إِلَيْهَا بِعَيْنَيْهِ مَعَ الْمَاءِ أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ أَوْ نَحْوَ هَذَا وَإِذَا غَسَلَ يَدَيْهِ خَرَجَتْ مِنْ يَدَيْهِ كُلُّ خَطِيئَةٍ بَطَشَتْهَا يَدَاهُ مَعَ الْمَاءِ أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ حَتَّى يَخْرُجَ نَقِيًّا مِنَ الذُّنُوبِ. قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَهُوَ حَدِيثُ مَالِكٍ عَنْ سُهَيْلٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ وَأَبُو صَالِحٍ وَالِدُ سُهَيْلٍ هُوَ أَبُو صَالِحٍ السَّمَّانُ وَاسْمُهُ ذَكْوَانُ وَأَبُو هُرَيْرَةَ اخْتُلِفَ فِي اسْمِهِ فَقَالُوا عَبْدُ شَمْسٍ وَقَالُوا عَبْدُ اللَّهِ بْنُ عَمْرٍو وَهَكَذَا قَالَ مُحَمَّدُ بْنُ إِسْمَعِيلَ وَهُوَ الأَصَحُّ قَالَ أَبُو عِيسَى وَفِي الْبَاب عَنْ عُثْمَانَ بْنِ عَفَّانَ وَثَوْبَانَ وَالصُّنَابِحِيِّ وَعَمْرِو بْنِ عَبَسَةَ وَسَلْمَانَ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَالصُّنَابِحِيُّ الَّذِي رَوَى عَنْ أَبِي بَكْرٍ الصِّدِّيقِ لَيْسَ لَهُ سَمَاعٌ مِنْ رَسُولِ اللَّهِ ﷺ وَاسْمُهُ عَبْدُ الرَّحْمَنِ بْنُ عُسَيْلَةَ وَيُكْنَى أَبَا عَبْدِ اللَّهِ رَحَلَ إِلَى النَّبِيِّ ﷺ فَقُبِضَ

النَّبِيُّ ﷺ وَهُوَ فِي الطَّرِيقِ وَقَدْ رَوَى عَنِ النَّبِيِّ ﷺ أَحَادِيثَ وَالصُّنَابِحُ بْنُ الأَعْسَرِ الأَحْمَسِيُّ صَاحِبُ النَّبِيِّ ﷺ يُقَالُ لَهُ الصُّنَابِحِيُّ أَيْضًا وَإِنَّمَا حَدِيثُهُ قَالَ سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ إِنِّي مُكَاثِرٌ بِكُمُ الأُمَمَ فَلا تَقْتَتِلُنَّ بَعْدِي *

540. Narrated Abu-Huraira: 'The Messenger of Allah ﷺ said: "When a Muslim or a believing servant performs ablution and washes his face, each sin his eyes have committed falls off with the water, or with the last drop of water, or he said similar words to that effect. And when he washes his hands, each sin his hands have committed falls off with the water or with the last drop of water, until he becomes purified from sins."' (At-Termizi)

٥٤١- حَدَّثَنَا هَنَّادٌ حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ عَلِيِّ بْنِ زَيْدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ عَائِشَةَ قَالَتْ قَالَ النَّبِيُّ ﷺ إِذَا جَاوَزَ الْخِتَانُ الْخِتَانَ وَجَبَ الْغُسْلُ. قَالَ أَبو عِيسَى حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ مِنْ غَيْرِ وَجْهٍ إِذَا جَاوَزَ الْخِتَانُ الْخِتَانَ فَقَدْ وَجَبَ الْغُسْلُ وَهُوَ قَوْلُ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ مِنْهُمْ أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَعَلِيٌّ وَعَائِشَةُ وَالْفُقَهَاءِ مِنَ التَّابِعِينَ وَمَنْ بَعْدَهُمْ مِثْلِ سُفْيَانَ الثَّوْرِيِّ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَقَ قَالُوا إِذَا الْتَقَى الْخِتَانَانِ وَجَبَ الْغُسْلُ *

541. Narrated A'isha: 'If a circumcised male organ came in contact with a female's sexual organ, Al Ghosl becomes compulsory.' (At-Termizi)

Abu-Issa said: "The Hadith of A'isha is Hasan Saheeh and it was narrated through many routes. It is the opinion of the majority of the people of knowledge from the Prophet's companions ﵃, included among them are Abu-Bakr, Othman, Ali , and A'isha, in addition to some

scholars of the successors and those who followed them like Sofyan Al-Thawri, Al-Shafe'e, Ahmed, and Ishaq. They said: 'If a circumcised male organ comes in contact with a female's sexual organ, Al Ghosl becomes compulsory.'"

٥٤٢- حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا إِسْمَعِيلُ بْنُ جَعْفَرٍ عَنِ الْعَلاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ أَلا أَدُلُّكُمْ عَلَى مَا يَمْحُو اللَّهُ بِهِ الْخَطَايَا وَيَرْفَعُ بِهِ الدَّرَجَاتِ قَالُوا بَلَى يَا رَسُولَ اللَّهِ. قَالَ إِسْبَاغُ الْوُضُوءِ عَلَى الْمَكَارِهِ وَكَثْرَةُ الْخُطَا إِلَى الْمَسَاجِدِ وَانْتِظَارُ الصلاةِ بَعْدَ الصلاةِ فَذَلِكُمُ الرِّبَاطُ. وحَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنِ الْعلاءِ نَحْوَهُ وقَالَ قُتَيْبَةُ فِي حَدِيثِهِ فَذَلِكُمُ الرِّبَاطُ فَذَلِكُمُ الرِّبَاطُ فَذَلِكُمُ الرِّبَاطُ ثَلاثًا قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ عَلِيٍّ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَابْنِ عَبَّاسٍ وَعَبِيدَةَ وَيُقَالُ عُبَيْدَةُ بْنُ عَمْرٍو وَعَائِشَةَ وَعَبْدِ الرَّحْمَنِ بْنِ عَائِشٍ الْحَضْرَمِيِّ وَأَنَسٍ قَالَ أَبُو عِيسَى وَحَدِيثُ أَبِي هُرَيْرَةَ فِي هَذَا الْبَابِ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَلاءُ بْنُ عَبْدِ الرَّحْمَنِ هُوَ ابْنُ يَعْقُوبَ الْجُهَنِيُّ الْحُرَقِيُّ وَهُوَ ثِقَةٌ عِنْدَ أَهْلِ الْحَدِيثِ *

542. Narrated Abu-Huraira: 'The Messenger of Allah ﷺ said: "Would I guide you to what Allah erases sins therewith, and raises ranks therewith?" They said: "Yes indeed O Messenger of Allah!." He said: "Perfecting Wodo'o even it is inconvenient for one of you[7], taking as

[7] Such as during the very cold weather or when one feels pain due to using water.

many steps to the mosques as you can, and waiting for the prayer after the prayer[8].'" (At-Termizi)

٥٤٣- حَدَّثَـنَا جَعْفَـرُ بْـنُ مُحَمَّدِ بْنِ عِمْرَانَ الثَّعْلَبِيُّ الْكُوفِيُّ حَدَّثَنَا زَيْدُ بْنُ حُـبَابٍ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ عَنْ رَبِيعَةَ بْنِ يَزِيدَ الدِّمَشْقِيِّ عَنْ أَبِي إِدْرِيسَ الْخَوْلانِـيِّ وَأَبِـي عُثْمَانَ عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ تَوَضَّـأَ فَأَحْسَـنَ الْوُضُوءَ ثُمَّ قَالَ أَشْهَدُ أَنْ لا إِلَهَ إِلا اللَّهُ وَحْدَهُ لا شَرِيكَ لَهُ وَأَشْـهَدُ أَنَّ مُحَمَّـدًا عَـبْدُهُ وَرَسُولُهُ اللهم اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ فُتِحَتْ لَهُ ثَمَانِيَةُ أَبْوَابِ الْجَنَّةِ يَدْخُلُ مِنْ أَيِّهَا شَاءَ. قَالَ أَبو عِيسَى وَفِـي الْبَاب عَنْ أَنَسٍ وَعُقْبَةَ بْنِ عَامِرٍ قَالَ أَبو عِيسَى حَدِيثُ عُمَرَ قَدْ خُولِفَ زَيْـدُ بْـنُ حُبَابٍ فِي هَذَا الْحَدِيثِ قَالَ وَرَوَى عَبْدُ اللَّهِ بْنُ صَالِحٍ وَغَيْرُهُ عَنْ مُعَاوِيَـةَ بْنِ صَالِحٍ عَنْ رَبِيعَةَ بْنِ يَزِيدَ عَنْ أَبِي إِدْرِيسَ عَنْ عُقْبَةَ بْنِ عَامِرٍ عَـنْ عُمَـرَ وَعَنْ رَبِيعَةَ عَنْ أَبِي عُثْمَانَ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ عَنْ عُمَرَ وَهَذَا حَدِيـثٌ فِـي إِسْـنَادِهِ اضْطِرَابٌ وَلا يَصِحُّ عَنِ النَّبِيِّ ﷺ فِي هَذَا الْبَابِ كَبِيرُ شَيْءٍ قَالَ مُحَمَّدٌ وَأَبُو إِدْرِيسَ لَمْ يَسْمَعْ مِنْ عُمَرَ شَيْئًا *

543. Narrated Omar ibn Al-Khattab: 'The Messenger of Allah ﷺ said: "Whoever perfected Wodo'o, then he said: 'I testify that there is no god except Allah ascribing no partner with Him, and I testify that Muhammad is His servant and Messenger. O Allah! Enroll me among those who turn in repentance often and enroll me among those who like to be purified,' the eight gates of Paradise will be opened for him to enter through any of them."'
(At-Termizi)

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[8] This means to intend to perform the next prayer upon completion of performing the present one. This does not mean that one abandons lawful means of earning living and stays in the mosque all the time. (trans.)

١٧٢ ـ باب فى فضل الأذان

Chapter (172)
About the Superiority of Delivering Azan

٥٤٤- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: (لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ وَالصَّفِّ الأَوَّلِ، ثُمَّ لَمْ يَجِدُوا إِلاَّ أَنْ يَسْتَهِمُوا عَلَيْهِ لاَسْتَهَمُوا، وَلَوْ يَعْلَمُونَ ما فِي التَّهْجِيرِ لاَسْتَبَقُوا إِلَيْهِ، وَلَوْ يَعْلَمُون مَا فِي الْعَتَمَةِ وَالصُّبْحِ، لأَتَوْهُمَا وَلَوْ حَبْوًا). رواه البخاري.

544. Narrated Abu-Huraira: 'Allah's Messenger ﷺ said: "If the people knew (the reward for) pronouncing azan and for standing in the first row (in congregational prayers) and they found no other way to get there except by drawing lots, they would draw lots, and if they knew (the reward of) zohr Prayer (in the early moments of its stated time) they would race to it (go early), and if they knew the reward of isha and fajr Prayers in congregation, they would come to offer them even if they had to crawl."' (Bukhari)

٥٤٥- حديث أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: إِذَا نُودِيَ لِلصَّلاَةِ أَدْبَرَ الشَّيْطَان وَلَهُ ضُرَاطٌ حَتَّى لاَ يَسْمَعَ التَّأْذِينَ، فَإِذَا قُضِيَ النِّدَاءُ أَقْبَلَ، حَتَّى إِذَا ثُوِّبَ بِالصَّلاَةِ أَدْبَرَ، حَتَّى إِذَا قُضِيَ التَّثْوِيبُ أَقْبَلَ، حَتَّى يَخْطُرَ بَيْنَ الْمَرْءِ وَنَفْسِه، يَقُولُ اذْكُرْ كَذَا، اذْكُرْ كَذَا، لِمَا لَمْ يَكُنْ يَذْكُرُ[1] حَتَّى يَظَلَّ الرَّجُلُ لاَ يَدْرِي كَمْ صَلَّى أخرجه البخاري.

545. Narrated Abu-Huraira ﷺ: 'Allah's Messenger ﷺ said: "When azan is pronounced Satan takes to his heels and passes wind audibly during his flight, in order not to hear azan. When azan is completed he comes backand again takes to his heels when iqama is pronounced and after its completion he returns again so that he can

whisper into the heart of the person (to divert his attention from the prayer) and make him remember things that he did not recall before the prayer and that causes him to forget how many raka'as he has performed."' (Bukhari)

٥٤٦- عَنْ أَبِي سَعِيدِ الخُدْرِيّ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُـولُ: (إِنَّـهُ لاَ يَسْمَعُ مَدَى صَوْتِ المُؤَذِّنِ، جِنٌ وَلاَ إِنْسٌ وَلاَ شَيْءٌ، إِلاَّ شَهِدَ لَهُ يَوْمَ الْقِيَامَةِ). رواه البخاري.

546. Narrated Abu- Sa'eed Al-Khudri ﷺ: 'I heard Allah's Messenger ﷺ saying (as regards raising the voice in pronouncing azan Whoever hears azan whether a human being, a jinn, or any other creature, will be a witness for Al-Mo'azen (the one who delivers azan) on the Day of Resurrection."' (Bukhari)

٥٤٧- عَـنْ أَبِي سَعِيدِ الْخُدْرِيّ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: (إِذَا سَمِعْتُمُ النِّدَاءَ، فَقُولُوا مِثْلَ مَا يَقُولُ المُؤَذِّنُ). رواه البخاري.

547. Narrated Abu Sa'eed Al -Khudri ﷺ : 'Allah's Messenger ﷺ said: "Whenever you hear azan , say just as the Al-Mo'azen says."' (Bukhari)

٥٤٨- عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: (مَنْ قَالَ حِينَ يَسْمَعُ النِّدَاءَ: اللَّهُمَّ رَبَّ هذه الدَّعْوَةِ التَّامَّةِ، وَالصَّلاَةِ الْقَائِمَةِ، آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ، وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ، حَلَّتْ لَهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ). رواه البخاري.

548. Narrated Jaber ibn Abdullah Allah's Messenger ﷺ said: "Whoever after listening to azan says: 'Allahomma Rabba Hazihi Da'watit-Tammati Was-Salatil Qa'imati, Ati Muhammadanil Waseelata Walfadheelata Wab'athho Maqama-Mahmoodanil-Latzee Wa'atah (O Allah! Lord of

this perfect call (of not ascribing partners to Allah) and of the regular prayer which is going to be established, I invoke You to grant Muhammad the right of intercession and superiority and send him (on the Day of Judgment) to the best and the highest place in Paradise that You promised him), he will be entitled to my intercession on the Day of Resurrection."' (Bukhari)

٥٤٩- وَعَنْ أَنَسِ بْنِ مَالِكٍ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: لاَ يُرَدّ الدّعَاءُ بَيْنَ الأذَانِ وَالإقَامَةِ رَوَاهُ النّسَآئِيّ وَصَحّحَهُ ابْنُ خُزَيْمَةَ

549. Narrated Anas ibn Malek ﷺ: 'Allah's Messenger ﷺ said: "A supplication made between azan and iqama is not rejected."' (Al-Nasae'e and Ibn Khozayma graded it as Saheeh (sound).)

١٧٣ــ باب فى فضل الصلوات

Chapter (173)

About the Superiority of the Prayer

﴿ اتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلاَةَ إِنَّ الصَّلاَةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللهِ أَكْبَرُ وَاللهُ يَعْلَمُ مَا تَصْنَعُونَ ﴾ (العنكبوت ٤٥)

Allah ﷻ said:

"Recite (O Muhammad!) what has been revealed to you of the Book (the Koran), and perform the prayer. Verily, the prayer prevents one from committing great sins of every kind and from unjust doings. And the remembering (praising) of (you by) Allah (in front of the angels) is greater indeed (than your remembering (praising) of Allah in prayers. And Allah knows what you do. *" (29: 45)

٥٥٠- حَدَّثَـــنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ الْهَادِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ أَبِـــي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ أَرَأَيْتُمْ لَـــوْ أَنَّ نَهْرًا بِبَابِ أَحَدِكُمْ يَغْتَسِلُ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ هَلْ يَبْقَى مِنْ دَرَنِهِ شَيْءٌ قَالُوا لا يَبْقَى مِنْ دَرَنِهِ شَيْءٌ قَالَ فَذَلِكَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ يَمْحُـــو اللَّهُ بِهِنَّ الْخَطَايَا وَفِي الْبَابِ عَنْ جَابِرٍ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا بَكْرُ بْنُ مُضَرَ الْقُرَشِيُّ عَنِ ابْنِ الْهَادِ نَحْوَهُ

The Messenger of Allah ﷺ said as:

550. Narrated by Abu-Huraira: 'The Messenger of Allah ﷺ said: "If there was a river at the door of one of you in which he bathes five times a day, would you see any impurity on him?" They said: "No. There would be no trace of impurity on him." The Prophet ﷺ said: "This is the same as the five prayers, that Allah ﷻ expiates the sins therewith."' (At-Termizi)

٥٥١- عَنِ ابْنِ مَسْعُودٍ ﷺ: أَنَّ رَجُلًا أَصَابَ مِنَ امْرَأَةٍ قُبْلَةً، فَأَتَى النَّبِيَّ ﷺ فَأَخْبَرَهُ، فَأَنْزَلَ اللهُ: ﴿ وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلَفاً مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرَى لِلذَّاكِرِينَ ﴾ (هود ١١٤) .

فَقَالَ الرَّجُلُ: يَا رَسُولَ اللهِ، أَلِي هذَا قَالَ: (لِجَمِيعِ أُمَّتِي كُلِّهِمْ). رواه البخاري.

551. Narrated Ibn Mas'oud :; 'A man kissed a woman (unlawfully) and then went to the Prophet ﷺ and informed him. So Allah revealed: "And perform the prayer at the two ends of the day and in some hours of the night (i.e. the five compulsory prayers.) Verily, the good deeds remove the evil deeds (the misdeeds). That is a reminder (an advice) for the mindful (those who accept advice). *" (11:

114) The man asked Allah's Messenger ﷺ: "Is this instruction for me only?" Allah's Messenger ﷺ said: "It is for all my followers (who encounter a similar situation).'" (Bukhari)

١٧٤ــ باب فى فضل صلاة الصبح والعصر

Chapter (174)

About the Superiority of Fajr and Asr Prayers

٥٥٢- حديث أَبِي مُوسى، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: مَنْ صَلَّى الْبَرْدَيْنِ دَخَلَ الْجَنَّةَ أخرجه البخاري.

52 Narrated Abu-Musa ﷺ: 'Allah's Messenger ﷺ said: "Whoever performs to two cool prayers (Asr and Fajr Prayers) will enter paradise."' (Bukhari)

٥٥٣- عَــنْ جَرِيــرِ رَضِيَ اللهُ عَنْهُ قَالَ: كُنَّا معَ النَّبِيِّ ﷺ، فَنَظَرَ إِلَى الْقَمَرِ لَيْلَةً فَقَالَ: (إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ)، كَمَا تَرَوْنَ هذَا الْقَمَرَ، لاَ تُضَامُّونَ فِي رُؤْيَتِهِ، فَإِنِ اسْتَطَعْتُمْ أَنْ لاَ تُغْلَبُوا عَلَى صَلاَةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُــرُوبِهَا فَافْعَلُوا). ثُمَّ قَرَأَ. ﴿ فَاصْبِرْ عَلَى مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ ﴾ (ق ٣٩) : رواه البخاري .

553. Narrated Jareer ﷺ: 'We were with the Prophet ﷺ and he looked at the moon on a moonlit night and said: "Certainly, you will see your Lord as you see this moon and you will have no trouble in seeing Him. So if you can avoid missing (through sleep or business, etc.) a prayer before sunrise (Fajr) and a prayer before sunset (Asr), you must do so."' Jareer said: 'Then, the Messenger of Allah ﷺ recited Allah's Statement: "So bear with patience (O Muhammad!) all that they say and glorify the Praises of

your Lord, before the rising of the sun and before (its) setting. *" (50: 39)

٥٥٤- حديث أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: يَتَعَاقَبُونَ فِيكُمْ، مَلاَئِكَةٌ بِاللَّيْلِ وَمَلاَئِكَةٌ بِالنَّهَارِ، وَيَجْتَمِعُونَ فِي صَلاَةِ الْفَجْرِ وَصَلاَةِ الْعَصْرِ، ثُمَّ يَعْرُجُ الَّذِينَ بَاتُوا فِيكُمْ فَيَسْأَلُهُمْ رَبُّهُمْ، وَهُوَ أَعْلَمُ بِهِمْ، كَيْفَ تَرَكْتُمْ عِبَادِي فَيَقُولُونَ تَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ، وَأَتَيْنَاهُمْ وَهُمْ يُصَلُّونَ

أخرجه البخاري .

554. Narrated Abu-Huraira: 'Allah's Messenger ﷺ said: "Angels come to you in succession by night and day and all of them get together at the time of fajr and asr Prayers. Those who have passed the night with you (or stayed with you) ascend (to the Heaven) and Allah asks them, although He knows everything about you: 'In what state did you leave my servants?' The angels would reply: 'When we left them, they were praying and when we reached them, they were praying.'"' (Bukhari)

٥٥٥- عَنْ بُرَيْدَةَ ﷺ أَنَّهُ قَالَ فِي يَوْمٍ ذِي غَيْمٍ: بَكِّرُوا بِصَلاَةِ الْعَصْرِ، فَإِنَّ النَّبِيَّ ﷺ قَالَ: (مَنْ تَرَكَ صَلاَةَ الْعَصْرِ فَقَدْ حَبِطَ عَمَلُهُ). رواه البخاري.

555. On a cloudy day Borayda ﷺ said: 'Offer asr Prayer the earliest as the Prophet ﷺ said: "Whoever omits asr Prayer, the reward of his good deeds would be diminished."' (Bukhari)

١٧٥ـ باب فى فضل المشى إلى المساجد

Chapter: (175)

About the Supremacy of Walking to the Mosque

٥٥٦- عَنْه رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (مَنْ غَدَا إِلَى الْمَسْجِدِ وَرَاحَ، أَعَدَّ اللهُ لَهُ نُزُلَهُ مِنَ الْجَنَّةِ، كُلَّمَا غَدَا أَوْ رَاحَ). رواه البخاري.

556. Narrated Abu-Huraira: 'The Prophet ﷺ said: "Allah will prepare for him who goes to the mosque (every) morning and in the afternoon (for the congregational prayer) an honorable place in Paradise with good hospitality for going every morning and afternoon."' (Bukhari)

٥٥٧- عَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيِّ ﷺ: (أَعْظَمُ النَّاسِ أَجْـرًا فِـي الصَّلَاةِ أَبْعَدُهُمْ فَأَبْعَدُهُمْ مَمْشًى، وَالَّذِي يَنْتَظِرُ الصَّلَاةَ، حَتَّى يُصَلِّيَهَا مَعَ الإِمَامِ، أَعْظَمُ أَجْرًا مِنَ الَّذِي يُصَلِّي ثُمَّ يَنَامُ). رواه البخاري.

557. Narrated Abu-Musa ﷺ: 'The Prophet ﷺ said: "The people who get the most tremendous reward for the prayer are those who are farthest away (from the mosque), and then those who are less far, and so on. Similarly one who waits to perform the prayer with the imam will have a greater reward than one who performs the prayer and goes to bed."' (Bukhari)

٥٥٨- حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا إِسْمَعِيلُ بْنُ جَعْفَرٍ عَنِ الْعَلاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ أَلا أَدُلُّكُمْ عَلَى مَا يَمْحُـو اللَّهُ بِهِ الْخَطَايَا وَيَرْفَعُ بِهِ الدَّرَجَاتِ قَالُوا بَلَى يَا رَسُولَ اللَّه. قَالَ إِسْبَاغُ الْوُضُوءِ عَلَى الْمَكَارِهِ وَكَثْرَةُ الْخُطَا إِلَى الْمَسَاجِدِ وَانْتِظَارُ الصلاة

بَعْـدَ الصلاة فَذَلِكُمُ الرِّبَاطُ. وحَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنِ الْعلاءِ نَحْوَهُ وقَالَ قُتَيْبَةُ فِي حَدِيثِهِ فَذَلِكُمُ الرِّبَاطُ فَذَلِكُمُ الرِّبَاطُ فَذَلِكُمُ الرِّبَاطُ ثلاثًا قَالَ أبو عِيسَى وَفِي الْبَاب عَنْ عَلِيٍّ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَابْنِ عَبَّاسٍ وَعَبِـيدَةَ وَيُقَـالُ عُبَـيْدَةَ بْـنُ عَمْرٍو وَعَائِشَةَ وَعَبْدِ الرَّحْمَنِ بْنِ عَائِشٍ الْحَضْرَمِيِّ وَأَنَسٍ قَالَ أبو عِيسَى وَحَدِيثُ أَبِي هُرَيْرَةَ فِي هَذَا الْبَابِ حَدِيثٌ حَسَـنٌ صَحِيحٌ وَالْعلاءُ بْنُ عَبْدِ الرَّحْمَنِ هُوَ ابْنُ يَعْقُوبَ الْجُهَنِيُّ الْحُرَقِيُّ وَهُوَ ثِقَةٌ عِنْدَ أَهْلِ الْحَدِيثِ *

558. Narrated Abu-Huraira: 'The Messenger of Allah ﷺ said: "Would I guide you to what Allah erases sins therewith, and raises ranks therewith?" They said: "Yes indeed, O Messenger of Allah!." He said: "Perfecting Wodo'o, even it is inconvenient to one of you[9], taking as many steps to the mosque as you can, and waiting for the prayer after the prayer."' (At-Termizi)

٥٥٩- حَدَّثَـنَا أَبُو كُرَيْبٍ حَدَّثَنَا رِشْدِينُ بْنُ سَعْدٍ عَنْ عَمْرِو بْنِ الْحَارِثِ عَنْ دَرَّاجٍ عَنْ أَبِي الْهَيْثَمِ عَنْ أَبِي سَعِيدٍ قَال: قَالَ رَسُولُ اللَّهِ ﷺ إِذَا رَأَيْتُمُ الرَّجُلَ يَعْـتَادُ الْمَسْجِدَ فَاشْهَدُوا لَهُ بِالْإِيمَانِ قَالَ اللَّهُ تَعَالَى﴿ إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَـنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الآخِرِ وَأَقَامَ الصَّلاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلاَّ اللَّهَ فَعَسَـى أُولَئِكَ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ ﴾ (التوبة ١٨) حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَـنَا عَـبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ عَنْ دَرَّاجٍ عَنْ أَبِي الْهَيْثَمِ عَـنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ إِلَّا أَنَّهُ قَالَ يَتَعَاهَدُ الْمَسْجِدَ قَالَ أَبو عِيسَى

[9] Such as during the very cold weather or when one feels pain due to using water.

هَــذَا حَدِيــثٌ حَسَــنٌ غَرِيــبٌ وَأَبُو الْهَيْثَمِ اسْمُهُ سُلَيْمَانُ بْنُ عَمْرِو بْنِ عَبْدٍ الْعُتْوَارِيُّ وَكَانَ يَتِيمًا فِي حِجْرِ أَبِي سَعِيدٍ الْخُدْرِيِّ *

559. Narrated Abu-Sa'eed Al-Khudri: 'The Messenger of Allah ﷺ said: "When you see a man frequenting the mosque constantly, testify that he has faith. Allah ﷻ said: "The Mosques of Allah shall be maintained only by those who believe in Allah and the Last Day, perform the prayer , and give **zakat** and fear none but Allah. It is they who are expected to be on true guidance. *" (9: 18) (At-Termizi)

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١٧٦ـ باب فى فضل انتظار الصلاة

Chapter(176)

About the Superiority of Waiting for the Prayer

٥٦٠- عَنْ أَبِي هُرَيْرَةَ ﷺ: عَنِ النَّبِيِّ ﷺ قَالَ: (صَلاَةُ الْجَمِيعِ تَزِيدُ عَلَى صَلاَتِهِ فِي بَيْتِهِ، وَصَلاَتِهِ فِي سُوقِهِ، خَمْسًا وَعِشْرِينَ دَرَجَةً، فَإِنَّ أَحَدَكُمْ إِذَا تَوَضَّأَ فَأَحْسَنَ الوضُوءَ، وَأَتَى الْمَسْجِدَ، لاَ يُرِيدُ إِلاَّ الصَّلاَةَ، لَمْ يَخْطُ خُطْوَةً إِلاَّ رَفَعَهُ اللهُ بِهَا دَرَجَةً، وَحَطَّ عَنْهُ خَطِيئَةً، حَتَّى يَدْخُلَ الْمَسْجِدَ، فَإِذَا دَخَلَ الْمَسْجِدَ، كَانَ فِي صَلاَةٍ ما كَانَتْ تَحْبِسُهُ، وَتُصَلِّي يَعْنِي عَلَيْهِ الْمَلاَئِكَةُ، مَا دَامَ فِي مَجْلِسِهِ الَّذِي يُصَلِّي فِيهِ: اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ، مَا لَمْ يُحْدِثْ فِيهِ). رواه البخاري.

560. Narrated Abu-Huraira: 'The Prophet ﷺ said: "The prayer offered in congregation is twenty five times

more superior (in reward) to the prayer offered individually in one's house or at the place of work, because when one performs the ablution and does it perfectly, and then proceeds to the mosque with the sole intention of offering the prayer, then for each step that he takes towards the mosque Allah upgrades him a degree in reward and (forgives) crosses out one misdeed (for each step) until he enters the mosque. When he enters the mosque (he is considered in prayer as long as he is waiting for the prayer) and the angels keep on asking for Allah's forgiveness for him and they keep on saying: "O Allah! Be Merciful with him. O Allah! Forgive him, as long as he keeps on sitting in his praying place and does not invalidate his ablution."' (Bukhari)

١٧٧ــ باب فى فضل صلاة الجماعة

Chapter: (177)

About the Superiority of the Congregational Prayer

٥٦١- عَنْ أَبي هُرَيْرَةَ ﷺ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ أَعْمَى فَقَالَ: يَا رَسُولَ اللهِ إِنَّهُ لَيْسَ لِيْ قَائِدٌ يَقُودُنِيْ إِلَى المَسْجِدِ، فَرَخَّصَ لَهُ، فَلَمَّا وَلَّى دَعَاهُ فَقَالَ: هَلْ تَسْمَعُ النِّدَآءَ بِالصَّلَاةِ قَالَ: نَعَمْ، قَالَ: فَأَجِبْ رَوَاهُ مُسْلِمٌ

561. Narrated Abu-Huraira ﷺ: 'A blind man came to the Prophet ﷺ and said; "O Messenger of Allah! I have no guide to lead me to the mosque." The Prophet ﷺ permitted him (to perform the prayer in his house). Then, when the man went away the Prophet ﷺ called out to him and asked him: "Do you hear azan (the call for prayer)?" He answered: "Yes." The Prophet ﷺ said: "Then respond to it."' (Muslim)

٥٦٢- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: (وَالَّذِي نَفْسِي بِيَدِهِ، لَقَدْ هَمَمْتُ أَنْ آمُرَ بِحَطَبٍ فَيُحْطَبَ، ثُمَّ آمُرَ بِالصَّلَاةِ فَيُؤَذَّنَ لَهَا، ثُمَّ آمُرَ رَجُلًا فَيَؤُمَّ النَّاسَ، ثُمَّ أُخَالِفَ إِلَى رِجَالٍ فَأُحَرِّقَ عَلَيْهِمْ بُيُوتَهُمْ، وَالَّذِي نَفْسِي بِيَدِهِ، لَوْ يَعْلَمُ أَحَدُهُمْ: أَنَّهُ يَجِدُ عَرْقًا سَمِينًا، أَوْ مَرْمَاتَيْنِ حَسَنَتَيْنِ، لَشَهِدَ الْعِشَاءَ). رواه البخاري.

562. Narrated Abu-Huraira ﷺ: ‘Allah's Messenger ﷺ said: “By Him in Whose Hand my soul is, I was about to order the collection of firewood (fuel) and then to order someone to pronounce azan for the prayer and then to order someone to lead the prayer then I was going to go from behind and burn the houses of the men who did not present themselves (for the compulsory congregational prayer). By Him, in Whose Hands my soul is, if anyone of them had known that he would find a bone covered with good meat or two (small) pieces of meat in between two ribs, he would have turned up for isha Prayer.”’ (Bukhari)

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١٧٨- باب فى الحث على حضور الجماعة فى الصبح والعشاء

Chapter (178)

About Urging the Muslims to attend Congregational Prayers (especially) for Fajr and Isha Prayers

٥٦٣- حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ حَدَّثَنَا سُفْيَانُ عَنْ عُثْمَانَ بْنِ حَكِيمٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ عَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَنْ شَهِدَ الْعِشَاءَ فِي جَمَاعَةٍ كَانَ لَهُ قِيَامُ نِصْفِ لَيْلَةٍ وَمَنْ

صَــلَّى الْعِشَاءَ وَالْفَجْرَ فِي جَمَاعَةٍ كَانَ لَهُ كَقِيَامِ لَيْلَةٍ قَالَ وَفِي الْبَاب عَنْ ابْنِ عُمَــرَ وَأَبِي هُرَيْرَةَ وَأَنَسٍ وَعُمَارَةَ بْنِ رُوَيْبَةَ وَجُنْدَبِ بْنِ عَبْدِ اللَّهِ بْنِ سُفْيَانَ الْبَجَلِــيِّ وَأُبَــيِّ بْنِ كَعْبٍ وَأَبِي مُوسَى وَبُرَيْدَةَ قَالَ أَبو عِيسَى حَدِيثُ عُثْمَانَ حَدِيــثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ عَنْ عُثْمَانَ مَوْقُوفًا وَرُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ عُثْمَانَ مَرْفُوعًا *

563. Narrated Othman ibn Affan: 'The Messenger of Allah ﷺ said: "He that witnessed isha Prayer in congregation, the reward of standing in the prayer one half the night will be recorded for him. And he that performed isha and fajr Prayers in congregation, it will be recorded for him as if he has stood the whole night in the prayer."' (At-Termizi)

٥٦٤- عَــنْ أَبِــي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: (لَوْ يَعْلَمُ الــنَّاسُ مَــا فِــي الــنِّدَاءِ وَالصَّفِّ الأَوَّلِ، ثُمَّ لَمْ يَجِدُوا إِلاَّ أَنْ يَسْتَهِمُوا عَلَيْهِ لاَسْــتَهَمُوا، وَلَــوْ يَعْلَمُونَ ما فِي التَّهْجِيرِ لاَسْتَبَقُوا إِلَيْهِ، وَلَوْ يَعْلَمُون مَا فِي الْعَتَمَةِ وَالصُّبْحِ، لأَتَوْهُمَا وَلَوْ حَبْوًا). رواه البخاري.

564. Narrated Abu-Huraira: 'Allah's Messenger ﷺ said: "If the people knew (the reward for) pronouncing azan and for standing in the first row (for congregational prayers) and they found no other way to get there except by drawing lots, they would draw lots; and if they knew (the reward of) zohr Prayer (in the early moments of its stated time) they would race to it (go early), and if they knew the reward of isha and fajr Prayers in congregation, they would come to offer them even if they had to crawl."' (Bukhari)

١٧٩- باب فى الأمر بالمحافظة على الصلوات المكتوبات

Chapter (179)

About the Commandment of Performing the Obligatory Prayers Punctually

﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَال صَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ ﴾(البقرة ٢٣٨)

Allah ﷻ said:

"Keep on performing the five obligatory prayers (punctually and perfectly) especially the middle prayer[10] . And stand before Allah with obedience. *" (2: 238) And

﴿ وَإِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لاَّ يَعْلَمُونَ ﴾ (التوبة ٦)

"Then, when the Inviolable Months (the 1st, 7th, 11th, and 12th months of the lunar year) have passed, then kill the polytheists wherever you find them, and capture them and besiege them, and lie in wait for them in each and every ambush. But if they repented and performed

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[10] The middle prayer is not definitely known. According to Sunna, some scholars say that it is asr Prayer, Some others say that it is fajr Prayer, a third group say that it is zohr Prayer. It has not finally been determined which prayer it is. This is an incentive given by Islam; it does not define specifically the good deeds so that the Muslims should do their best in performing good deeds. Examples of this are that Laylat Al-Qadr, the hour when the supplications are most liable to be granted on Friday, etc. are not definitely determined.

the prayer, and gave zakat, then leave their way free. Verily, Allah is Oft-Forgiving, Most Merciful. *" (9: 6)

The Messenger of Allah ﷺ said as:

٥٦٥- عَنْه رَضِيَ اللهُ عَنْهُ قَالَ: سَأَلْتُ النَّبِيَّ ﷺ: أَيّ الْعَمَلِ أَحَبّ إِلَى الله قَالَ: (الصَّلاَةُ عَلَى وَقْتِهَا). قَالَ: ثُمّ أَيّ قَالَ: (بِرّ الْوَالِدَيْنِ). قَالَ: ثُمّ أَيّ قَالَ: (الْجِهَادُ فِي سَبِيلِ الله). قَالَ: حَدَّثَنِي بِهِنّ رَسُولُ الله ﷺ، وَلَوِ اسْتَزَدْتُهُ لَزَادَنِي. رواه البخاري.

565. Narrated by Abdullah ibn Mas'oud رضي الله عنه: 'I asked the Prophet ﷺ: "Which deed is the dearest to Allah?" He replied: "To offer the prayers at their early stated fixed times." I asked: "What is the next (in goodness)?" He replied: "To be good and dutiful to your parents." I again asked: "What is the next (in goodness)?" He replied: "To participate in Jihad (fighting for Allah's cause)."' Abdullah added: 'These were told by the Allah's Messenger ﷺ and if I had asked more, he would have told me more.' (Bukhari)

٥٦٦- حَدِيث ابْنِ عَبَّاسٍ أَنّ رَسُولَ الله ﷺ لَمّا بَعَثَ مُعَاذاً رضي الله عنه عَلَى الْيَمنِ قَالَ: إِنَّكَ تَقْدَمُ عَلى قَوْمٍ أَهْلِ كِتَابٍ، فَلْيَكُنْ أَوّلَ مَا تَدْعُوهُمْ إِلَيْهِ عِبادَةُ الله، فَإِذَا عَرَفُوا اللهَ فَأَخْبِرْهُمْ أَنّ اللهَ قَدْ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي يَوْمِهِمْ وَلَيْلَتِهِمْ، فَإِذا فَعَلُوا فَأَخْبِرْهُمْ أَنّ اللهَ فَرَضَ عَلَيْهِمْ زَكَاةً مِنْ أَمْوَالِهِمْ وَتَرَدُّ عَلَى فُقَرائِهِمْ فَإِذا أَطَاعُوا بِها فَخُذْ مِنْهُمْ وَتَوَقّ كَرائِمَ أَمْوالِ النَّاسِ أخرجه البخاري.

566. Narrated Ibn Abbas: 'When Allah's Messenger ﷺ sent Mo'azin to Yemen, he said (to him): "You are going to a nation (from) the People of the Scriptures (the

Jews and the Christians). First of all invite them to worship Allah (Alone) and if they do, inform them that Allah has enjoined on them five prayers in every day and night. If they start offering these prayers, inform them that Allah has enjoined on them zakat and that it is to be taken from the rich amongst them and given to the poor amongst them. If they obey you in that, take zakat from them, but avoid (don't take) the best property of them in zakat[11]."' (Bukhari)

٥٦٧- حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ سُعَيْرِ بْنِ الْخِمْسِ التَّمِيمِيِّ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ بُنِيَ الإِسْلامُ عَلَى خَمْسٍ شَهَادَةِ أَنْ لا إِلَهَ إِلا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَإِقَامِ الصَّلاةِ وَإِيتَاءِ الزَّكَاةِ وَصَوْمِ رَمَضَانَ وَحَجِّ الْبَيْتِ وَفِي الْبَاب عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ نَحْوَ هَذَا وَسُعَيْرُ بْنُ الْخِمْسِ ثِقَةٌ عِنْدَ أَهْلِ الْحَدِيثِ حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا وَكِيعٌ عَنْ حَنْظَلَةَ بْنِ أَبِي سُفْيَانَ الْجُمَحِيِّ عَنْ عِكْرِمَةَ بْنِ خَالِدٍ الْمَخْزُومِيِّ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

567. Narrated Ibn Omar : Allah's Messenger ﷺ said: "Islam has been built on five (principles): Testifying that: 'La ilaha illallah (None has the right to be

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[11] In conformity with Sunna, the collector of zakat should take the due zakat from an average one of the cattle. He should not take a plainly defected animal or the best one. This shows the moderation of Islam's instructions that aim not to harm the payer of zakat, but if the payer willingly gave the best of his property, he would be rewarded for that.

worshipped except Allah) Wa Anna Muhammad Rasoolollah (and Muhammad is the Messenger of Allah), offering the (compulsory congregational) prayers dutifully and punctually, paying zakat, observing fasting in the month of Ramadhan, and performing Hajj (pilgrimage to Mecca).'" (At-Termizi)

٥٦٨- حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا جَرِيرٌ وَأَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ عَنْ أَبِي سُفْيَانَ عَنْ جَابِرٍ أَنَّ النَّبِيَّ ﷺ قَالَ بَيْنَ الْكُفْرِ وَالإِيمَانِ تَرْكُ الصَّلاةِ حَدَّثَنَا هَنَّادٌ حَدَّثَنَا أَسْبَاطُ ابْنُ مُحَمَّدٍ عَنِ الأَعْمَشِ بِهَذَا الإِسْنَادِ نَحْوَهُ وَقَالَ بَيْنَ الْعَبْدِ وَبَيْنَ الشِّرْكِ أَوِ الْكُفْرِ تَرْكُ الصَّلاةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو سُفْيَانَ اسْمُهُ طَلْحَةُ بْنُ نَافِعٍ *

568. Narrated Jaber: 'The Prophet ﷺ said: "Abandonment of the prayer disconnects man from faith (and attributes him to unbelief).'" (At-Termizi) The other version has the words: "Abandonment of the prayer attributes man to unbelief or polytheism[12]."

٥٦٩- حَدَّثَنَا أَبُو عَمَّارٍ الْحُسَيْنُ بْنُ حُرَيْثٍ وَيُوسُفُ بْنُ عِيسَى قَالا حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنِ الْحُسَيْنِ بْنِ وَاقِدٍ قَالَ ح وحَدَّثَنَا أَبُو عَمَّارٍ الْحُسَيْنُ بْنُ حُرَيْثٍ وَمَحْمُودُ ابْنُ غَيْلانَ قَالا حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ وَاقِدٍ عَنْ أَبِيهِ قَالَ وحَدَّثَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحَسَنِ الشَّقِيقِيُّ وَمَحْمُودُ بْنُ غَيْلانَ قَالا حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ بْنِ شَقِيقٍ عَنِ الْحُسَيْنِ بْنِ وَاقِدٍ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ الْعَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلاةُ فَمَنْ

[12] Polytheism is included in disbelief, as it refers to worshipping idols.

تَــرَكَهَا فَقَدْ كَفَرَ وَفِي الْبَاب عَنْ أَنَسٍ وَابْنِ عَبَّاسٍ قَالَ أبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ *

569. Narrated Borayda: 'The Messenger of Allah ﷺ said: "The vow (religious commitment) that is between us and them (the hypocrites) is the prayer[13]. He that abandons it has committed disbelief."' (At-Termizi)

٥٧٠- حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنِ الْجُرَيْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ الْعُقَيْلِيِّ قَالَ كَانَ أَصْحَابُ مُحَمَّدٍ ﷺ لا يَرَوْنَ شَيْئًا مِنَ الأَعْمَالِ تَرْكُهُ كُفْرٌ غَيْرَ الصَّلاةِ قَالَ أبو عِيسَى سَمِعْتُ أَبَا مُصْعَبٍ الْمَدَنِيَّ يَقُولُ مَنْ قَالَ الإِيمَانُ قَوْلٌ يُسْتَتَابُ فَإِنْ تَابَ وَإِلا ضُرِبَتْ عُنُقُهُ *

570. Narrated Abdullah ibn Shaqeeq Al-Oqayli: 'The companions of Muhammad ﷺ did not consider abandonment on anything as disbelief, except (the abandonment of) the prayer.' (At-Termizi)

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[13] Al-Qadhi said: "The criterion for using the rules of Islam to protect the souls (of the hypocrites) is their performance of the prayer and abiding by the apparent rules of Islam. If they abandon these their status becomes the same as the unbelievers.
Al-Torbishti said: "This is confirmed by the practice of the Messenger of Allah ﷺ when some companions suggested killing the hypocrites. He said: 'I have been forbidden to kill those who perform the prayer.'"

١٨٠ـ باب فى فضل الصف الأول وتسويته

Chapter (180)

About the Superiority of the First Row of the Prayer

٥٧١- عَـنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: (لَوْ يَعْلَمُ الـنَّاسُ مَـا فِي النِّدَاءِ وَالصَّفِّ الأَوَّلِ، ثُمَّ لَمْ يَجِدُوا إِلاَّ أَنْ يَسْتَهِمُوا عَلَيْهِ لاَسْتَهَمُوا، وَلَوْ يَعْلَمُونَ ما فِي التَّهْجِيرِ لاَسْتَبَقُوا إِلَيْهِ، وَلَوْ يَعْلَمُون مَا فِي الْعَتَمَةِ وَالصُّبْحِ، لأَتَوْهُمَا وَلَوْ حَبْوًا). رواه البخاري.

571. Narrated Abu-Huraira: 'Allah's Messenger ﷺ said: "If the people knew (the reward for) pronouncing azan and for standing in the first row (in congregational prayers) and they found no other way to get there except by drawing lots, they would draw lots; and if they knew (the reward of) zohr Prayer (in the early moments of its stated time) they would race to it (go early) and if they knew the reward of isha and fajr Prayers in congregation, they would come to offer them even if they had to crawl."' (Bukhari)

٥٧٢- عَنْ أَنَسٍ ﷺ أَنَّ النَّبِيَّ ﷺ قَالَ: رُصُّوا صُفُوفَكُمْ، وَقَارِبُوا بَيْنَهَا، وَحَاذُوا بِالأَعْنَاقِ رَوَاهُ أَبُو دَاوُدَ وَالنَّسَائِيّ، وَصَحَّحَهُ ابْنُ حِبَّانَ.

572. Narrated Anas ﷺ: 'Allah's Messenger ﷺ said: "Stand close together in your rows, bring them near one another, and stand shoulder to shoulder." (Abu-Dawood and Al-Nasae'e) Ibn Hibban graded it Saheeh (sound).

٥٧٣- حديث النَّعْمَانِ بْنِ بَشِيرٍ، قَالَ: قَالَ النَّبِيّ ﷺ: لَتُسَوّنَّ صُفُوفَكُمْ، أَوْ لَيُخَالِفَنَّ اللهُ بَيْنَ وُجُوهِكُمْ أخرجه البخاري.

573. Narrated Al-No'aman ibn Basheer ﷺ: 'The Prophet ﷺ said: " If you do not straighten your rows, this will lead to differences among yourselves." (Bukhari)

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١٨١ـ باب فى فضل السنن الراتبة

Chapter: (181)

About the Routine Voluntary Prayers

٥٧٤- عَنْ أُمّ حَبِيبَة أُمّ المُؤْمِنِينَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ: سَمِعْتَ رَسُولَ الله ﷺ يَقُولُ: مَنْ صَلّى اثْنَتَيْ عَشْرَةَ رَكْعَةً فِي يَوْمٍ وَلَيْلَةٍ بُنِيَ لَهُ بِهِنّ بَيْتٌ فِي الجَنّةِ رَوَاهُ مُسْلِمٌ، وَفِي رِوَايَةٍ: تَطَوّعاً

574. Umm Habeeba, the Mother of the Believers narrated that she had heard Allah's Messenger ﷺ saying: "Whoever performs twelve (voluntary) raka'as in a day and a night, a house will be built in Paradise for him (the raka'as)."' (Muslim)

٥٧٥- وَلِلتّرْمِذِيّ نَحْوُهُ وَزَادَ: أَرْبَعاً قَبْلَ الظّهْرِ، وَرَكْعَتَيْنِ بَعْدَهَا، وَرَكْعَتَيْنِ بَعْدَ المَغْرِبِ، وَرَكْعَتَيْنِ بَعْدَ العِشَاءِ وَرَكْعَتَيْنِ قَبْلَ صَلاَةِ الفَجْرِ

575. At-Tirmizi compiled the same and added: "…four raka'as before zohr and two raka'as after it and two raka'as after maghrib and two raka'as after iIsha 'and two raka'as before fajr Prayers."

٥٧٦- وَلِلْخَمْسَةِ عَنْهَا: مَنْ حَافَظَ على أَرْبَعٍ قَبْلَ الظُّهْرِ، وَأَرْبَعٍ بَعْدَهَا، حَرَّمَهُ اللَّهُ تَعَالَى عَلَى النَّارِ

576. The version of Al-khamsa (the five compilers of Hadith) through A'isha رضـــى الله عنها : "Whoever prays four raka'as regularly before and four raka'as after zohr Prayer, Allah will forbid for him Hellfire."

٥٧٧- حديث عَبْدِ اللهِ بْنِ مُغَفَّلٍ، قَالَ: قَالَ النَّبِيّ ﷺ: بَيْنَ كلّ أَذَانَيْنِ صَلاَةٌ، بَيْنَ كُلّ أَذَانَيْنِ صَلاَةٌ ثُمّ قَالَ فِي الثَّالِثَةِ: لِمَنْ شَاءَ أخرجه البخاري.

577. Narrated Abdullah ibn Moghaffal ﷺ: 'The Prophet ﷺ said: "There is a prayer between the two azans (i.e. azan and iqama), there is a prayer between the two azans." On the third time the Prophet ﷺ added the words: "It is optional to (perform the voluntary prayers between them)."' (Bukhari)

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١٨٢ــ باب فى تأكيد ركعتى سنة الصبح

Chapter: (182)

About not Neglecting the two Voluntary Raka'as of Fajr Prayer

٥٧٨- عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنّ النَّبِيّ ﷺ كانَ لاَ يَدَعُ أَرْبَعًا قَبْلَ الظُّهْرِ وَرَكْعَتَيْنِ قَبْلَ الْغَدَاةِ. رواه البخاري.

578. Narrated A'isha: 'The Prophet ﷺ never missed four raka'as before zohr Prayer and two raka'as before fajr Prayer.'(Bukhari)

٥٧٩– عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: لَمْ يَكُنِ النَّبِيِّ ﷺ، عَلَى شَيْءٍ مِنَ النَّوَافِلِ، أَشَدَّ مِنْهُ تَعَاهُدًا عَلَى رَكْعَتَيِ الْفَجْرِ. رواه البخاري.

579. Narrated A'isha : 'The Prophet ﷺ was never more regular and punctual in offering any voluntary prayer than the two raka'as before fajr prayer.' (Bukhari)

٥٨٠– عَنْ عائشة رَضِيَ اللَّهُ عَنْهَا قَالَتْ: لَمْ يَكُنِ النَّبِيِّ ﷺ عَلَى شَيْءٍ مِّنَ النَّوَافِلِ أَشَدَّ تَعَاهُداً مِّنْهُ عَلَى رَكْعَتَيِ الفَجْرِ مُتَّفَقٌ عَلَيْهِ

580. Narrated A'isha 'The Prophet ﷺ used to perform the two (optional) raka'as before fajr Prayer more punctually than any other voluntary prayer.' (Agreed upon)

٥٨١– وَلِمُسْلِمٍ: رَكْعَتَا الفَجْرِ خَيْرٌ مِّنَ الدُّنْيَا وَمَا فِيهَا

581. In the version compiled by Imam Muslim, it is mentioned: "The two raka'as before fajr Prayer are better than life and what it contains."

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١٨٣ــ باب فى تخفيف ركعتى الفجر وبيان ما يقرأ فيهما

Chapter: (183)
About Performing the Two Voluntary Raka'as of Fajr Prayer Briefly

٥٨٢– عَنْ حَفْصَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا اعْتَكَفَ المُؤَذِّنُ لِلصُّبْحِ، وَبَدَا الصُّبْحُ، صَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ قَبْلَ أَنْ تُقَامَ الصَّلاَةُ. رواه البخاري.

582. Narrated Hafsa: 'When Al-Mo'azin[14] pronounced azan for fajr prayer and the dawn became evident the Prophet ﷺ would offer a short two-raka'a prayer before pronouncing iqama for the compulsory (congregational prayer).' (Bukhari)

٥٨٣- عَنْ أَبِيْ هُرَيْرَةَ ﷺ أَنَّ النَبِيَّ ﷺ قَرَأَ فِيْ رَكْعَتَيِ الفَجْرِ قُلْ يَا أَيُّهَا الكَافِرُونَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ رَوَاهُ مُسْلِمٌ.

583. Narrated Abu-Huraira: 'The Prophet ﷺ recited Surat Al-Kafiroon (chapter number 109), and Surat Al-Ikhlas (chapter number 112) in the two (voluntary) raka'a of fajr Prayer.' (Muslim)

٥٨٤- عَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْها قَالَتْ: كَانَ النَبِيَّ ﷺ يُخَفِّفُ الرَكْعَتَيْنِ اللَتَيْنِ قَبْلَ صَلاَةِ الصبْحِ، حَتَى إِنِّي أَقُولُ: أَقَرَأَ بِأُمِّ الكِتَابِ مُتَفَقٌ عَلَيْهِ

584. Narrated A'isha: 'The Prophet ﷺ used to perform the two (voluntary) raka'as before fajr Prayer so briefly that I would wonder whether he had recited Surat Al-Fatiha (or not).' (Agreed upon)

٥٨٥- عَنْ أَبِيْ هُرَيْرَةَ ﷺ قَالَ: قَالَ رَسُولُ الله ﷺ: إِذَا صَلَّى أَحَدُكُمْ الرَكْعَتَيْنِ قَبْلَ صَلاَةِ الصبْحِ فَلْيَضْطَجِعْ عَلَى جَنْبِهِ الأَيْمَنِ رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالتِرْمِذِيَّ، وَصَحَحَهُ .

[14] Al-mo'azin is the one who delivers azan, the call to the prayer.

585. Narrated Abu-Huraira: 'Allah's Messenger ﷺ said: "If any of you performs the two raka'as before fajr Prayer, he should lie on his right side." (Ahmad, Abu-Dawood and At-Termizi, the latter graded it Saheeh (sound).)

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١٨٤ــ باب فى سنة الظهر

Chapter: (184)

About the Voluntary Prayer of Zohr Prayer

٥٨٦- عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَسُولَ اللهِ ﷺ كانَ يُصَلِّي: قَبْلَ الظُّهْرِ رَكْعَتَيْنِ، وبَعْدَهَا رَكْعَتَيْنِ، وبَعْدَ المَغْرِبِ رَكْعَتَيْنِ في بَيْتِهِ، وبَعْدَ الْعِشَاءِ رَكْعَتَيْنِ، وكانَ لاَ يُصَلِّي بَعْدَ الجُمُعَةِ حَتَّى يَنْصَرِفَ، فَيُصَلِّي رَكْعَتَيْنِ. رواه البخاري.

586. Narrated Ibn Omar, may Allah be pleased with them,: 'Allah's Messenger ﷺ used to perform two raka'as before zohr Prayer and two raka'as after it. He also used to perform the two raka'as after maghrib Prayer in his house and the two raka'as after isha ' Prayer. He used not to perform the voluntary prayer after the Friday Prayer except after going to his house where he used to perform the two (voluntary) raka'as.' (Bukhari)

٥٨٧- حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ النَّيْسَابُورِيُّ حَدَّثَنَا إِسْحَقُ بْنُ سُلَيْمَانَ الرَّازِيُّ حَدَّثَنَا الْمُغِيرَةُ بْنُ زِيَادٍ عَنْ عَطَاءٍ عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ ﷺ مَنْ ثَابَــرَ عَلَــى ثِنْتَيْ عَشْرَةَ رَكْعَةً مِنَ السُّنَّةِ بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ أَرْبَعِ رَكَعَاتٍ قَبْلَ الظُّهْرِ وَرَكْعَتَيْنِ بَعْدَهَا وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ وَرَكْعَتَيْنِ بَعْدَ الْعِشَــاءِ وَرَكْعَتَيْــنِ قَبْلَ الْفَجْرِ قَالَ وَفِي الْبَاب عَنْ أُمِّ حَبِيبَةَ وَأَبِي هُرَيْرَةَ

وَأَبِـــي مُوسَى وَابْنِ عُمَرَ قَالَ أبو عيسى حَدِيثُ عَائِشَةَ حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَمُغِيرَةُ بْنُ زِيَادٍ قَدْ تَكَلَّمَ فِيهِ بَعْضُ أَهْلِ الْعِلْمِ مِنْ قِبَلِ حِفْظِهِ *

587. Narrated A'isha 'The Messenger of Allah ﷺ said: "He that performed twelve voluntary raka'as persistently, Allah builds a house in Paradise for him. Four raka'as before zohr Prayer and two raka'as after it, two raka'as after maghrib prayer, two raka'as after isha ' Prayer, and two raka'as before fajr Prayer."'

٥٨٨- حَدَّثَــنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الشُّــعَيْثِيِّ عَنْ أَبِيهِ عَنْ عَنْبَسَةَ بْنِ أَبِي سُفْيَانَ عَنْ أُمِّ حَبِيبَةَ قَالَتْ قَالَ رَسُولُ اللَّـــهِ ﷺ مَنْ صَلَّى قَبْلَ الظُّهْرِ أَرْبَعًا وَبَعْدَهَا أَرْبَعًا حَرَّمَهُ اللَّهُ عَلَى النَّارِ قَالَ أبو عيسى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَقَدْ رُوِيَ مِنْ غَيْرِ هَذَا الْوَجْهِ *

588. Narrated Umm Habeeba: 'The Messenger of Allah ﷺ said: "He that performed four raka'as before zohr prayer and four raka'as after it, Allah makes Hellfire forbidden to him."' (At-Termizi)

٥٨٩- حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عُبَيْدِ اللَّهِ الْعَتَكِيُّ الْمَرْوَزِيُّ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ خَالِدٍ الْحَذَّاءِ عَنْ عَبْدِ اللَّهِ ابْنِ شَقِيقٍ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ كَـــانَ إِذَا لَمْ يُصَلِّ أَرْبَعًا قَبْلَ الظُّهْرِ صَلاهُنَّ بَعْدَهُ قَالَ أبو عيسى هَذَا حَدِيــثٌ حَسَــنٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ ابْنِ الْمُبَارَكِ مِنْ هَذَا الْوَجْهِ وَقَدْ رَوَاهُ قَــيْسُ بْنُ الرَّبِيعِ عَنْ شُعْبَةَ عَنْ خَالِدٍ الْحَذَّاءِ نَحْوَ هَذَا وَلا نَعْلَمُ أَحَدًا رَوَاهُ عَــنْ شُــعْبَةَ غَيْرَ قَيْسِ بْنِ الرَّبِيعِ وَقَدْ رُوِيَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنِ النَّبِيِّ ﷺ نَحْوُ هَذَا *

589. Narrated A'isha: 'Whenever the Prophet ﷺ did not perform the four (voluntary) raka'as before zohr prayer, he used to perform them after it.'

١٨٥ـ باب فى سنة العصر

Chapter: (185)

About the Voluntary Prayer of Asr Prayer

٥٩٠ - حَدَّثَنَا بُنْدَارٌ مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أبو عَامِرٍ هُوَ الْعَقَدِيُّ عَبْدُ الْمَلِكِ بْـــنُ عَمْرٍو حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَقَ عَنْ عَاصِمِ بْنِ ضَمْرَةَ عَنْ عَلِيٍّ قَالَ كَانَ النَّبِيُّ ﷺ يُصَلِّي قَبْلَ الْعَصْرِ أَرْبَعَ رَكَعَاتٍ يَفْصِلُ بَيْنَهُنَّ بِالتَّسْلِيمِ عَلَـــى الْمَلائِكَةِ الْمُقَرَّبِينَ وَمَنْ تَبِعَهُمْ مِنَ الْمُسْلِمِينَ وَالْمُؤْمِنِينَ قَالَ أبو عيسى وَفِـــي الْبَاب عَنْ ابْنِ عُمَرَ وَعَبْدِ اللَّهِ ابْنِ عَمْرٍو قَالَ أبو عيسى حَدِيثُ عَلِيٍّ حَدِيـــثٌ حَسَنٌ وَاخْتَارَ إِسْحَقُ بْنُ إِبْرَاهِيمَ أَنْ لا يُفْصَلَ فِي الأَرْبَعِ قَبْلَ الْعَصْرِ وَاحْتَجَّ بِهَذَا الْحَدِيثِ وقَالَ إِسْحَقُ وَمَعْنَى قَوْلِهِ أَنَّهُ يَفْصِلُ بَيْنَهُنَّ بِالتَّسْلِيمِ يَعْنِي التَّشَـــهُّدَ وَرَأَى الشَّـــافِعِيُّ وَأَحْمَـــدُ صَلاةَ اللَّيْلِ وَالنَّهَارِ مَثْنَى مَثْنَى يَخْتَارَانِ الْفَصْلَ فِي الأَرْبَعِ قَبْلَ الْعَصْرِ *

590. Narrated Ali : 'The Prophet ﷺ used to perform four (voluntary) raka'as before asr prayer separating between them by reciting Al-Tasleem[15] on the chosen angels, and those who followed them of the Muslims and the believers.' (At-Termizi)

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[15].At-Tasleem (ending the prayer) here means At-Tashahhod (the last part of prayer before At-Tasleem).This means that the four voluntary raka'as are performed without the first Tashahhod.

٥٩١- حَدَّثَـنَا يَحْـيَى بْنُ مُوسَى وَمَحْمُودُ بْنُ غَيلانَ وَأَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ وَغَيْرُ وَاحِدٍ قَالُوا حَدَّثَنَا أبو دَاوُدَ الطَّيَالِسِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ مُسْلِمِ بْنِ مِهْرَانَ سَمِعَ جَدَّهُ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ رَحِمَ اللَّهُ امْرَأً صَلَّى قَبْلَ الْعَصْرِ أَرْبَعًا قَالَ أبو عيسى هَذَا حَدِيثٌ غَرِيبٌ حَسَنٌ *

591. Narrated Ibn Omar : 'The Prophet ﷺ said: "May Allah show mercy on him who performed four raka'as before asr prayer."' (At-Termizi)

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١٨٦ - باب في سنة المغرب

Chapter: (186)

About the Voluntary Prayer of Maghrib Prayer

٥٩٢- حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ النَّيْسَابُورِيُّ حَدَّثَنَا إِسْحَقُ بْنُ سُلَيْمَانَ الرَّازِيُّ حَدَّثَنَا الْمُغِيرَةُ بْنُ زِيَادٍ عَنْ عَطَاءٍ عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ ﷺ مَنْ ثَابَـرَ عَلَـى ثِنْتَيْ عَشْرَةَ رَكْعَةً مِنَ السُّنَّةِ بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ أَرْبَعِ رَكَعَاتٍ قَبْلَ الظُّهْرِ وَرَكْعَتَيْنِ بَعْدَهَا وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ وَرَكْعَتَيْنِ بَعْدَ الْعِشَـاءِ وَرَكْعَتَيْـنِ قَبْلَ الْفَجْرِ قَالَ وَفِي الْبَاب عَنْ أُمِّ حَبِيبَةَ وَأَبِي هُرَيْرَةَ وَأَبِـي مُوسَى وَابْنِ عُمَرَ قَالَ أبو عيسى حَدِيثُ عَائِشَةَ حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَمُغِيرَةُ بْنُ زِيَادٍ قَدْ تَكَلَّمَ فِيهِ بَعْضُ أَهْلِ الْعِلْمِ مِنْ قِبَلِ حِفْظِهِ *

592. Narrated A'isha, 'The Messenger of Allah ﷺ said: "He who performs twelve voluntary raka'as persistently, Allah builds a house in Paradise for him. Four raka'as before zohr Prayer and two raka'as after it, two raka'as after maghrib prayer, two raka'as after isha ' Prayer, and two raka'as before fajr Prayer."'(At-Termizi)

٥٩٣- وللترمذيّ نحوُهُ وزاد: أربعاً قبلَ الظّهر، وركعتين بعدَها، وركعتين بعدَ المغرب، وركعتين بعدَ العشاءِ وركعتين قبلَ صلاةِ الفجرِ

593. At-Tirmithi reported the same and added: "...Four Rak9ahs before Ath-Thohr and two Rak9ahs after it and two Rak9ahs after Al Maghrib and two after Al 9Ishaa' Prayer and two Rak9ahs before Al Fajr Prayer ".

٥٩٤- حديث أنس بن مالك قال: كانَ المؤذّنُ إذا أذّنَ، قامَ ناسٌ منْ أصحابِ النّبيّ ﷺ يبتدرونَ السّواريَ حتّى يخرُجَ النّبيّ ﷺ وهُمْ كذلكَ يُصلّونَ الركعتينِ قبلَ المغربِ، ولمْ يكُنْ بينَ الأذانِ والإقامةِ شيءٌ أخرجه البخاري.

594. Narrated Anas ibn Malek ﷺ: 'When the Mo'azin pronounced the azan, some of the companions of the Prophet ﷺ would proceed to the mosque (for the prayer) until the Prophet ﷺ arrived and in this way they used to perform two raka'as before maghrib Prayer. There used to be a little time between azan and iqama.' (Bukhari)

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١٨٧ ــ باب فى سنة العشاء

Chapter (187)

About the Voluntary Prayer of Isha Prayer

٥٩٥- حديث عبد الله بن مُغفّل، قال: قال النّبيّ ﷺ: بينَ كلّ أذانين صلاةٌ، بينَ كلّ أذانين صلاةٌ ثمّ قالَ في الثّالثة: لمنْ شاءَ أخرجه البخاري.

595. Narrated Abdullah ibn Moghaffal ﷺ:' The Prophet ﷺ said: "There is a prayer between the two azans (i.e. azan and iqama), there is a prayer between the two azans." On the third time the Prophet ﷺ added the words: "It is optional to (perform the voluntary prayer between them)."'Bukhari)

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١٨٨ــ باب فى سنة الجمعة

Chapter (188)

About the Voluntary Prayer of Al-Jomoa'a Prayer[16]

٥٩٦- عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَسُولَ اللهِ ﷺ كانَ يُصَلِّي: قَبْلَ الظُّهْرِ رَكْعَتَيْنِ، وَبَعْدَهَا رَكْعَتَيْنِ، وَبَعْدَ المَغْرِبِ رَكْعَتَيْنِ في بَيْتِه، وَبَعْدَ الْعِشَاءِ رَكْعَتَيْنِ، وَكانَ لاَ يُصَلِّي بَعْدَ الجُمُعَةِ حَتَّى يَنْصَرِفَ، فَيُصَلِّي رَكْعَتَيْنِ. رواه البخاري.

596. Narrated Ibn Omar : 'Allah's Messenger ﷺ used to perform two raka'as before zohr prayer and two raka'as after it. He also used to perform the two raka'as after maghrib prayer in his house and the two raka'as after isha prayer. He used not to perform the voluntary prayer after the Friday Prayer, except after going to his house where he used to perform the two (voluntary) raka'as.' (Bukhari)

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[16] Al-Jomoa'a Prayer is the congregational Friday Prayer. It comprises 2 raka'as in congregation at the time of zohr prayer and substitutes it and it is preceded by a khutbah (a sermon).

١٨٩ـ باب في استحباب أداء النوافل في البيت

Chapter: (189)

About the Desirability of Performing the Voluntary Prayers in One's House

٥٩٧- حديث زَيْدِ بْنِ ثَابِتٍ، أَنَّ رَسُولَ اللهِ ﷺ اتَّخَذَ حُجْرَةً، مِنْ حَصِيرٍ، فِي رَمَضَانَ، فَصَلَّى فِيهَا لَيَالِيَ، فَصَلَّى بِصَلاَتِهِ نَاسٌ مِنْ أَصْحَابِهِ، فَلَمَّا عَلِمَ بِهِمْ جَعَلَ يَقْعُدُ، فَخَرَجَ إِلَيْهِمْ، فَقَالَ: قَدْ عَرَفْتُ الَّذِي رَأَيْتُ مِنْ صَنِيعِكُمْ، فَصَلُّوا أَيُّهَا النَّاسُ فِي بُيُوتِكُمْ فَإِنَّ أَفْضَلَ الصَّلاَةِ صَلاَةُ الْمَرْءِ فِي بَيْتِهِ إِلاَّ الْمَكْتُوبَةَ أخرجه البخاري.

597. Narrated Zayd ibn Thabit ﷺ: 'Allah's Messenger ﷺ performed the (voluntary prayer) in the mosque in the month of Ramadhan (Sa'eed said: "I think that Zayd ibn Thabit said that it was made of straw") and he prayed there for few nights, and so some of his companions performed the prayer like him. When he realized this he kept on sitting. In the morning, he went out to them and said: "I have seen and understood what you did. So people! You should pray in your houses, for the best prayer of a person is what he performs in his house, except for the compulsory congregational prayers."' (Bukhari)

٥٩٨- حديث ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: اجْعَلُوا فِي بُيُوتِكُمْ مِنْ صَلاَتِكُمْ وَلاَ تَتَّخِذُوهَا قُبُورًا أخرجه البخاري.

598. Narrated Ibn Omar : 'The Prophet ﷺ said: "Offer some of your (voluntary) prayers at home, and do not make your houses as graves."' (Bukhari)

٥٩٩- عَنِ السَّائِبِ بْنِ يَزِيْدَ أَنَّ مُعَاوِيَةَ ﷺ قَالَ لَهُ: إِذَا صَلَّيْتَ الجُمُعَةَ فَلاَ تَصِلْهَا بِصَلاَةٍ حَتَّى تَتَكَلَّمَ أَوْ تَخْرُجَ، فَإِنَّ رَسُولَ اللهِ ﷺ أَمَرَنَا بِذَلِكَ: أَنْ لاَ نُوْصِلَ صَلاَةً بِصَلاَةٍ حَتَّى نَتَكَلَّمَ أَوْ نَخْرُجَ رَوَاهُ مُسْلِم.

599. Narrated Al-Sae'eb ibn Yazeed ﷺ that Mu'aweya ﷺ said to him: 'If you have offered the Friday Prayer do not connect it with another prayer unless you speak or go out [in between them]; as Allah's Messenger ﷺ had commanded us that we should not connect a prayer to another prayer unless we speak or go out (in between them).' (Muslim)

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١٩٠- باب فى الحث على الوتر وبيان أنه سنة مؤكدة

Chapter (190)

About Urging the Muslims to Perform Witr Prayer Regularly

٦٠٠- عَنْ عَلِيِّ بْنِ أَبِيْ طَالِبٍ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: أَوْتِرُوا يَا أَهْلَ القُرْآنِ فَإِنَّ اللَّهَ وِتْرٌ، يُحِبُّ الوِتْرَ رَوَاهُ الخَمْسَةُ، وَصَحَّحَهُ ابْنُ خُزَيْمَةَ.

600. Narrated Ali ibn Abu-Taleb ﷺ: 'Allah's Messenger ﷺ said: "O people of the Koran! Offer Witr prayer for Allah is Witr (An Odd Number, i.e. One) and loves Witr."' (Al-Khamsa) Ibn Khozayma graded it Saheeh (sound).

٦٠١- عَنْ عائشة رَضِيَ اللهُ عَنْهَا قَالَتْ: كُلَّ اللَّيْلِ أَوْتَرَ رَسُولُ اللهِ ﷺ، وَانْتَهَى وِتْرُهُ إِلَى السَّحَرِ. رواه البخاري.

601. Narrated A'isha, may Allah be pleased with her: 'Allah's Messenger ﷺ offered Witr prayer at different times of night. His last practice was to perform it until the pre-dawn time.' (Bukhari)

٦٠٢- عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ النَّبِيِّ ﷺ: (اجْعَلُوا آخِرَ صَلاَتِكُمْ بِاللَّيْلِ وِتْرًا). رواه البخاري.

602. Narrated Abdullah ibn Omar : 'The Prophet ﷺ said: "Let the last prayer by night of yours be Witr (an odd-numbered prayer)." (Bukhari)

٦٠٣- عَنْ جَابِرٍ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: مَنْ خَافَ أَنْ لاَ يَقُومَ مِنْ آخِـرِ اللَّيْلِ فَلْيُوتِرْ أَوَّلَهُ، وَمَنْ طَمِعَ أَنْ يَقُومَ آخِرَهُ فَلْيُوتِرْ آخِرَ اللَّيْلِ، فَإِنَّ صَلاَةَ آخِرِ اللَّيْلِ مَشْهُودَةٌ، وَذَلِكَ أَفْضَلُ رَوَاهُ مُسْلِمٌ.

603. Narrated Jaber ﷺ: 'Allah's Messenger ﷺ said: "If anyone of you is afraid that he may not get up in the last part of night, he should offer Witr in the first part of it; and if anyone is eager to get up in the last part of night, he should offer Witr at the last part of night, for the prayer in the last part of night is witnessed (by the angels) and that is preferable."' (Muslim)

٦٠٤- حَدَّثَـنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ حَدَّثَنَا عُبَـيْدُ اللَّهِ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ قَالَ بَادِرُوا الصُّبْحَ بِالْوِتْرِ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

604. Narrated Ibn Omar : 'The Prophet ﷺ said: "Perform Al Witr Prayer before the fajr prayer becomes due."'

١٩١ـ باب فى بيان فضل صلاة الضحى ووقتها

Chapter: (191)

About the Superiority of Al-Dhoha Prayer (the Mid-Morning Prayer) and Its Timing

٦٠٥- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: أَوْصَانِي خَلِيلِي بِثَلاَث، لاَ أَدَعُهُنَّ حَتَّى أَمُوتَ صَوْمِ ثَلاَثَةِ أَيَّام مِنْ كُلِّ شَهْرٍ، وَصَلاَةِ الضحى، وَنَوْمٍ عَلَى وِتْرٍ. رواه البخاري.

605. Narrated Abu-Huraira: 'My dearest friend, the Prophet ﷺ, advised me to observe three things and I shall not leave them until I die. (He advised) to observe voluntary fasting three days every (lunar) month, to offer the Al-Dhoha Prayer, and to offer Witr before sleeping.'Bukhari)

٦٠٦- عَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي الضحَى أَرْبَعاً، وَيَزِيدُ مَا شَاءَ اللَّهُ رَوَاهُ مُسْلِمٌ

وَلَهُ عَنْهَا أَنَّهَا سُئِلَتْ: هَلْ كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي الضحَى قَالَتْ: لاَ إِلاَّ أَن يَجِيْءَ مِن مَغِيْبِه وَلَهُ عَنْهَا: مَا رَأَيْتُ رَسُولَ اللهِ ﷺ يُصَلِّي سُبْحَةَ الضحَى قَطّ، وَإِنِّي لأُسَبِّحُهَا

606. Narrated A'isha: 'Allah's Messenger ﷺ used to perform four raka'as Al-Dhoha Prayer and added whatever Allah willed him to perform of the prayer." (Muslim)

Another version compiled by Imam Muslim reads: A'isha was asked: "Did Allah's Messenger ﷺ use to offer the Al-Dhoha Prayer?" She replied: "No, except in the case when he was coming back from a journey." She

also said: "I did not see Allah's Messenger performing Al-Dhoha Prayer, yet I perform it."'

٦٠٧- وفي هذه الرواية قالتْ: فَصَلَّى ثَمَانِيَ رَكَعَاتٍ، مُلْتَحِفًا فِي ثَوْبٍ وَاحِدٍ، فَلَمَّا انْصَرَفَ، قُلْتُ: يَا رَسُولَ اللهِ، زَعَمَ ابْنُ أُمِّي، أَنَّهُ قَاتِلٌ رَجُلًا قَدْ أَجَرْتُهُ، فُلَانَ بْنَ هُبَيْرَةَ، فَقَالَ رَسُولُ اللهِ ﷺ: (قَدْ أَجَرْنَا مَنْ أَجَرْتِ يَا أُمَّ هَانِيءٍ). قَالَتْ أُمَّ هَانِيءٍ: وَذَاكَ ضُحًى. رواه البخاري.

607. Umm Hani narrated that the Prophet ﷺ performed eight raka'as while wearing single garment and when he finished I said: "O Allah's Messenger! My brother has told me that he will kill a person whom I promised protection and that person is so and so the son of Hobayra." The Prophet ﷺ said: "We approve of you giving protection to the person for whom you have given shelter, Umm Hani!" Umm Hani added: "This was mid-morning."' (Bukhari)

٦٠٨- حديث أُمّ هَانِيءٍ عَنِ ابْنِ أَبِي لَيْلَى، قَالَ: مَا أَنْبَأَنَا أَحَدٌ أَنَّهُ رَأَى النَّبِيَّ ﷺ صَلَّى الضحى غَيْرُ أُمّ هَانِيءٍ ذَكَرَتْ أَنّ النَّبِيَّ ﷺ يَوْمَ فَتْحِ مَكَّةَ اغْتَسَلَ فِي بَيْتِهَا، فَصَلَّى ثَمَانِ رَكَعَاتٍ، فَمَا رَأَيْتُهُ صَلَّى صَلاةً أَخَفَّ مِنْهَا غَيْرَ أَنَّهُ يُتِمّ الرُّكُوعَ وَالسُّجُودَ أخرجه البخاري.

608. Narrated Ibn Abu-Layla ؓ: 'No one except Umm Hani told us that she had seen the Prophet ﷺ offering Al-Dhoha Prayer. She said: "On the day of the conquest of Mecca, the Prophet ﷺ took a bath in my house and offered eight raka'as. I never saw him praying such a light prayer, but he performed bowing and prostration perfectly."' (Bukhari)

٦٠٩- حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ قَالَا حَدَّثَنَا إِسْمَعِيلُ وَهُوَ ابْنُ عُلَيَّةَ عَنْ أَيُّوبَ عَنِ الْقَاسِمِ الشَّيْبَانِيِّ أَنَّ زَيْدَ بْنَ أَرْقَمَ رَأَى قَوْمًا يُصَلُّونَ مِنَ الضُّحَى فَقَالَ أَمَا لَقَدْ عَلِمُوا أَنَّ الصَّلَاةَ فِي غَيْرِ هَذِهِ السَّاعَةِ أَفْضَلُ إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ صَلَاةُ الْأَوَّابِينَ حِينَ تَرْمَضُ الْفِصَالُ *

609. Narrated Abul-Qasim Al-Shaybani: 'Zayd ibn Arqam saw some people offering Al-Dhoha Prayer and said: 'I think it would be better for them if they performed it at another time for the Messenger of Allah ﷺ said: "The prayer of the oft-repentant people would be performed when it becomes extremely hot."'

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١٩٢ـ باب فى الحث على تحية المسجد

Chapter: (192)

About Urging the Muslims to perform the Two-Raka'a Prayer to Greet the Mosque

٦١٠- عَنْ أَبِي قَتَادَةَ ﷺ قَالَ: قَالَ رَسُولُ الله ﷺ: إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ فَلاَ يَجْلِسْ حَتَّى يُصَلِّيَ رَكْعَتَيْنِ مُتَّفَقٌ عَلَيْهِ.

610. Narrated Abu-Qatada ﷺ: 'Allah's Messenger ﷺ said: "When one of you enters the mosques, he should pray two raka'as before sitting down."' (Agreed upon)

١٩٣ــ باب فى استحباب ركعتين بعد الوضوء

Chapter: (193)
About the Desirability of
Performing Two Raka'as after Wodo'o

٦١١- حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرٍ حَدَّثَنَا أَبُو أُسَامَةَ عَنْ أَبِي حَيَّانَ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ ﷺ أَنَّ النَّبِيَّ ﷺ قَالَ لِبِلَالٍ عِنْدَ صَلَاةِ الْفَجْرِ يَا بِلَالُ حَدِّثْنِي بِأَرْجَى عَمَلٍ عَمِلْتَهُ فِي الْإِسْلَامِ فَإِنِّي سَمِعْتُ دَفَّ نَعْلَيْكَ بَيْنَ يَدَيَّ فِي الْجَنَّةِ قَالَ مَا عَمِلْتُ عَمَلًا أَرْجَى عِنْدِي أَنِّي لَمْ أَتَطَهَّرْ طَهُورًا فِي سَاعَةِ لَيْلٍ أَوْ نَهَارٍ إِلَّا صَلَّيْتُ بِذَلِكَ الطُّهُورِ مَا كُتِبَ لِي أَنْ أُصَلِّيَ قَالَ أَبُو عَبْد اللَّهِ دَفَّ نَعْلَيْكَ يَعْنِي تَحْرِيكَ *

611. Narrated Abu-Huraira: ‘The Prophet ﷺ said to Bilal: “Tell me about the best deed you have done after accepting Islam and that you hope to attain Allah’s pleasure from, for I have heard your footwear rustle in Paradise.” Bilal said: ”The best deed I have done after accepting Islam and that I hope that I will attain Allah’s pleasure from is that I never performed Wodo'o (the ablution) by day or night except that I performed what Allah ﷻ willed of the (voluntary) prayer therewith.”’

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١٩٤ــ باب فى فضل يوم الجمعة واستحباب الاغتسال والدعاء فيه

Chapter: (194)
About the Superiority of Friday,
and of taking Ghosl (a Purifying Bath)
and of Invoking Allah ﷻ on that Day

Allah ﷻ said

﴿ فَإِذَا قُضِيَتِ الصَّلَاةُ فَانتَشِرُوا فِي الأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللهِ وَاذْكُرُوا اللهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴾ (الجمعة ١٠)

"Then, when the Friday prayer is ended, you may disperse through the land, and seek the bounty of Allah (by working, etc.), and remember Allah much that you may be successful. *" (62: 10)

٦١٢- عَنْ عَبْدِ اللهِ ابْنِ عُمَرَ، وَأَبِيْ هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ، أَنَّهُمَا سَمِعَا رَسُولَ اللهِ ﷺ يَقُولُ عَلَى أَعْوَادِ مِنْبَرِهِ: لَيَنْتَهِيَنَّ أَقْوَامٌ عَنْ وَدْعِهِمُ الْجُمُعَاتِ، أَوْ لَيَخْتِمَنَّ اللَّهُ عَلَى قُلُوبِهِمْ، ثُمَّ لَيَكُونُنَّ مِنَ الغَافِلِينَ رَوَاهُ مُسْلِمٌ

The Messenger of Allah ﷺ said as:

612. Narrated by Abdullah ibn Omar and Abu-Huraira ﷺ: 'They heard Allah's Messenger ﷺ saying on his Minbar (pulpit): "Oh People! Either some people should cease to neglect the Friday prayers, or Allah will put seals on their hearts and then they will be among the unaware."' (Muslim)

٦١٣- حديث عَبْدِ اللهِ بْنِ عُمَرَ ، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: إِذَا جَاءَ أَحَدُكُمُ الْجُمُعَةَ فَلْيَغْتَسِلْ أخرجه البخاري.

613. Narrated Abdullah ibn Omar : 'Allah's Messenger ﷺ said: "Anyone of you attending the Friday Prayer should take Al-Ghosl (i.e. a purifying bath)."' (Bukhari)

٦١٤- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: أَشْهَدُ عَلَى رَسُولِ اللهِ ﷺ قَالَ: (الْغُسْلُ يَوْمَ الجُمُعَةِ وَاجِبٌ على كُلِّ مُحْتَلِمٍ، وَأَنْ يَسْتَنَّ، وَأَنْ يَمَسَّ طِيبًا إِنْ وَجَدَ). رواه البخاري.

614. Narrated Abu- Sa'eedo Al-Khudri ﷺ: 'Allah's Messenger ﷺ said: "Taking a purifying bath on Friday is compulsory for every Muslim who has attained the age of puberty and (also) the cleaning of his teeth with Al-Siwak, and wearing perfume if available."' (Bukhari)

٦١٥- عَنْ سلْمَانَ الْفَارِسِيِّ ﷺ قالَ: قالَ النَّبِيُّ ﷺ: (لاَ يَغْتَسِلُ رَجُلٌ يَوْمَ الجُمُعَةِ، وَيَتَطَهَّرُ ما استَطَاعَ مِنْ طُهْرٍ، وَيَدَّهِنُ مِنْ دُهْنِه، أَوْ يَمَسَّ مِنْ طِيبِ بَيْتِه، ثُمَّ يَخْرُجُ فَلاَ يُفَرِّقُ بَيْنَ اثْنَيْنِ، ثُمَّ يُصَلِّي ما كُتِبَ لَهُ، ثُمَّ يُنْصِتُ إِذَا تَكَلَّمَ الإمامُ، إلاَّ غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الجُمُعَةِ الأُخْرَى). رواه البخاري.

615. Narrated Salman Al-Farisi ﷺ: 'The Prophet ﷺ said: "Whoever takes Ghosl on Friday, purifies himself as much as he can, then uses his (hair) oil or perfumes himself with the scent available to him, then proceeds to the Friday prayer) and does not separate two people sitting together (in the mosque), then prays as much as (Allah has) written for him, and remains silent while the Imam delivers the Friday Khutba (sermon), his sins in between the present and the last Friday would be forgiven."' (Bukhari)

٦١٦- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: (مَنِ اغْتَسَلَ يَوْمَ الجُمُعَةِ غُسْلَ الجَنَابَةِ ثُمَّ راحَ، فَكَأَنَّما قَرَّبَ بَدَنَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّانِيَةِ، فَكَأَنَّمَا قَرَّبَ بَقَرَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّالِثَةِ، فَكَأَنَّمَا قَرَّبَ كَبْشًا أَقْرَنَ، وَمَنْ رَاحَ في السَّاعَةِ الرَّابِعَةِ، فَكَأَنَّمَا قَرَّبَ دَجَاجَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الخَامِسَةِ، فَكَأَنَّمَا قَرَّبَ بَيْضَةً، فَإِذَا خَرَجَ الإِمَامُ حَضَرَتِ المَلاَئِكَةُ يَسْتَمِعُونَ الذِّكْرَ). رواه البخاري.

616. Narrated Abu-Huraira: 'Allah's Messenger ﷺ said: "Any person who takes a bath on Friday like the bath of removing Janaba and then goes for the prayer in the first hour (i.e. early), it is as if he had sacrificed a camel (in Allah's cause). Whoever goes in the second hour[17], it is as if he had sacrificed a cow. Whoever goes in the third hour, it is as if he had sacrificed a horned ram. Whoever goes in the fourth hour, it is as if he had sacrificed a hen. And whoever goes in the fifth hour then it is as if he had offered an egg. When the imam comes out (mounts the (pulpit) to deliver Khutba (the religious talk)), the angels present themselves to listen to Khutba."' (Bukhari)

٦١٧- عَــنْه رَضِيَ اللهُ عَنْهُ: أَنّ رَسُولَ اللهِ ﷺ ذَكَرَ يَوْمَ الجُمُعَةِ، فَقَالَ: (فِيهِ سَاعَةٌ، لاَ يُوَافِقُهَا عَبْدٌ مُسْلِمٌ، وَهُوَ قَائِمٌ يُصَلِّي، يَسْأَلُ اللهَ تَعَالَى شَيْئًا، إِلاَّ أَعْطَاهُ إِيَّاهُ). وَأَشَارَ بِيَدِهِ يُقَلِّلُهَا. رواه البخاري.

617. Narrated Abu-Huraira: 'Allah's Messenger ﷺ talked about Friday and said: "There is an hour (a short while when supplications are more liable to be granted) on Friday and if a Muslim gets it (while offering the prayer) and asks something from Allah ﷻ, Allah will definitely meet his demand."' Abu-Huraira said: 'The Prophet ﷺ gestured with his hand denoting its shortness.' (Bukhari)

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[17] The word 'hour' in this Hadith and the following one means a very short period of time.

١٩٥ـ باب فى استحباب سجود الشكر عند حصل نعمة ظاهرة أو اندفاع بلية ظاهرة

Chapter: (195)

About Desirability of Performing the Prostration of Thankfulness at gaining a Blessing or Repulsing a Disaster

٦١٨- حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا أَبُو عَاصِمٍ حَدَّثَنَا بَكَّارُ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي بَكْرَةَ عَنْ أَبِيهِ عَنْ أَبِي بَكْرَةَ أَنَّ النَّبِيَّ ﷺ أَتَاهُ أَمْرٌ فَسُرَّ بِهِ فَخَرَّ لِلَّهِ سَاجِدًا قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لا نَعْرِفُهُ إلا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ بَكَّارِ بْنِ عَبْدِ الْعَزِيزِ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ رَأَوْا سَجْدَةَ الشُّكْرِ وَبَكَّارُ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي بَكْرَةَ مُقَارِبُ الْحَدِيثِ *

618. Narrated Abu-Bakra: 'The Messenger of Allah ﷺ received some glad news and fell prostrating to Allah.'

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١٩٦ ـ باب فى فضل قيام الليل

Chapter (196)

About Superiority of the Voluntary Night Prayer

﴿ وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَى أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴾ (الإسراء ٧٩)

Allah ﷻ said:

"And in some parts of night offer the (voluntary) prayer as an additional prayer (Tahajjod optional prayer) for you (O Muhammad!) that your Lord would raise you to a station of praise and glory, (on the Day of Resurrection). *" (17: 79) And

﴿ تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴾ (السجدة ١٦)

"Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (in charity for Allah's Cause) out of what We have bestowed on them. *" (32: 16) And

٦١٩- حديث الْمُغِيرَةِ رضي الله عنه، قَالَ: إِنْ كَانَ النَّبِيّ ﷺ لَيَقُومُ لِيُصَلِّيَ حَتَّى تَرِمُ قَدَمَاهُ، أَوْ سَاقَاهُ فَيُقَالُ لَهُ فَيَقُولُ: أَفَلاَ أَكُونُ عَبْدًا شَكُورًا أخرجه البخاري.

619. Narrated Al-Mogheera ؓ: 'The Prophet ﷺ used to stand (in the prayer) until his feet or legs swelled. He was asked why he offered such excessive prayers and he used to reply: "Should I not be a thankful servant."' (Bukhari)

٦٢٠- عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ طَرَقَهُ وَفَاطِمَةَ بِنْتَ النَّبِيِّ عَلَيْهِ السَّلاَمُ لَيْلَةً، فَقَالَ: (أَلاَ تُصَلِّيَانِ). فَقُلْتُ: يَا رَسُولَ اللهِ، أَنْفُسُنَا بِيَدِ اللهِ، فَإِذَا شَاءَ أَنْ يَبْعَثَنَا بَعَثَنَا، فَانْصَرَفَ حِينَ قُلْنَا ذَلِكَ وَلَمْ يَرْجِعْ إِلَيَّ شَيْئًا، ثُمَّ سَمِعْتُهُ وَهُوَ مُوَلٍّ، يَضْرِبُ فَخِذَهُ، وَهُوَ يَقُولُ: وَكَانَ الإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا.

﴿ ولَقَـدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِن كُلِّ مَثَلٍ وَكَانَ الإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلاً ﴾ (الكهف ٥٤) رواه البخاري.

620. Narrated Ali ibn Abu-Taleb ﷺ that one night Allah's Messenger ﷺ came to him and Fatima, the daughter of the Prophet ﷺ, and said: "Don't you (both) offer (Tahajjod) prayer (at night)?" Ali said: "O Allah's Messenger, our souls are in the Hands of Allah and if He wants us to get up He will make us get up."' Ali said: 'When I said that he left us without saying anything and I heard that he was hitting his thigh and saying: "And indeed, We have put forth every kind of example in this Koran, for mankind. But, man is ever more quarrelsome than anything. *" (18: 54) (Bukhari)

٦٢١- عَـنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانَ الرَّجُلُ فِي حَيَاةِ النَّبِيِّ ﷺ إِذَا رَأَى رُؤْيَـا قَصَّـهَا عَلَـى رَسُولِ اللهِ ﷺ فَتَمَنَّيْتُ أَنْ أَرَى رُؤْيَا، فَأَقُصَّـهَا عَلَى رَسُولِ اللهِ ﷺ، وَكُنْتُ غُلاَمًا شَابًا، وَكُنْتُ أَنَامُ فِي الْمَسْجِدِ عَلَـى عَهْدِ رَسُولِ اللهِ ﷺ، فَرَأَيْتُ فِي النَّوْمِ كَأَنَّ مَلَكَيْنِ أَخَذَانِي فَذَهَبَا بِي إِلَى النَّارِ، فَإِذَا هِيَ مَطْوِيَّةٌ كَطَيِّ الْبِئْرِ، وَإِذَا لَهَا قَرْنَانِ، وَإِذَا فِيهَا أُنَاسٌ قَدْ عَرَفْـتُهُمْ، فَجَعَلْتُ أَقُولُ: أَعُوذُ بِاللهِ مِنَ النَّارِ، قَالَ: فَلَقِيَنَا مَلَكٌ آخَرُ، فَقَالَ لِي: لَمْ تُرَعْ. فَقَصَصْتُهَا عَلَى حَفْصَةَ، فَقَصَّتْهَا حَفْصَةُ عَلَى رَسُولِ اللهِ ﷺ، فَقَـالَ: (نِعْمَ الرَّجُلُ عَبْدُ اللهِ، لَوْ كَانَ يُصَلِّي مِنَ اللَّيْلِ). فَكَانَ بَعْدُ لاَ يَنَامُ مِنَ اللَّيْلِ إِلاَّ قَلِيلًا. رواه البخاري.

621. Narrated Ibn Omar : 'In the lifetime of the Prophet ﷺ he who saw a dream would narrate it to Allah's Messenger ﷺ. I wished that I could have a dream to narrate to Allah's Messenger ﷺ. I was a young boy

and I used to sleep in the mosque in the lifetime of the Prophet ﷺ. I saw in a dream that two angels caught hold of me and took me to the Fire and it was built-up all round like a constructed well and had it two poles in it and some people in it were known to me. I started saying: "I seek refuge with Allah from the Fire." Then, another angel met me and told me not to be afraid. I narrated the dream to Hafsa who told it to Allah's Messenger ﷺ. The Prophet ﷺ said: "Abdullah will be a distinctive Muslim if he performs Tahajjod Prayer. Salem, one of the sub-narrators said; 'Abdullah, (upon hearing what the Propht said used to sleep but little by night.' (Bukhari)

٦٢٢- عَــنْ أَبِـــي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: (يَعْقِدُ الشَّيْطَانُ عَلَى قَافِيَةِ رَأْسِ أَحَدِكُمْ إِذَا هُوَ نَامَ ثَلَاثَ عُقَدٍ، يَضْرِبُ كُلَّ عُقْدَةٍ: عَلَــيْكَ لَــيْلٌ طَوِيلٌ فَارْقُدْ، فَإِنِ اسْتَيْقَظَ فَذَكَرَ اللهَ انْحَلَّتْ عُقْدَةٌ، فَإِنْ تَوَضَّأَ انْحَلَّــتْ عُقْدَةٌ، فَإِنْ صَلَّى انْحَلَّتْ عُقْدَةٌ، فَأَصْبَحَ نَشِيطًا طَيِّبَ النَّفْسِ، وَإِلَّا أَصْبَحَ خَبِيثَ النَّفْسِ كَسْلَانَ). رواه البخاري.

622. Narrated Abu-Huraira: 'Allah's Messenger ﷺ said: "When one of you sleeps Satan ties three knots at the back of his head. On every knot he whispers and breathes the following words: "The night is long for you so stay asleep." When that person wakes up and remembers Allah, one knot is undone, and when he performs the ablution the second knot is undone, and when he offers the prayer the third knot is undone, and he gets up energetically in a good mood and with a good heart in the morning, otherwise he gets up in a bad mood, and lazy (without a good heart).'" (Bukhari)

٦٢٣- عَنْ عَبْدِ اللهِ بْنِ سَلاَمٍ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: يَا أَيُّهَا النَّاسُ أَفْشُوا السَّلاَمَ، وَصِلُوا الأَرْحَامَ، وَأَطْعِمُوا الطَّعَامَ، وَصَلُّوا بِاللَّيْلِ، وَالنَّاسُ نِيَامٌ، تَدْخُلُوا الجَنَّةَ بِسَلاَمٍ أَخْرَجَهُ التِّرْمِذِيّ، وَصَحَّحَهُ.

623. Narrated Abdullah ibn Salaem ﷺ: 'Allah's Messenger ﷺ said: "O people! Extend greetings, care for the well-being of your kindred, provide food, and pray at night when people are asleep, that you would enter Paradise in peace."' (At-Termizi compiled it and graded it Saheeh (soun)

٦٢٤- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُفْطِرُ مِنَ الشَّهْرِ حَتَّى نَظُنَّ أَنْ لاَ يَصُومَ مِنْهُ وَيَصُومُ حَتَّى نَظُنَّ أَنْ لاَ يُفْطِرَ مِنْهُ شَيْئًا، وكَانَ لاَ تَشَاءُ أَنْ تَرَاهُ مِنَ اللَّيْلِ مُصَلِّيًا إِلاَّ رَأَيْتَهُ، وَلاَ نَائِمًا إِلاَّ رَأَيْتَهُ. رواه البخاري.

624. Narrated Anas ibn Malek ﷺ: 'Sometimes Allah's Messenger ﷺ would not observe fasting for so many days that we thought that he would not observe fasting that month; and he sometimes used to observe fasting (for so many days) that we thought he would not leave observing fasting throughout that month. And (as regards his prayer) and sleep (at night), if you wanted to see him offering (the prayer) at night, you could see him offering (the prayer) and if you wanted to see him sleeping you could see him sleeping.' (Bukhari)

٦٢٥- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُصَلِّي إِحْدَى عَشْـرَةَ رَكْعَةً، كَانَتْ تِلْكَ صَلاَتَهُ تَعْنِي بِاللَّيْلِ فَيَسْجُدُ السَّجْدَةَ مِنْ ذَلِكَ قَدْرَ مَـا يَقْرَأُ أَحَدُكُمْ خَمْسِينَ آيَةً، قَبْلَ أَنْ يَرْفَعَ رَأْسَهُ، وَيَرْكَعُ رَكْعَتَيْنِ قَبْلَ صَلاَةِ الْفَجْـرِ، يَضْـطَجِعُ عَلَـى شِـقِّهِ الأَيْمَنِ، حَتَّى يَأْتِيَهُ المُؤَذِّنُ لِلصَّلاَةِ. رواه البخاري.

625. Narrated raka'as: 'Allah's Messenger ﷺ used to perform eleven raka'a at night and that was his night prayer and each of his prostrations lasted for a period enough for one of you to recite fifty Verses before Allah's Messenger ﷺ raised his head. He also used to pray two voluntary raka'as before fajr prayer and then lie down on his right side until the Mo'azin came to him for the prayer.' (Bukhari)

٦٢٦- وعَنْها رَضِيَ اللهُ عَنْهَا أَنَّهَا سئلت: عن صلاتِهِ ﷺ في رَمَضَانَ فَقَالَتْ: مَا كَانَ رَسُولُ اللهِ ﷺ يَزِيدُ في رَمَضَانَ وَلاَ غَيْرِهِ عَلَى إِحْدَى عَشْرَةَ رَكْعَةً، يُصَلِّي أَرْبَعًا، فَلاَ تَسَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي أَرْبَعًا، فَلاَ تَسَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي ثَلاَثًا. قَالَتْ عائشةُ: فَقُلْتَ: يَا رَسُولَ اللهِ، أَتَنَامُ قَبْلَ أَنْ تُوتِرَ. فَقَالَ: (يَا عائشةُ، إِنَّ عَيْنَيَّ تَنَامَانِ وَلاَ يَنَامُ قَلْبِي). رواه البخاري.

626. Narrated Abu-Salama ibn Abdul-Rahman ﷺ: 'I asked A'isha, may Allah rest her soul about the prayer of Allah's Messenger ﷺ during the month of Ramadhan. She said: "Allah's Messenger ﷺ never exceeded eleven raka'as in Ramadhan or in other months. He used to offer four raka'as, do not ask me about their perfection and length, then four raka'as, and do not ask me about their perfection and length, and then three raka'as. A'isha, may Allah rest her soul further said: "I said: 'O Allah's Messenger! Do you sleep before offering Witr Prayer?' He replied: A'isha! My eyes sleep but my heart remains awake.'"' (Bukhari)

٦٢٧- عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ لَيْلَةً، فَلَمْ يَزَلْ قائمًا حَتَّى هَمَمْتُ بِأَمْرِ سَوْءٍ. قيل: وَمَا هَمَمْتَ قَالَ: هَمَمْتُ أَنْ أَقْعُدَ وَأَذَرَ النَّبِيَّ ﷺ. رواه البخاري.

627. Narrated Abdullah ibn Mas'oud ﷺ: 'One night, I offered Al-Tahajjod Prayer with the Prophet ﷺ and he kept on standing until an ill thought occurred to me.' We said: 'What was that ill thought?' He said: 'It was to sit down and leave the Prophet ﷺ standing.' (Bukhari)

٦٢٨- عَـنْ عائِشَـةَ رَضِـيَ اللهُ عَنْهَا أَنَّهَا سئلت: عن صَلاَةِ النَّبِيِّ ﷺ بِاللَّـيْلِ. قَالَتْ: كانَ يَنَامُ أَوَّلَهُ، وَيَقُومُ آخِرَهُ، فَيُصَلِّي ثُمَّ يَرْجِعُ إِلَى فِرَاشِهِ، فَـإِذَا أَذَّنَ المُـؤَذِّنُ وَثَبَ، فَإِنْ كانَ بِهِ حاجَةٌ اغْتَسَلَ، وَإِلاَّ تَوَضَّأَ وَخَرَجَ. رواه البخاري.

628. Narrated Al-Aswad: 'I asked A'isha about the Night Prayer of the Prophet ﷺ and she replied: "He used to sleep during the first part of night, and get up in its last part (to offer the prayer), and then return to his bed. When Mo'azin (the prayer caller) pronounced azan, he would get up. If he was in need of a purifying bath he would take it, otherwise he would perform the ablution and then go out (for the prayer)."'Bukhari)

٦٢٩- عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَسُولَ اللهِ ﷺ قَالَ لَهُ: (أَحَبَّ الصَّلاَةِ إِلَى اللهِ صَلاَةُ دَاوُدَ عَلَيْهِ السَّلاَمُ، وَأَحَبَّ الصِّيَامِ إِلَى اللهِ صِيَامُ دَاوُدَ، وَكَانَ يَنَامُ نِصْفَ اللَّيْلِ وَيَقُومُ ثُلُثَهُ، وَيَنَامُ سُدُسَهُ، وَيَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا). رواه البخاري.

629. Narrated Abdullah ibn Amr ibn Al-Ass: 'Allah's Messenger ﷺ said to me: "The most beloved prayer to Allah is that of David عليه السلام and the most beloved fasting to Allah is that of David عليه السلام. He used to sleep for one half of the night and then offer the prayer for one-third of it and he used to sleep again for one sixth of the night. And he used to observe fasting every other day."' (Bukhari)

٦٣٠- حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ مَنْ قَالَ يَوْمَ الْجُمُعَةِ وَالإِمَامُ يَخْطُبُ أَنْصِتْ فَقَدْ لَغَا قَالَ وَفِي الْبَاب عَنْ ابْنِ أَبِي أَوْفَى وَجَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ أَبو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَيْهِ عِنْدَ أَهْلِ الْعِلْمِ كَرِهُوا لِلرَّجُلِ أَنْ يَتَكَلَّمَ وَالإِمَامُ يَخْطُبُ وَقَالُوا إِنْ تَكَلَّمَ غَيْرُهُ فَلا يُنْكِرْ عَلَيْهِ إِلا بِالإِشَارَةِ وَاخْتَلَفُوا فِي رَدِّ السَّلامِ وَتَشْمِيتِ الْعَاطِسِ وَالإِمَامُ يَخْطُبُ فَرَخَّصَ بَعْضُ أَهْلِ الْعِلْمِ فِي رَدِّ السَّلامِ وَتَشْمِيتِ الْعَاطِسِ وَالإِمَامُ يَخْطُبُ وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَقَ وَكَرِهَ بَعْضُ أَهْلِ الْعِلْمِ مِنَ التَّابِعِينَ وَغَيْرِهِمْ ذَلِكَ وَهُوَ قَوْلُ الشَّافِعِيِّ *

630. Narrated Abu-Huraira: 'The Prophet ﷺ said: "He that says: "Keep silent" while the imam is delivering the Friday sermon, he has uttered nonsense."' (At-Termizi)

Abu-Issa said: "The Hadith of Abu-Huraira is Hasan Saheeh and the people of knowledge disliked that a man speaks while the imam is delivering the sermon. They said: 'If any other person spoke, he should not object to him except by gesture.' They differed about returning a greeting, and answering a sneezer while the imam is delivering the sermon. Some of them, like

Ahmed and Ishaq, saw that was is permissible. Some of the successors and others disliked it. This is Al-Shafe'e's view."

٦٣١- حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو صَفْوَانَ عَنْ يُونُسَ بْنِ يَزِيدَ عَنِ ابْنِ شِهَابٍ الزُّهْرِيِّ أَنَّ السَّائِبَ بْنَ يَزِيدَ وَعُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ أَخْبَرَاهُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدٍ الْقَارِيِّ قَال سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ قَالَ رَسُولُ اللَّهِ ﷺ مَنْ نَامَ عَنْ حِزْبِهِ أَوْ عَنْ شَيْءٍ مِنْهُ فَقَرَأَهُ مَا بَيْنَ صَلَاةِ الْفَجْرِ وَصَلَاةِ الظُّهْرِ كُتِبَ لَهُ كَأَنَّمَا قَرَأَهُ مِنَ اللَّيْلِ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ وَأَبُو صَفْوَانَ اسْمُهُ عَبْدُ اللَّهِ بْنُ سَعِيدٍ الْمَكِّيُّ وَرَوَى عَنْهُ الْحُمَيْدِيُّ وَكِبَارُ النَّاسِ *

631. Narrated Omar ibn Al-Khattab: 'The Messenger of Allah ﷺ said: "He that overslept and did not recite his daily portion of the Koran or a part of it and recited it between the time of performing fajr and zohr prayers, it will be recorded for him as if he had recited it by night."' (At-Termizi)

٦٣٢- حَدَّثَنَا هَارُونُ بْنُ إِسْحَقَ الْهَمْدَانِيُّ حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ الْكِلَابِيُّ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ ﷺ إِذَا نَعَسَ أَحَدُكُمْ وَهُوَ يُصَلِّي فَلْيَرْقُدْ حَتَّى يَذْهَبَ عَنْهُ النَّوْمُ فَإِنَّ أَحَدَكُمْ إِذَا صَلَّى وَهُوَ يَنْعَسُ لَعَلَّهُ يَذْهَبُ يَسْتَغْفِرُ فَيَسُبُّ نَفْسَهُ قَالَ وَفِي الْبَاب عَنْ أَنَسٍ وَأَبِي هُرَيْرَةَ قَالَ أَبو عِيسَى حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ *

632. Narrated A'isha: 'The Messenger of Allah ﷺ said: "If anyone of you is exhausted while performing the prayer, let him lie down until the sleep is removed

from him. For, if one of you performed the prayer while he is drowsy, he might intend to seek for forgiveness but he might curse himself."' (At-Termizi)

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١٩٧ــ باب فى استحباب قيام رمضان

Chapter (197)
About the Desirability of Performing the Night Prayer in Ramadhan

٦٣٣- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: (مَنْ يَقُمْ لَيْلَةَ الْقَدْرِ، إِيمَانًا وَاحْتِسَابًا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ). رواه البخاري.

633. Narrated Abu-Huraira: 'Allah's Messenger ﷺ said: "Whoever establishes the (voluntary) prayer on the night of Al-Qadr out of sincere faith and hoping to attain Allah's rewards (i.e. not to show off) then all his past sins will be forgiven."' (Bukhari)

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١٩٨ــ باب فضل ليلة القدر وبيان أرجى لياليها

Chapter(198)

About the Superiority of Laylat Al-Qadr[18]

٦٣٤- حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاءِ حَدَّثَنَا وَكِيعٌ حَدَّثَنَا عَبَّادُ بْنُ مَنْصُورٍ حَدَّثَنَا الْقَاسِمُ بْنُ مُحَمَّدٍ قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ قَالَ رَسُولُ

[18] Laylat Al-Qadr is one of the odd nights of the last ten nights of **Ramadhan**. Its exact timing is not known, yet some scholars guess that it is usually the 27th night of this blessed month. The Noble Koran was sent down from the Preserved Tablet to the first firmament on that night.

اللَّـــه ﷺ إِنَّ اللَّـــهَ يَقْبَلُ الصَّدَقَةَ وَيَأْخُذُهَا بِيَمِينِهِ فَيُرَبِّيهَا لأَحَدِكُمْ كَمَا يُرَبِّي أَحَدُكُمْ مُهْرَهُ حَتَّى إِنَّ اللُّقْمَةَ لَتَصِيرُ مِثْلَ أُحُدٍ وَتَصْدِيقُ ذَلِكَ فِي كِتَابِ اللَّهِ عَـــزَّ وَجَلَ﴿ أَلَمْ يَعْلَمُوا أَنَّ اللهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللهَ هُـــوَ التَّوَّابُ الرَّحِيمُ ﴾ (التوبة ١٠٤) قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ نَحْوَ هَذَا وَقَدْ قَالَ غَيْرُ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ فِي هَذَا الْحَدِيثِ وَمَا يُشْبِهُ هَذَا مِنَ الرِّوَايَاتِ مِنَ الصِّـــفَاتِ وَنُزُولِ الرَّبِّ تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا قَالُوا قَدْ تَثْبُـــتُ الرِّوَايَاتُ فِي هَذَا وَيُؤْمَنُ بِهَا وَلا يُتَوَهَّمُ وَلا يُقَالُ كَيْفَ هَكَذَا رُوِيَ عَـــنْ مَـــالِكٍ وَسُفْيَانَ بْنِ عُيَيْنَةَ وَعَبْدِ اللَّهِ بْنِ الْمُبَارَكِ أَنَّهُمْ قَالُوا فِي هَذِهِ الأَحَادِيثِ أَمِرُّوهَا بِلا كَيْفٍ وَهَكَذَا قَوْلُ أَهْلِ الْعِلْمِ مِنْ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ وَأَمَّـــا الْجَهْمِيَّةُ فَأَنْكَرَتْ هَذِهِ الرِّوَايَاتِ وَقَالُوا هَذَا تَشْبِيهٌ وَقَدْ ذَكَرَ اللَّهُ عَزَّ وَجَلَّ فِي غَيْرِ مَوْضِعٍ مِنْ كِتَابِهِ الْيَدَ وَالسَّمْعَ وَالْبَصَرَ فَتَأَوَّلَتِ الْجَهْمِيَّةُ هَذِهِ الآيَاتِ فَفَسَّرُوهَا عَلَى غَيْرِ مَا فَسَّرَ أَهْلُ الْعِلْمِ وَقَالُوا إِنَّ اللَّهَ لَمْ يَخْلُقْ آدَمَ بِـــيَدِهِ وَقَالُوا إِنَّ مَعْنَى الْيَدِ هَاهُنَا الْقُوَّةُ وَقَالَ إِسْحَقُ بْنُ إِبْرَاهِيمَ إِنَّمَا يَكُونُ التَّشْـــبِيهُ إِذَا قَـــالَ يَدٌ كَيَدٍ أَوْ مِثْلُ يَدٍ أَوْ سَمْعٌ كَسَمْعٍ أَوْ مِثْلُ سَمْعٍ فَإِذَا قَالَ سَمْعٌ كَسَمْعٍ أَوْ مِثْلُ سَمْعٍ فَهَذَا التَّشْبِيهُ وَأَمَّا إِذَا قَالَ كَمَا قَالَ اللَّهُ تَعَالَى يَدٌ وَسَمْعٌ وَبَصَرٌ وَلا يَقُولُ كَيْفَ وَلا يَقُولُ مِثْلُ سَمْعٍ وَلا كَسَمْعٍ فَهَذَا لا يَكُونُ تَشْـــبِيهًا وَهُـــوَ كَمَـــا قَالَ اللَّهُ تَعَالَى فِي كِتَابِهِ ﴿ يَمْحَقُ اللهُ الرِّبَا وَيُرْبِي الصَّدَقَاتِ وَاللهُ لاَ يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴾ (البقرة ٢٧٦) *

634. Narrated Al-Qasim ibn Muhammad: 'I heard Abu-Huraira saying: 'The Messenger of Allah ﷺ said: "Indeed, Allah accepts zakat and takes it with His right hand and causes it to grow as one of you raises his foal in a way that a mere mouthful of bread becomes as gross

as 'Uhud Mountain."' Abu-Huraira said: 'The confirmation to this is Allah statements:

"Have not they Known that Allah accepts repentance from His slaves and receives their gifts of charity, and that Allah is verily the Oft-Returning, Most Merciful? *(9: 104) And

"Allah will deprive Riba (usury) of all blessing, but will give increase for deeds of charity; for He loves not ungrateful and wicked creatures." (2: 276) (At-Termizi)

Abu-Issa said: "This Hadith is Hasan Saheeh and some people of knowledge said about this Hadith, and the like of it, that speak about the Attributes of Allah ﷻ and his descending to the lower heaven each night, that we must believe in them without similarity, anthropomorphism, nor materializing. The same is the opinion of the majority of the Muslims. As for Al-Jahmiyya, they denied such Hadiths claiming that this is a form of anthropomorphism, although Allah ﷻ has mentioned in many a verse in His Book about Him having a Hand, Hearing, and Him having Sight; but Al Jahmiyyah have interpreted this in a way that opposes the way that the people of knowledge interpreted them. They said: 'Indeed Allah did not create Adam with His Hand, because the meaning of the Hand here refers to His Mightiness.' Ishaq ibn Ibraheem refutes their way of thinking as saying: 'Anthropomorphism occurs if one says: 'His Hand is exactly or nearly like ours or His Hearing is exactly or nearly like ours. This is the forbidden anthropomorphism. If one says: 'Yes. He has a Hand, Hearing, and Sight without describing them or resembling them to ours, this is not anthropomorphism.

This is because Allah ﷻ says in His Book: "...There is nothing whatever like unto Him, and He is the One that hears and sees (all things). *" (42: 11)

٦٣٥- حَدَّثَنَا هَنَّادٌ حَدَّثَنَا مُحَمَّدُ بْنُ الْفُضَيْلِ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ عَنِ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمَنِ الْجُرَشِيِّ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ عَنْ أَبِي ذَرٍّ قَالَ صُمْنَا مَعَ رَسُولِ اللَّهِ ﷺ فَلَمْ يُصَلِّ بِنَا حَتَّى بَقِيَ سَبْعٌ مِنَ الشَّهْرِ فَقَامَ بِنَا حَتَّى ذَهَبَ ثُلُثُ اللَّيْلِ ثُمَّ لَمْ يَقُمْ بِنَا فِي السَّادِسَةِ وَقَامَ بِنَا فِي الْخَامِسَةِ حَتَّى ذَهَبَ شَطْرُ اللَّيْلِ فَقُلْنَا لَهُ يَا رَسُولَ اللَّهِ لَوْ نَفَّلْتَنَا بَقِيَّةَ لَيْلَتِنَا هَذِهِ فَقَالَ إِنَّهُ مَنْ قَامَ مَعَ الإِمَامِ حَتَّى يَنْصَرِفَ كُتِبَ لَهُ قِيَامُ لَيْلَةٍ ثُمَّ لَمْ يُصَلِّ بِنَا حَتَّى بَقِيَ ثَلاثٌ مِنَ الشَّهْرِ وَصَلَّى بِنَا فِي الثَّالِثَةِ وَدَعَا أَهْلَهُ وَنِسَاءَهُ فَقَامَ بِنَا حَتَّى تَخَوَّفْنَا الْفَلاحَ قُلْتُ لَهُ وَمَا الْفَلاحُ قَالَ السُّحُورُ قَالَ أبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي قِيَامِ رَمَضَانَ فَرَأَى بَعْضُهُمْ أَنْ يُصَلِّيَ إِحْدَى وَأَرْبَعِينَ رَكْعَةً مَعَ الْوِتْرِ وَهُوَ قَوْلُ أَهْلِ الْمَدِينَةِ وَالْعَمَلُ عَلَى هَذَا عِنْدَهُمْ بِالْمَدِينَةِ وَأَكْثَرُ أَهْلِ الْعِلْمِ عَلَى مَا رُوِيَ عَنْ عُمَرَ وَعَلِيٍّ وَغَيْرِهِمَا مِنْ أَصْحَابِ النَّبِيِّ ﷺ عِشْرِينَ رَكْعَةً وَهُوَ قَوْلُ الثَّوْرِيِّ وَابْنِ الْمُبَارَكِ وَالشَّافِعِيِّ وقَالَ الشَّافِعِيُّ وَهَكَذَا أَدْرَكْتُ بِبَلَدِنَا بِمَكَّةَ يُصَلُّونَ عِشْرِينَ رَكْعَةً وقَالَ أَحْمَدُ رُوِيَ فِي هَذَا أَلْوَانٌ وَلَمْ يُقْضَ فِيهِ بِشَيْءٍ وقَالَ إِسْحَقُ بَلْ نَخْتَارُ إِحْدَى وَأَرْبَعِينَ رَكْعَةً عَلَى مَا رُوِيَ عَنْ أُبَيِّ بْنِ كَعْبٍ وَاخْتَارَ ابْنُ الْمُبَارَكِ وَأَحْمَدُ وَإِسْحَقُ الصَّلاةَ مَعَ الإِمَامِ فِي شَهْرِ رَمَضَانَ وَاخْتَارَ الشَّافِعِيُّ أَنْ يُصَلِّيَ الرَّجُلُ وَحْدَهُ إِذَا كَانَ قَارِئًا وَفِي الْبَاب عَنْ عَائِشَةَ وَالنُّعْمَانِ بْنِ بَشِيرٍ وَابْنِ عَبَّاسٍ *

635. Narrated Abu-Zarr: 'We observed fasting (in the month of Ramadhan) with the Messenger of Allah ﷺ and he did not lead us (in Al-Qiyam) until there were

seven nights remaining of the month then he led us (in Al-Qiyam) until the third of night had passed. Then he did not lead us (in Al-Qiyam) on the sixth (night) and led us (in Al-Qiyam) on the fifth (the 25th night) until the middle of the night had passed. We said: "O Messenger of Allah! It would be better if you led us (in Al-Qiyam) for the rest of our night!" He said: "Indeed, he that stood (in the prayer) with the imam until he completes the prayer, the reward of standing for the whole night will be recorded for him."Then he did not lead us (in Al-Qiyam) until there were three nights remaining of the month and led us on the third of them (the 27th night) and summoned his family and wives and led us until we feared lest we should not catch up the time of falah.' The narrator asked Abu- Zarr: 'What is falah?' He said: 'Sahoor [19] (the pre-dawn meal).'

٦٣٦- حَدَّثَنَا هَارُونُ بْنُ إِسْحَقَ الْهَمْدَانِيُّ حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ ﷺ يُجَاوِرُ فِي الْعَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ وَيَقُولُ تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي الْعَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ وَفِي الْبَاب عَنْ عُمَرَ وَأُبَيِّ بْنِ كَعْبٍ وَجَابِرِ بْنِ سَمُرَةَ وَجَابِرِ بْنِ عَبْدِ اللَّهِ وَابْنِ عُمَرَ وَالْفَلَتَانِ بْنِ عَاصِمٍ وَأَنَسٍ وَأَبِي سَعِيدٍ وَعَبْدِ اللَّهِ بْنِ أُنَيْسٍ وَأَبِي بَكْرَةَ وَابْنِ عَبَّاسٍ وَبِلالٍ وَعُبَادَةَ بْنِ الصَّامِتِ قَالَ أَبو عِيسَى حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَوْلُهَا يُجَاوِرُ يَعْنِي يَعْتَكِفُ وَأَكْثَرُ الرِّوَايَاتِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ الْتَمِسُوهَا فِي الْعَشْرِ الأَوَاخِرِ فِي كُلِّ وِتْرٍ وَرُوِيَ عَنِ النَّبِيِّ ﷺ فِي لَيْلَةِ الْقَدْرِ أَنَّهَا لَيْلَةُ إِحْدَى وَعِشْرِينَ وَلَيْلَةُ ثَلاثٍ

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[19] Sahoor is the pre-dawn meal and Sohoor is the time of it or the very act of having the meal.

وَعِشْــرِينَ وَخَمْسٍ وَعِشْرِينَ وَسَبْعٍ وَعِشْرِينَ وَتِسْعٍ وَعِشْرِينَ وَآخِرُ لَيْلَةٍ مِــنْ رَمَضَانَ قَالَ أبو عِيسَى قَالَ الشَّافِعِيُّ كَأَنَّ هَذَا عِنْدِي وَاللَّهُ أَعْلَمُ أَنَّ النَّبِيَّ ﷺ كَانَ يُجِيبُ عَلَى نَحْوِ مَا يُسْأَلُ عَنْهُ يُقَالُ لَهُ نَلْتَمِسُهَا فِي لَيْلَةِ كَذَا فَيَقُولُ الْتَمِسُوهَا فِي لَيْلَةِ كَذَا قَالَ الشَّافِعِيُّ وَأَقْوَى الرِّوَايَاتِ عِنْدِي فِيهَا لَيْلَةُ إِحْــدَى وَعِشْــرِينَ قَالَ أبو عِيسَى وَقَدْ رُوِيَ عَنْ أُبَيِّ بْنِ كَعْبٍ أَنَّهُ كَانَ يَحْلِــفُ أَنَّهَــا لَيْلَةُ سَبْعٍ وَعِشْرِينَ وَيَقُولُ أَخْبَرَنَا رَسُولُ اللَّهِ ﷺ بِعَلامَتِهَا فَعَدَدْنَــا وَحَفِظْنَا وَرُوِيَ عَنْ أَبِي قِلابَةَ أَنَّهُ قَالَ لَيْلَةُ الْقَدْرِ تَنْتَقِلُ فِي الْعَشْرِ الأَوَاخِــرِ حَدَّثَــنَا بِذَلِكَ عَبْدُ بْنُ حُمَيْدٍ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ أَيُّوبَ عَنْ أَبِي قِلابَةَ بِهَذَا *

636. Narrated A'isha: 'The Messenger of Allah ﷺ used to do i'etekaf in the last ten nights of Ramadhan and he used to say: "Seek Laylat Al-Qadr in the last ten nights of Ramadhan." (At-Termizi)

Abu-Issa said: "The Hadith of A'isha is Hasan Saheeh . And most of the narrations confirm the saying of the Prophet ﷺ: 'Seek Laylat Al-Qadr on the odd nights of the last ten nights of Ramadhan.' It was narrated also that it is liable to be either on the 21st, 23rd, 25th, 27th, 29th, or the last night of Ramadhan."

Abu-Issa also said: 'Al-Shafe'e said: "I guess that the Prophet ﷺ used to answer according the question of the one asking. It might be said to him: 'Should we seek it on such and such night, and he would say: 'Yes.'" Al-Shafe'e further said: "The most reliable narration with me is that which says it is the 21st night."'

Abu-Issa said: "It was narrated that Obayy ibn Ka'ab might swear that it is the 27th night saying: 'The

Messenger of Allah ﷺ has told us its precursors, hence we counted and memorized [the date].'"

It was narrated that Abu-Qilaba said: "It moves within the last ten nights."

٦٣٧- حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الأَعْلَى الْكُوفِيُّ حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ عَاصِمٍ عَنْ زِرٍّ قَالَ قُلْتُ لأُبَيِّ بْنِ كَعْبٍ أَنَّى عَلِمْتَ أَبَا الْمُنْذِرِ أَنَّهَا لَيْلَةُ سَبْعٍ وَعِشْرِينَ قَالَ بَلَى أَخْبَرَنَا رَسُولُ اللَّهِ ﷺ أَنَّهَا لَيْلَةٌ صَبِيحَتُهَا تَطْلُعُ الشَّمْسُ لَيْسَ لَهَا شُعَاعٌ فَعَدَدْنَا وَحَفِظْنَا وَاللَّهِ لَقَدْ عَلِمَ ابْنُ مَسْعُودٍ أَنَّهَا فِي رَمَضَانَ وَأَنَّهَا لَيْلَةُ سَبْعٍ وَعِشْرِينَ وَلَكِنْ كَرِهَ أَنْ يُخْبِرَكُمْ فَتَتَّكِلُوا قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

637. Narrated Zirr: 'I said to Obayy ibn Ka'ab: "How did you, Abul-Monzir, come to know that it is the 27th night?" He said: "Yes indeed, the Messenger of Allah ﷺ told us that it is the night whose sun rises without rays, so we counted and memorized [the date]. And by Allah, Ibn Mas'oud has realized that it is in Ramadhan and it is the 27th but he disliked to inform you lest you should rely on that."' (At-Termizi)

٦٣٨- حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ حَدَّثَنَا عُيَيْنَةُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ حَدَّثَنِي أَبِي قَالَ ذُكِرَتْ لَيْلَةُ الْقَدْرِ عِنْدَ أَبِي بَكْرَةَ فَقَالَ مَا أَنَا مُلْتَمِسُهَا لِشَيْءٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ إِلا فِي الْعَشْرِ الأَوَاخِرِ فَإِنِّي سَمِعْتُهُ يَقُولُ الْتَمِسُوهَا فِي تِسْعٍ يَبْقَيْنَ أَوْ فِي سَبْعٍ يَبْقَيْنَ أَوْ فِي خَمْسٍ يَبْقَيْنَ أَوْ فِي ثَلاثِ أَوَاخِرِ لَيْلَةٍ قَالَ وَكَانَ أَبُو بَكْرَةَ يُصَلِّي فِي الْعِشْرِينَ مِنْ رَمَضَانَ كَصَلاتِهِ فِي سَائِرِ السَّنَةِ فَإِذَا دَخَلَ الْعَشْرُ اجْتَهَدَ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

Abu-Issa said: "The Hadith is Hasan Saheeh ."

638. Narrated Oyaina ibn Abdul-Rahman: 'My father narrated to me: "Laylat Al-Qadr was mentioned to Abu-Bakra who said: 'I will not seek it except in the last ten nights of Ramadhan due to a thing I heard directly from the Messenger of Allah ﷺ. He said: "Seek it in the remaining nine nights, the remaining seven nights, the remaining five nights, or the last three nights."' Oyaina further said: ' Abu- Bakrah used to perform the prayer in the first twenty days of Ramadha n like his prayer in the rest of the year. When the last ten came he used to perform the prayer as much as he could.'

٦٣٩- حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ عَنْ إِبْرَاهِيمَ عَنِ الأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ ﷺ يَجْتَهِدُ فِي الْعَشْرِ الأَوَاخِرِ مَا لا يَجْتَهِدُ فِي غَيْرِهَا قَالَ أبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

639. Narrated A'isha: 'The Messenger of Allah ﷺ used to strive[20] in the last ten nights (of Ramadhan) more than any nights else.' (At-Termizi)

٦٤٠- عَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا، قَالَتْ: قُلْتُ: يَا رَسُولَ الله أَرَأَيْتَ إِنْ عَلِمْتُ أَيَّ لَيْلَةٍ لَيْلَةُ القَدْرِ، ما أقول فيها قَالَ: قُولِي اللَّهُمَّ إِنَّكَ عَفُوٌّ، تُحِبّ العَفْوَ، فَاعْفُ عَنِّي رَوَاهُ الخَمْسَةُ غَيْرَ أَبِيْ دَاوُدَ، وَصَحَّحَهُ التِّرْمِذِيّ وَالحَاكِم.

640. Narrated A'isha, may Allah rest her soul : 'I said: "O Allah's Messenger! Tell me, if I know which

[20] To do acts of worship.

night Laylat Al-Qadr is, what (prayers) should I say on it?" He said: "Say: 'O Allah, You are the Forgiving and You love forgiveness, so forgive me.'" (Reported by the Al-Khamsa (The Five), except Abu-Dawood, At-Termizi and Al-Hakim authenticated it.)

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١٩٩ ـ باب فضل السواك وخصال الفطرة

Chapter(199)

About the Superiority of Al-Siwak and Sunnan Al-Fitra (acts of Natural Cleanliness)

٦٤١- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: قالَ: قال رَسُولُ اللهِ ﷺ: (لَوْلاَ أَنْ أَشُقَّ عَلَى أُمَّتِي، أَوْ عَلَى النَّاسِ، لأَمَرْتُهُمْ بِالسِّوَاكِ مَعَ كُلِّ صَلاَةٍ). رواه البخاري.

641. Narrated Abu-Huraira: 'Allah's Messenger ﷺ said: "If I had not found it to be hard for my followers or (he said for the people), I would have ordered them to clean their teeth with Al-Siwak (a tooth-cleaning stick) for each prayer)." (Bukhari)

٦٤٢- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قال: قَالَ رَسُولُ اللهِ ﷺ: (أَكْثَرْتُ عَلَيْكُمْ فِي السِّوَاكِ). رواه البخاري.

642. Narrated Anas ؓ; 'Allah's Messenger ﷺ said: "I have talked to you repeatedly about using the Siwâk. (The Prophet ﷺ put emphasis on the use of As-Siwaak." (Bokhaari).

٦٤٣- حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلالُ وَغَيْرُ وَاحِدٍ قَالُوا حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ خَمْسٌ مِنَ الْفِطْرَةِ الاسْتِحْدَادُ وَالْخِتَانُ وَقَصُّ الشَّارِبِ وَنَتْفُ الإِبْطِ وَتَقْلِيمُ الأَظْفَارِ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

643. Narrated Abu-Huraira" 'The Messenger of Allah ﷺ said: "There are five things of Fitra (acts of natural cleanliness); shaving the pubic hair, circumcision, trimming the moustache, plucking the underarm hair, and trimming the nails."' (At-Termizi)

٦٤٤- حَدَّثَنَا قُتَيْبَةُ وَهَنَّادٌ قَالا حَدَّثَنَا وَكِيعٌ عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ عَنْ مُصْعَبِ بْنِ شَيْبَةَ عَنْ طَلْقِ بْنِ حَبِيبٍ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ قَالَ عَشْرٌ مِنَ الْفِطْرَةِ قَصُّ الشَّارِبِ وَإِعْفَاءُ اللِّحْيَةِ وَالسِّوَاكُ وَالاسْتِنْشَاقُ وَقَصُّ الأَظْفَارِ وَغَسْلُ الْبَرَاجِمِ وَنَتْفُ الإِبْطِ وَحَلْقُ الْعَانَةِ وَانْتِقَاصُ الْمَاءِ قَالَ زَكَرِيَّا قَالَ مُصْعَبٌ وَنَسِيتُ الْعَاشِرَةَ إِلا أَنْ تَكُونَ الْمَضْمَضَةَ قَالَ أَبو عِيسَى انْتِقَاصُ الْمَاءِ الاسْتِنْجَاءُ بِالْمَاءِ وَفِي الْبَاب عَنْ عَمَّارِ بْنِ يَاسِرٍ وَابْنِ عُمَرَ وَأَبِي هُرَيْرَةَ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ

644. Narrated A'isha, may Allah rest her soul : 'The Prophet ﷺ said: "There are ten things of Fitra (acts of natural cleanliness): trimming the moustache, letting the beard grow, using Siwak, sniffing water and blowing it out (to cleanse the nose), trimming the nails, washing the knuckles, plucking the underarm hair, shaving the pubic hair , cleansing the two passages (after excretion)," Mosa'ab, one the narrators said: 'I forgot the tenth and I guess it Madhmadha (rinsing the mouth with water).' (At-Termizi)

٦٤٥- حَدَّثَــنَا إِسْــحَقُ بْنُ مَنْصُورٍ أَخْبَرَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ حَدَّثَــنَا صَــدَقَةُ بْــنُ مُوسَى أَبُو مُحَمَّدٍ صَاحِبُ الدَّقِيقِ حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ وَقَّتَ لَهُمْ فِي كُلِّ أَرْبَعِينَ لَيْلَةً تَقْلِيمَ الأَظْفَارِ وَأَخْذَ الشَّارِبِ وَحَلْقَ الْعَانَةِ *

645. Narrated Anas ibn Malek: 'The Prophet ﷺ has set forty days [as the maximum limit] for trimming the nails, trimming the moustache, and shaving the pubic hair.' (At-Termizi)

٦٤٦- حَدَّثَــنَا قُتَيْبَةُ حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: وُقِّتَ لَنَا فِي قَصِّ الشَّارِبِ وَتَقْلِيمِ الأَظْفَارِ وَحَلْقِ الْعَانَةِ وَنَــتْفِ الإِبْــطِ لا يُتْرَكُ أَكْثَرَ مِنْ أَرْبَعِينَ يَوْمًا قَالَ هَذَا أَصَحُّ مِنْ حَدِيثِ الأَوَّلِ وَصَدَقَةُ بْنُ مُوسَى لَيْسَ عِنْدَهُمْ بِالْحَافِظِ *

646. Narrated Anas ibn Malek: 'No more than forty days have been set for us for trimming the moustache, trimming the nails, shaving the pubic hair, and plucking the underarm hair.' (At-Termizi

٦٤٧- حَدَّثَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ الْوَلِيدِ الْكِنْدِيُّ الْكُوفِيُّ حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَــنْ إِسْرَائِيلَ عَنْ سِمَاكٍ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَقُــصُّ أَوْ يَــأْخُذُ مِــنْ شَارِبِهِ وَكَانَ إِبْرَاهِيمُ خَلِيلُ الرَّحْمَنِ يَفْعَلُهُ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ *

647. Narrated Ibn Abbas: 'The Prophet ﷺ used to trim his moustache and Ibraheem ﷺ used to do it.'At-Termizi)

٢٠٠ ـ باب في وجوب الزكاة وبيان فضلها وأحكامها

Chapter (200)

About the Obligation of Zakat and other Rulings

﴿ وَإِنِ امْرَأَةٌ خَافَتْ مِن بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلاَ جُنَاحَ عَلَيْهِمَا أَن يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الأَنفُسُ الشُّحَّ وَإِن تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴾ (النساء ١٢٨)

[{Zakat and expenditure occupy a prime position in purifying souls immediately after the prayer, because the human soul is created with an inclination to miserliness, and miserliness is a vice from which souls should be purified. Allah ﷻ says:

"... Even though men's souls are swayed by greed...*" (4: 128)

Spending in the way of Allah ﷻ purifies the soul from miserliness. Allah ﷻ says:

﴿ وَسَيُجَنَّبُهَا الأَتْقَى (١٧) الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى (١٨) ﴾ (الليل ١٧: ١٨)

"But those most devoted to Allah shall be removed far from it (the Fire). * Those who spend their wealth for increase in self-purification. *" (92: 17-18)

Now, we will mention briefly what Imam Al-Ghazali (who was a follower of Al-Shafe'e's school of thought) said [on this subject] leaving out the judicial rulings of zakat, as they are known to Muslims living in Islamic environments. So, let us explain what he has said}[21].

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[21] The quotation between the two { } is of Sheikh Sa'eed Hawwa as an introduction to the words of Imam A-Ghazali.

[Imam Al-Ghazali elaborated on this subject in his book entitled 'Ihya'a Ulum Al-Din (Revival of the Religious Sciences).'

Below is a quotation from this work hoping that it will benefit the reader on this topic. **'Giving zakat and its internal and external conditions**

Please be informed that the payer of zakat should commit himself to the following:

The payer of zakat should intend in his heart to pay the obligatory zakat. Paying zakat whenever it becomes due. As to zakat Al-Fitr, it should not be delayed after the day of Fitr. Its established time begins from sunset of the last day of Ramadhan, yet it is permissible to pay it during the month of Ramadhan. He that delays paying zakat after it becoming due, without a legal excuse, has committed an act of disobedience.

The payer of zakat should pay it according to the texts, i.e. to pay in cash what should be given in cash and to give in kind what should be given in kind.

He should not transfer zakat to places other than his [place of residence], as the needy in every town long for zakat of its inhabitants, and transfer of zakat disappoints the needy. However, if the payer of zakat transferred it to other places, it still renders it meritorious, yet it is better not to do so. Thus zakat of each item should be paid in the place where it is situated, and there is no harm if he gives zakat to people who are not residents of that place.

The payer of zakat should distribute the due amount of zakat among the various beneficiaries of it in his town. This is understood from the statement of Allah ﷻ:

﴿ إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسَاكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴾ (التوبة ٦٠)

"Alms are for the poor and the needy, and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to the truth); for those in bondage and in debt; in the cause of Allah; and for the wayfarer., (thus is it) ordained by Allah, and Allah is full of knowledge and wisdom. *" (9: 60)

The Noble Koran has ordered that zakat be paid to eight categories of beneficiaries, two of which are no longer existent in our time. Those are those whose hearts have been (recently) reconciled and those employed to administer the (funds).

The remaining four categories are still existent in all countries. They are the poor, the needy, those in debt, and the wayfarer. The remaining two categories exist in some countries. They are those who fight in the cause of Allah and those in bondage (to free them).

The minute internal etiquette of zakat

Please be informed that the seeker of a reward in the Hereafter through zakat is to commit himself to the following terms:

The First Condition:

He must understand the reason behind zakat obligation and the reason for imposing it as a pillar of Islam, despite the fact that it is a financial transaction not a physical act of worship. This item can be divided into three sub-divisions:

1. Uttering the Testimony of Faith is a confession of Allah's Oneness and a verification of His worthiness of worship. It is fulfilled when a monotheist has no beloved besides Allah ﷻ, and this is because love does not accept partnership. A lover is put on trial by separation from the beloved. Man loves money too much as it is a means to joy and delight, and because of it man loves life and hates death, and death is the only gate to meeting the Beloved. So, he was put on trial by ordering him to give of his wealth. For this reason, Allah ﷻ says:

﴿ إِنَّ اللهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعْدًا عَلَيْهِ حَقًّا فِي التَّوْرَاةِ وَالإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴾ (التوبة ١١١)

"Allah has purchased of the believers their persons and their properties; for theirs (in return) is Paradise. They fight in His Cause, and slay and are slain. A promise binding on Him in Truth, through the Torah, Al Injeel, and the Koran and who is more faithful to his Covenant than Allah? Then rejoice in the bargain that you have concluded. That is a supreme achievement .*" (9: 111)

Thus, Al-Muahed (the one who fights in the way of Allah ﷻ) sacrifices his soul through longing to meet Allah ﷻ, undoubtedly, giving of one's wealth is much easier. People understand spending in three different ways:

a) A division of them has well understood the concept of Oneness and have given their property totally, sparing neither Dirham nor Dinar. They gave all that they possessed willingly. Whenever they were asked about the due rate of zakat on two hundred Dirhams, they would

answer it was five Dirhams (for you), but for us, we give what we possess as zakat. For this reason Abu-Bakr Al-Siddeeq ﷺ gave all that he possessed and Omar gave one half of his wealth.

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ الْبَزَّازُ الْبَغْدَادِيُّ حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِيهِ قَال سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ أَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نَتَصَدَّقَ فَوَافَقَ ذَلِكَ عِنْدِي مَالا فَقُلْتُ الْيَوْمَ أَسْبِقُ أَبَا بَكْرٍ إِنْ سَبَقْتُهُ يَوْمًا قَالَ فَجِئْتُ بِنِصْفِ مَالِي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَبْقَيْتَ لأَهْلِكَ قُلْتُ مِثْلَهُ وَأَتَى أَبُو بَكْرٍ بِكُلِّ مَا عِنْدَهُ فَقَالَ يَا أَبَا بَكْرٍ مَا أَبْقَيْتَ لأَهْلِكَ قَالَ أَبْقَيْتُ لَهُمُ اللَّهَ وَرَسُولَهُ قُلْتُ وَاللَّهِ لا أَسْبِقُهُ إِلَى شَيْءٍ أَبَدًا. * الترمذى.

Narrated Omar ibn Al-Khattab: 'The Messenger of Allah ﷺ ordered us to give in charity. At that time I had sufficient money so I said to myself: "This is the opportune time to vie with Abu-Bakr even for a time. I brought one half of what I possessed to the Messenger of Allah ﷺ." He said to me: "What have you left for your family?" I said: "An amount equal to this." Abu-Bakr brought all that he possessed at that time. The Messenger of Allah ﷺ said to him: "What have you left for your family O Abu-Bakr?" He said "I have left Allah and His Messenger for them." So, I said to myself: "I will never vie with him any more."'

b) The second category occupy a rank less than that of Abu-Bakr ﷺ. These are the people who withhold their money until the time of need and when the reward for spending is doubled. They spend of their wealth to meet their necessary needs and give the rest in charity through

various deeds of righteousness. Such people pay more than the due rate of zakat.

A group of Tabi'een held the opinion that there are rights to one's wealth other than zakat. This is the opinion of Al-Nakhe'e, Al-Shi'ibi, Ata ', and Muahed. Asl-Shi'ibi was asked: "Is there any right on wealth besides zakat?" He said: "Yes. Have not you heard Allah's statement:

﴿ لَيْسَ الْبِرَّ أَن تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللهِ وَالْيَوْمِ الآخِرِ وَالْمَلاَئِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلاَةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴾(البقرة ١٧٧)

"It is not righteousness that you turn your faces towards the East or West. But it is righteousness to believe in Allah and the Last Day, and the Angels, and the Books, and the Messengers; to spend of your wealth out of love for Him, for your kin, for the orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves. (It is also righteousness) to be steadfast in prayer, to give regular charity, to fulfill the contracts that you have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the God-fearing. *" (2: 177)"

The scholars inferred the same ruling from the following statements of Allah ﷻ:

﴿ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلاَةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ﴾ (البقرة ٣)

"...And those who spend out of what We have provided for them. *" (2: 3) And

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا أَنفِقُوا مِمَّا رَزَقْنَاكُم مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لاَّ بَيْعٌ فِيهِ وَلاَ خُلَّةٌ وَلاَ شَفَاعَةٌ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴾ (البقرة ٢٥٤)

"O you who believe! Spend out of (the bounties) we have provided for you, before the Day comes when no bargaining (will avail), nor friendship nor intercession. Those who reject faith, they are the unjust. *" (2: 254)

They also state that these verses were not abrogated by the verse related to zakat and that giving more than zakat rate is included in the rights of a Muslim on other Muslims.

This means that a wealthy Muslim must give in charity to whomever falls in need until his needs are satisfied, in addition to paying the due rate of zakat. The sound opinion of the jurists in this concern is that releasing the hardship of a Muslim is a collective duty, because a Muslim should not be abandoned.

Another meaning of these verses is that a solvent Muslim is ordered to lend what releases the insolvent person's needs, as long as the former has paid the due rate of zakat.

c) This category comprises those who pay only the due rate of zakat. This is the lowest rank. The majority of people commit themselves to it out of miserliness and due to weakness in their faith. Allah ﷻ says:

﴿ إِن يَسْأَلْكُمُوهَا فَيُحْفِكُمْ تَبْخَلُوا وَيُخْرِجْ أَضْغَانَكُمْ ﴾ (محمد ٣٧)

"If He were to ask you for all of them (your wealth), and press you, you would covetously withhold, and He would bring out all your ill-feeling. *" (47: 37)

The Second Meaning:

Purifying the Muslims of miserliness because it is destructive. The Messenger of Allah ﷺ was reported to have said:

"ثلاث مهلكات: شح مطاع وهوى متبع وإعجاب المرء بنفسه."

"There are three destructive things: an obeyed miserliness, a followed whim, andself pride."

﴿ وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالإِيمَانَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلاَ يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَى أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴾ (الحشر ٩)

Allah ﷻ says:

"... And those saved from the covetousness of their own souls; they are the ones who achieve prosperity. *" (59: 9)

Miserliness can be removed by giving from wealth in charity. Man's love for anything cannot be severed except through compelling the soul against it until it becomes a habit. In this way, zakat purifies its payer from a miserliness that destroys. It is obvious that purification increases or decreases proportionally with the amountpaid in charity and the mood of the payer while paying it.

The Third Meaning:

Thanking Allah ﷻ for the favors He has granted in body, soul, and wealth. The acts of worship express thankfulness for the physical favors, and giving from wealth in charity expresses thankfulness for the financial favors. How mean is he that looks at his poor brother whose sustenance was

strained and he refuses to express thankfulness to Allah ﷻ for favoring him with wealth and making others stand in need of him.

The Second Condition:

The religious people are keen to hasten in paying the due zakat before its time falls due to express their readiness to respond to Allah's commandments, by pleasing the poor and the needy and avoiding unexpected incidents that could debar them from paying zakat.

Delay in doing the acts of obedience past their due time may lead to abandoning them. So a Muslim should take any opportunity to do good, whenever it occurs. The narrative says:

"قلب المؤمن بين أصبعين من أصابع الرحمن."

"A believer's heart is between two fingers of the Most Beneficent."

How speedy is the heart in changing. Satan promises man poverty and orders him [to commit] lewdness. So, a Muslim should take the opportunity and determine a specific month to give his zakat . He should choo se a virtuous time to acquire a better reward and to double his zakat .

Examples of the virtuous months are Al Moharram, the first month of the lunar year and one of the sacred months; or Remadhan when the Noble Koran was revealed which includes Laylat Al-Qadr. zol-Hijjah is also another one of the virtuous months, as it is one of the sacred months when the pilgrimage becomes due, and t is the month that contains the ten [best] days [for ibada] plus the days of Tashreeq. While the best days of Remadhan are the last ten days, the best days of Thol Hijjah are the first ten days.

The Third Condition:

Concealing one's zakat payment is better because it is distanced from showing off and ostentation

عَن أبى هريرة ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: (سَبْعَةٌ يُظِلُّهُمُ اللهُ فِي ظِلِّه، يَوْمَ لاَ ظِلَّ إِلاَّ ظِلُّهُ: ... وَرَجُلٌ تَصَدَّقَ أَخْفَى حَتَّى لاَ تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ ..." البخاري.

Narrated (Abu-Huraira): 'The Prophet ﷺ said: "Allah will give shade to seven on the Day when there will be no shade but His." The Messenger of Allah ﷺ counted among them: "...A man who gives charitable gifts so secretly that his left hand does not know what his right hand has given..."

Allah ﷻ says:

﴿ إِن تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِن تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَّكُمْ وَيُكَفِّرُ عَنكُم مِّن سَيِّئَاتِكُمْ وَاللهُ بِمَا تَعْمَلُونَ خَبِير ﴾ (البقرة ٢٧١)

"If you disclose (acts of) charity, even so it is well, but if you conceal them and make them reach those (really) in need, that is better for you. It will remove from you some of your (stains of) evil. And Allah is well acquainted with what you do. *" (2: 271)

Concealing zakat helps to remove showing off and ostentation. Some people used to give zakat so secretly that the recipient did not know the giver. Some used to give it to blind people, some others used to put it in the pathway where poor people pass by or on his seat where a poor person can see it. A third group used to tie it to a poor person's garments while he was sleeping. Some others

used to give it to a mediator stipulating secrecy. They used to do so out fear of showing off.

The Fourth Condition:

The payer of zakat could disclose his zakat payment if there would be a benefit in this, such as setting an example for others or if the one who asked for zakat asked for it publicly. In such cases, there is no harm in giving zakat publicly, provided that the Muslim distances himself from showing off.

It is obvious that disclosing zakat payment hurts the feelings of poor people, while the one who asks for it publicly has already exposed himself. Allah ﷻ says:

﴿ إِن تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِن تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَّكُمْ وَيُكَفِّرُ عَنكُم مِّن سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴾ (البقرة ٢٧١)

"If you disclose (acts of) charity, even so it is well…*" (2: 271) And

﴿ إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّن تَبُورَ ﴾ (فاطر ٢٩)

"Those who rehearse the Book of Allah, establish regular Prayer, and spend (in Charity) out of what We have provided for them, secretly and openly, they hope for a trade that will never fail. *" (35: 29)

The verse permits disclosing zakat as long as it endears and urges others to pay zakat. So the servant should weigh the advantages and disadvantages of giving charity secretly or publicly, ignoring his whims and desires. He will then be guided to the best and the most suitable conduct.

The Fifth Condition:

The payer of zakat should not spoil his zakat payment with injuring or defaming its recipient. Allah ﷻ says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تُبْطِلُوا صَدَقَاتِكُم بِالْمَنِّ وَالأَذَى كَالَّذِي يُنفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلاَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْداً لاَّ يَقْدِرُونَ عَلَى شَيْءٍ مِّمَّا كَسَبُوا وَاللَّهُ لاَ يَهْدِي الْقَوْمَ الْكَافِرِينَ (٢٦٤) ﴾ (البقرة ٢٦٤)

"O you who believe! Cancel not your charity by reminders of your generosity or by injury…" (2: 264)

The scholars differ over the meaning mann and aza" '. Mann was interpreted as mentioning of zakat, while aza was publicizing it. Sofyan said: "He who mentioned his zakat has spoilt it." He was asked about that and he said: "To mention it." It was interpreted also that mann is to exploit the recipient of zakat, while aza 'is to abuse him for his poverty. A third interpretation of Al Mann is to treat the recipient haughtily and aza is to rebuke him for asking for Zakat.

Whenever A'isha and Umm Salama sent a messenger with charity to a poor person, they used to recommend him to memorize how the recipient invoked Allah ﷻ for them, so that they could pray the same for him. Then they used to say: "Now we have returned his prayers to us hoping for the full reward from Allah ﷻ." In other words they wanted their charity to be purely for Allah ﷻ. Hence they used to pray to Allah ﷻ the same prayers that the recipient had prayed to Allah for them. Omar ibn Al-Khattab and his son Abdullah used to do the same.

It seems that there is no effective medicine for the heart diseases, except the deeds that show humility, humbleness, and accepting favors. Hearts are to be cured through a mixture of knowledge and deeds, and the adherence of knowledge and deeds to zakat, is like [the adherence of] humility to the prayer.

The Sixth Condition:

The payer of zakat should belittle what he has given, because if he praises it he would wonder it. It renders the deeds futile.

Allah ﷻ says:

﴿ يَا لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنكُمْ شَيْئاً وَضَاقَتْ عَلَيْكُمُ الأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ ﴾
(التوبة ٢٥)

"...And on the day of Hunayn behold! Your great numbers elated you, but it availed you naught. The land, for all that it is wide, did constrain you, and you turned back in retreat. *" (9: 25)

It is said that if an act of obedience is belittled, it shall be honored in the sight of Allah ﷻ, and if an act of disobedience is feared, it shall become little in the sight of Allah ﷻ. It was said also that, in order for a good deed to be perfect, it should be belittled, concealed, and done as soon as it falls due.

As to knowledge, one should believe that 1/10 or 1/40 is a small amount and the payer of zakat should feel shy because he has paid a very small percentage. If he raised himself to the highest degree and gave all that he owns, let him ponder over where he earned that wealth and for Whom did he spend it?

The real owner of wealth is Allah ﷻ. It is He Who has given it to the payer of zakat and it is He Who has guided him to spend it this way. So why should one think that what was given was great, while that thing was a pure right of Allah? And if the payer of zakat aspires for a reward in the Hereafter, why should he think that what he gave was great when he will receive a doubled reward for it in the Hereafter?

As to the deed, the payer of zakat should feel embarrassed at what he has given, because he has withheld some of the wealth given to him freely by Allah ﷻ like a trustee to whom a deposit was entrusted, then when its owner reclaimed it, he withheld a part of it from the depositor. This stirs one's humbleness and submissiveness.

As all wealth belong to Allah ﷻ and giving all of it is more loved by Allah ﷻ, but Allah ﷻ did not order His servants to do that because it would be hard for them. The noble Koran confirms this by Allah's statement:

﴿ إِن يَسْأَلْكُمُوهَا فَيُحْفِكُمْ تَبْخَلُوا وَيُخْرِجْ أَضْغَانَكُمْ ﴾ (محمد ٣٧)

"If He were to ask you for all of them (your properties), and press you, you would covetously withhold, and He would bring out all your ill-feeling. *" (47: 37)

The Seventh Condition:

The payer of zakat should give the best of his properties in charity because Allah ﷻ is Good and accepts only what is good. If what was given was given from a suspect source, it will not be accepted. In the Hadith of Anas, the Messenger of Allah ﷺ said:

"طوبى لعبد أنفق من مال اكتسبه من غير معصية."

"Generosity is for a servant who spent from lawfully earned income."

If what was given was not from a lawfully earned income, it is a misconduct, because the payer of zakat preferred his family or his slaves. Allah ﷻ says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا أَنفِقُوا مِن طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُم مِّنَ الأَرْضِ وَلاَ تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلاَّ أَن تُغْمِضُوا فِيهِ وَاعْلَمُوا أَنَّ اللهَ غَنِيٌّ حَمِيدٌ ﴾ (البقرة ٢٦٧)

"O you who believe! Give of the good things that you have (honorably) earned, and of the fruits of the earth that We have produced for you. And do not even aim at spending from that which is bad while you yourselves would not accept, it except with closed eyes. And know that Allah has no want, is Worthy of all Praise. *" (2: 267)

[This verse] means that you should not give in charity that which you, yourselves, would not accept if it was given to you. It was narrated that: "A Dirham (given in charity) has been rewarded by more than one thousand Dirhams." This is because the one who paid the Dirham gave it from the best of his wealth, and a Muslim could give one hundred thousand Dirhams in charity from the worst earning or from the worst type of wealth preferring others besides Allah ﷻ.

The Seventh Condition:

The payer of zakat should give his zakat to the one most entitled to it. It is not sufficient just to give it to someone from any of the eight beneficiary categories of

zakat. There are six factors to be taken into consideration in this regard:

The First:

The payer of zakat should give his zakat to pious people who do not care for worldly pleasures to help them in their pious deeds. The Messenger of Allah ﷺ said as narrated by Abu-Sa'eed: 'The Prophet ﷺ said: "Do not befriend except from the believers and do not let but a pious person eat of your food."

The Second:

It is recommended that the recipient of zakat should be one of the seekers of knowledge, because seeking knowledge is the most honorable act of worship. Ibn Al-Mobarak used to favor the seekers of knowledge with his good deeds. When he was asked about this, he said: "I do not know of a higher status after that of the Prophets, except that of the scholars. If one of them were to dedicate his efforts to earning his living, he would be distracted from acquiring knowledge. So, helping them to acquire knowledge is better."

The Third:

The recipient of zakat should be honest in his piety and act in conformity with the creed of Tawhid (Oneness). He should believe that all favors are from Allah and take no mediators to reach Him.

The Fourth:

The recipient of zakat should neither reveal his poverty, nor complain about it. This is based on the following statement of Allah ﷻ:

﴿ لِلْفُقَرَاءِ الَّذِينَ أُحصِرُوا فِي سَبِيلِ اللهِ لاَ يَسْتَطِيعُونَ ضَرْبًا فِي الأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُم بِسِيمَاهُمْ لاَ يَسْأَلُونَ النَّاسَ إِلْحَافًا وَمَا تُنفِقُوا مِنْ خَيْرٍ فَإِنَّ اللهَ بِهِ عَلِيمٌ ﴾ (البقرة ٢٧٣)

"(Charity is) for those in need, who, in Allah's cause are restricted (from travel), and cannot move about in the land seeking (for trade or work). The ignorant man thinks, because of their modesty that they are free from want. You will know them by their (unfailing) mark. They do not beg importunately from all and sundry and whatever of good you give be assured Allah knows it well. * (2: 273

Such people do not ask people persistently because they are confident of what is with their Lord. The payer of zakat should investigate those people's conditions, as giving them from zakat doubles its reward many times.

The Fifth:

The recipient of zakat who supports a big family or is unable to move around is worthier of zakat than the others. Allah ﷻ says:

"(Charity is) for those in need, who in Allah's cause are restricted (from travel), and cannot move about in the land seeking (for trade or work)."

Based on these reasons, Omar ibn Al-Khattab ﷺ used to give to such people abundantly. The Messenger of Allah ﷺ used to give to married people twice as much as a bachelor.

The Sixth:

It is recommended that the recipient of zakat should be from one's relatives, because kindness to one's relatives has an abundant reward.

Ali ibn Abu-Taleb ﷺ said: "It is more beloved to me to give a Dirham to one of my brothers than to give twenty Dirhams in charity. It is more beloved to me to give him twenty Dirhams than to give one hundred Dirhams in charity; and It is more beloved to me to give him one hundred Dirhams than to manumit a slave." Friends and pious companions should be given priority over others.

These are the terms one should take care of and each term has varying degrees, so one should seek the highest of them. He who has committed himself to them all, he has attained great success.'

I think this quotation from Imam Al-Ghazali is sufficient, and now let us read what Imam Al-Nawawi compiled in the same concern.

﴿ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴾ (البقرة ٤٣)

Allah ﷻ said:

"And perform the prayer, and give zakat, and bow down (or submit yourselves with obedience to Allah) along with those who bow down to Him.*" (2: 43) And

﴿ فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ﴾ (الليل ٥)

"And they were commanded not but that they should worship Allah, and worship none but Him Alone (abstaining from ascribing partners to Him), and to

perform the prayer and give zakat, and that is the right religion. *" (92: 5) And

﴿ خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَّهُمْ وَاللهُ سَمِيعٌ عَلِيمٌ ﴾ (التوبة ١٠٣)

"Take sadaqa (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allah for them. Verily! Your invocations are a source of security for them, and Allah is All-Hearer, All-Knower. *" (9: 103)

٦٤٨- حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَعِيلَ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ الْحَمِيدِ الْكُوفِيُّ حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ كُنَّا نَتَمَنَّى أَنْ يَأْتِيَ الأَعْرَابِيُّ الْعَاقِلُ فَيَسْأَلَ النَّبِيَّ ﷺ وَنَحْنُ عِنْدَهُ فَبَيْنَا نَحْنُ كَذَلِكَ إِذْ أَتَاهُ أَعْرَابِيٌّ فَجَثَا بَيْنَ يَدَيِ النَّبِيِّ ﷺ فَقَالَ يَا مُحَمَّدُ إِنَّ رَسُولَكَ أَتَانَا فَزَعَمَ لَنَا أَنَّكَ تَزْعُمُ أَنَّ اللَّهَ أَرْسَلَكَ فَقَالَ النَّبِيُّ ﷺ نَعَمْ قَالَ فَبِالَّذِي رَفَعَ السَّمَاءَ وَبَسَطَ الأَرْضَ وَنَصَبَ الْجِبَالَ آللَّهُ أَرْسَلَكَ فَقَالَ النَّبِيُّ ﷺ نَعَمْ قَالَ فَإِنَّ رَسُولَكَ زَعَمَ لَنَا أَنَّكَ تَزْعُمُ أَنَّ عَلَيْنَا خَمْسَ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ فَقَالَ النَّبِيُّ ﷺ نَعَمْ قَالَ فَبِالَّذِي أَرْسَلَكَ آللَّهُ أَمَرَكَ بِهَذَا قَالَ نَعَمْ قَالَ فَإِنَّ رَسُولَكَ زَعَمَ لَنَا أَنَّكَ تَزْعُمُ أَنَّ عَلَيْنَا صَوْمَ شَهْرٍ فِي السَّنَةِ فَقَالَ النَّبِيُّ ﷺ صَدَقَ قَالَ فَبِالَّذِي أَرْسَلَكَ آللَّهُ أَمَرَكَ بِهَذَا قَالَ النَّبِيُّ ﷺ نَعَمْ قَالَ فَإِنَّ رَسُولَكَ زَعَمَ لَنَا أَنَّكَ تَزْعُمُ أَنَّ عَلَيْنَا فِي أَمْوَالِنَا الزَّكَاةَ فَقَالَ النَّبِيُّ ﷺ صَدَقَ قَالَ فَبِالَّذِي أَرْسَلَكَ آللَّهُ أَمَرَكَ بِهَذَا قَالَ النَّبِيُّ ﷺ نَعَمْ قَالَ فَإِنَّ رَسُولَكَ زَعَمَ لَنَا أَنَّكَ تَزْعُمُ أَنَّ عَلَيْنَا الْحَجَّ إِلَى الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلا فَقَالَ النَّبِيُّ ﷺ نَعَمْ قَالَ فَبِالَّذِي أَرْسَلَكَ آللَّهُ أَمَرَكَ بِهَذَا فَقَالَ النَّبِيُّ ﷺ نَعَمْ فَقَالَ وَالَّذِي بَعَثَكَ بِالْحَقِّ لا أَدَعُ مِنْهُنَّ شَيْئًا وَلا أُجَاوِزُهُنَّ ثُمَّ وَثَبَ فَقَالَ النَّبِيُّ ﷺ إِنْ صَدَقَ الأَعْرَابِيُّ دَخَلَ الْجَنَّةَ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ

غَرِيـــبٌ مِنْ هَذَا الْوَجْهِ وَقَدْ رُوِيَ مِنْ غَيْرِ هَذَا الْوَجْهِ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ سَـــمِعْتُ مُحَمَّـــدَ بْنَ إِسْمَعِيلَ يَقُولُ قَالَ بَعْضُ أَهْلِ الْعِلْمِ فِقْهُ هَذَا الْحَدِيثِ أَنَّ الْقِـــرَاءَةَ عَلَى الْعَالِمِ وَالْعَرْضَ عَلَيْهِ جَائِزٌ مِثْلُ السَّمَاعِ وَاحْتَجَّ بِأَنَّ الأَعْرَابِيَّ عَرَضَ عَلَى النَّبِيِّ ﷺ فَأَقَرَّ بِهِ النَّبِيُّ ﷺ *

648- Narrated by Anas: 'We always longed for a judicious nomad to come and ask the Prophet ﷺ [a question] while we were present. Once, while we were talking about this, a nomad came and sat in modesty before the Prophet ﷺ and said: "O Muhammad! Your envoy came to us and claimed that Allah had sent you (as a Messenger)." The Prophet ﷺ said: "Yes." He said: "By Him Who has raised the sky, spread out the earth, and fixed the mountains firm, has Allah sent you (as a Messenger?" The Prophet ﷺ said: "Yes." He said: "Your envoy claimed that you claim that we are obliged to perform five prayers every day and night." The Prophet ﷺ said: "Yes." He said: "By Him Who has sent you, has Allah so ordered you?" He said: "Yes." He said: "Your envoy claimed that you claim that we are obliged to observe fasting one month per year." The Prophet ﷺ said: "Yes." He said: "Your envoy claimed that you claim that we are obliged to pay zakat on our properties." The Prophet ﷺ said: "He has told the truth." He said: "Your envoy claimed that you claim that we obliged to perform Hajj to the House of Allah for him who is able to do so." The Prophet ﷺ said: "Yes." He said: "By Him Who has sent you, has Allah so ordered you?" The Prophet ﷺ said: "Yes." He said: "By Him Who has sent you with the truth, I will never do more or less than this." Then the nomad went away. The Prophet ﷺ said: "If the nomad proves truthful, he will enter Paradise."' (At-Termizi)

٦٤٩- حَدِيث ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللهِ ﷺ لَمَّا بَعَثَ مُعَاذاً رضي الله عنه عَلَى الْيَمَنِ قَالَ: إِنَّكَ تَقْدَمُ عَلَى قَوْمٍ أَهْلِ كِتَابٍ، فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ إِلَيْهِ عِبادَةُ اللهِ، فَإِذَا عَرَفُوا اللهَ فَأَخْبِرْهُمْ أَنَّ اللهَ قَدْ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي يَوْمِهِمْ وَلَيْلَتِهِمْ، فَإِذا فَعَلُوا فَأَخْبِرْهُمْ أَنَّ اللهَ فَرَضَ عَلَيْهِمْ زَكَاةً مِنْ أَمْوالِهِمْ وَتَرَدّ عَلَى فُقَرائِهِمْ فَإِذا أَطَاعُوا بِها فَخُذْ مِنْهُمْ وَتَوَقَّ كَرائِمَ أَمْوالِ النَّاسِ أخرجه البخاري.

649. Narrated Ibn Abbas" 'When Allah's Messenger ﷺ sent Mo'az to Yemen, he said (to him): "You are going to a nation (from) the People of the Scriptures (the Jews and the Christians). First of all invite them to worship Allah (Alone) and if they do, inform them that Allah has enjoined on them five prayers every day and night. If they start offering these prayers, inform them that Allah has enjoined on them zakat, and it is to be taken from the rich amongst them and given to the poor amongst them. If they obey you in that, take zakat from them but avoid (don't take) the best property of them in zakat."' (Bukhari)

٦٥٠- عن أبي هريرة ﷺ قَالَ: لَمَّا تُوُفِّيَ رَسُولُ اللهِ ﷺ وَكانَ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ، وَكَفَرَ مَنْ كَفَرَ مِنَ الْعَرَبِ، فَقَالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: كَيْفَ تُقَاتِلُ النَّاسَ وَقَدْ قَالَ رَسُولُ اللهِ ﷺ: (أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لاَ إِلَهَ إِلاَّ اللهُ، فَمَنْ قَالَهَا فَقَدْ عَصَمَ مِنِّي مالَهُ وَنَفْسَهُ إِلاَّ بِحَقِّهِ، وَحِسَابُهُ عَلَى اللهِ). فَقَالَ: وَاللهِ لأُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلاَةِ وَالزَّكاةِ، فَإِنَّ الزَّكاةَ حَقُّ المَالِ، وَاللهِ لَوْ مَنَعُونِي عَنَاقًا كانُوا يُؤَدُّونَهَا إِلَى رَسُولِ اللهِ ﷺ لَقَاتَلْتُهُمْ عَلَى مَنْعِهَا. قَالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: فَوَاللهِ ما هُوَ إِلاَّ أَنْ قَدْ شَرَحَ اللهُ صَدْرَ أَبِي بَكْرٍ رَضِيَ اللهُ عَنْهُ لِلْقِتَالِ، فَعَرَفْتُ أَنَّهُ الْحَقّ. رواه البخاري.

650. Narrated Abu-Huraira: 'When Allah's Messenger ﷺ died and Abu-Bakr ﷺ became the caliph some Arabs apostated (converted to disbelief) (and Abu-Bakr decided to declare war against them), Omar ﷺ said to him: "How can you fight these people although Allah's Messenger ﷺ said: 'I have been ordered (by Allah) to fight the people until they say: "La Ilaha illallah (None has the right to be worshipped except Allah)," and whoever said it then he will save his life and property from me, except in the case of breaking the law (the commandments and prohibitions imposed by Islam), and his reckoning will be with Allah?'" Abu-Bakr said" "By Allah! I will fight those who differentiate between the prayer and zakat, as zakat is the compulsory right to be taken from property (according to Allah's Orders). By Allah! If they refuse to pay me even a goat kid that they used to pay at the time of Allah's Messenger ﷺ, I would fight them for withholding it." Omar said: "By Allah, it was nothing, but Allah Who delighted Abu-Bakr's heart towards the decision (to fight) and I came to know that his decision was right."'(Bukhari)

٦٥١- حديث أَبي هُرَيْرَةَ رضي الله عنه أَنّ أعْرابيًا أَتَى النَّبِيّ ﷺ فَقَالَ: دُلّني عَلى عَمَلٍ إِذا عَمِلْتُهُ دَخَلْتُ الجنة قَالَ: تَعْبُدُ الله لا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلاةَ المَكْتُوبَةَ، وَتُؤَدّي الزَّكَاةَ الْمفْروضَة وَتَصُومُ رَمَضانَ قَالَ وَالّذِي نَفْسِي بِيَدِهِ لاَ أَزِيدُ عَلى هذا فَلَمّا وَلّى، قَالَ النَّبِيّ ﷺ مَنْ سَرّهُ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ الْجَنَّةِ فَلْيَنْظُرْ إِلى هَذا أخرجه البخاري.

651. Narrated Abu-Huraira ﷺ: 'A nomad came to the Prophet ﷺ and said: "Tell me of a deed that will admit me into Paradise." The Prophet ﷺ said: "Worship Allah, and worship none along with Him, offer the (five) prescribed compulsory prayers perfectly, pay the compulsory zakat

and fast in the month of Ramadhan." The nomad said: "By Him in Whose Hands my soul (life) is I will not do more than this." When he (the nomad) left, the Prophet ﷺ said: "Whoever wants to see a man from the rightful dwellers of Paradise, then he may look at this man."' (Bukhari)

٦٥٢- حَدَّثَـنَا هَـنَّادُ بْنُ السَّرِيِّ التَّمِيمِيُّ الْكُوفِيُّ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ عَنْ أَبِي ذَرٍّ قَالَ جِئْتُ إِلَى رَسُولِ اللَّهِ ﷺ وَهُـوَ جَالِسٌ فِي ظِلِّ الْكَعْبَةِ قَالَ فَرَآنِي مُقْبِلا فَقَالَ هُمُ الأَخْسَرُونَ وَرَبِّ الْكَعْـبَةِ يَوْمَ الْقِيَامَةِ قَالَ فَقُلْتُ مَا لِي لَعَلَّهُ أُنْزِلَ فِيَّ شَيْءٌ قَالَ قُلْتُ مَنْ هُمْ فِدَاكَ أَبِي وَأُمِّي فَقَالَ رَسُولُ اللَّهِ ﷺ هُمُ الأَكْثَرُونَ إِلا مَنْ قَالَ هَكَذَا وَهَكَذَا وَهَكَذَا فَحَثَا بَيْنَ يَدَيْهِ وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ ثُمَّ قَالَ وَالَّذِي نَفْسِي بِيَدِهِ لا يَمُوتُ رَجُلٌ فَيَدَعُ إِبِلا أَوْ بَقَرًا لَمْ يُؤَدِّ زَكَاتَهَا إِلا جَاءَتْهُ يَوْمَ الْقِيَامَةِ أَعْظَمَ مَا كَانَتْ وَأَسْمَنَهُ تَطَؤُهُ بِأَخْفَافِهَا وَتَنْطَحُهُ بِقُرُونِهَا كُلَّمَا نَفِدَتْ أُخْرَاهَا عَادَتْ عَلَيْهِ أُولاهَا حَتَّى يُقْضَى بَيْنَ النَّاسِ وَفِي الْبَاب عَنْ أَبِي هُرَيْرَةَ مِثْلُهُ وَعَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ﷺ لُعِنَ مَانِعُ الصَّدَقَةِ وَعَنْ قَبِيصَةَ بْنِ هُلْبٍ عَنْ أَبِيهِ وَجَابِـرِ بْنِ عَبْدِ اللَّهِ وَعَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ أَبو عِيسَى حَدِيثُ أَبِي ذَرٍّ حَدِيـثٌ حَسَـنٌ صَحِيحٌ وَاسْمُ أَبِي ذَرٍّ جُنْدَبُ بْنُ السَّكَنِ وَيُقَالُ ابْنُ جُنَادَةَ حَدَّثَـنَا عَبْدُ اللَّهِ بْنُ مُنِيرٍ عَنْ عُبَيْدِ اللَّهِ بْنِ مُوسَى عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ حَكِـيمِ بْـنِ الدَّيْلَمِ عَنِ الضَّحَّاكِ بْنِ مُزَاحِمٍ قَالَ الأَكْثَرُونَ أَصْحَابُ عَشَرَةِ آلافٍ قَالَ وَعَبْدُ اللَّهِ بْنُ مُنِيرٍ مَرْوَزِيٌّ رَجُلٌ صَالِحٌ *

652. Narrated Abu-Zarr: 'I came to the Messenger of Allah ﷺ while he was sitting in the shade of Ka'aba. When he saw me coming, he said: "They are the losers on the Day of Judgment, by the Lord of Ka'aba." I said to himself: "What would be wrong with me? There must have been a

revelation concerning me." I said: "Who are these, may my father and mother be sacrificed for you?" The Messenger of Allah ﷺ said: "They are Al-Aktharoon[22] except the one that does like this." The Messenger of Allah ﷺ indicated as if he was scooping with his hands in front of him, on his right, and on his left (meaning except he that gives zakat fearing not poverty). Then he said: "By Him, in Whose hands my soul is, there is no one that dies and leaves camels or cows without paying their zakat, except that they will come on the Day of Judgment as the greatest and as fattest that they could be and they will tread on him with their hooves and butt him with their horns incessantly. Each time the last of them has trodden on him, the first one will tread on him, until Allah judges between the people."' (At-Termizi)

٦٥٣- حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَــنْ أَبِــيهِ عَــنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ الْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ الْخَيْلُ لِثَلاثَةٍ هِيَ لِرَجُلٍ أَجْرٌ وَهِيَ لِرَجُلٍ سِتْرٌ وَهِيَ عَلَى رَجُلٍ وِزْرٌ فَأَمَّا الَّذِي لَهُ أَجْرٌ فَالَّذِي يَتَّخِذُهَا فِي سَبِيلِ اللَّهِ فَــيُعِدُّهَا لَــهُ هِيَ لَهُ أَجْرٌ لا يَغِيبُ فِي بُطُونِهَا شَيْءٌ إِلا كَتَبَ اللَّهُ لَهُ أَجْرًا وَفِــي الْحَدِيــثِ قِصَّةٌ قَالَ أبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَى مَالِكُ بْنُ أَنَسٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَ هَذَا *

653. Narrated Abu-Huraira: 'The Messenger of Allah ﷺ said: "Good is tied to the horses' foreheads until the Day of Judgment. The horses are for three: they are a reward for

[22] Aktharoon are those wealthy people who evade the payment of zakat.

one man, an embellishment for the other, and a penalty for a third. They are a reward for him who takes it for Allah's sake, and he is rewarded for whatever food or drink they have in their bellies."' (At-Termizi)

* * *

٢٠١ ـ باب وجوب صوم رمضان

Chapter(201)

About the Obligation of Fasting in Ramadhan

[{Among the means of purifying the soul, fasting occupies the third degree in importance. Sexual desire and that of the stomach are two overpowering desires that incite man to deviate from the straight path.

Fasting helps a Muslim to overcome them both so fasting is counted one of the purification factors for the soul. If patience occupies the highest rank of the virtue, fasting is its means. For this reason, the Messenger of Allah ﷺ said as:

حَدَّثَنَا هَنَّادٌ حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ أَبِي إِسْحَقَ عَنْ جُرَيٍّ النَّهْدِيِّ عَنْ رَجُلٍ مِنْ بَنِي سُلَيْمٍ قَالَ عَدَّهُنَّ رَسُولُ اللَّهِ ﷺ فِي يَدِي...حوَالصَّوْمُ نِصْفُ الصَّبْرِ ..." الترمذى.

A man of Bano Saleem said: 'The Messenger of Allah ﷺ said: "...Fasting is one half of patience..."

Allah ﷻ has decreed that fasting leads to piety. The Noble Koran says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴾ (البقرة ١٨٣)

"O you who believe! Fasting is prescribed to you as it was imposed on those before you, that you may (learn) self-restraint. *" (2: 183)

﴿ وَنَفْسٍ وَمَا سَوَّاهَا (٧) فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا (٨) قَدْ أَفْلَحَ مَن زَكَّاهَا (٩) وَقَدْ خَابَ مَن دَسَّاهَا (١٠) ﴾ (الشمس ٧ : ١٠)

Piety is Allah's commandment to His servants. Allah ﷻ says:

"And by the Soul, and the proportion and order given to it, * And its enlightenment as to its wrong and its right, * Truly he succeeds that purifies it * And he fails that corrupts it. *" (91: 7-10)

Fasting is of two types, obligatory and supererogatory and its wisdom is not hidden from those who live in Islamic environments, so we limit our study to the manners of the person observing fasting. Here is what Al-Ghazali said in this regard.}

Secrets of fasting and its inner conditions

Please be informed that fasting is of three types: the fasting of the common people, the fasting of the majority, and the fasting of the minority. As to the fasting of the common people, it is abstention from food and sex. The fasting of the majority is debarring the heart from mean concerns and worldly pleasures, as well as distracting one's heart entirely from others besides Allah ﷻ. Breaking this kind of fast occurs when the one observing the fasting preoccupies himself with others besides Allah ﷻ and the Last Day or when he preoccupies himself with the worldly pleasures, except those that are acquired by legal means.

﴿ وَمَا قَدَرُوا اللهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنْزَلَ اللهُ عَلَى بَشَرٍ مِّن شَيْءٍ قُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى نُورًا وَهُدًى لِّلنَّاسِ تَجْعَلُونَهُ قَرَاطِيسَ تُبْدُونَهَا وَتُخْفُونَ كَثِيرًا وَعُلِّمْتُم مَّا لَمْ تَعْلَمُوا أَنْتُمْ وَلاَ آبَاؤُكُمْ قُلِ اللهُ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ ﴾ (الانعام ٩١)

"…Say: "Allah" then leave them to plunge in vain discourse and trifling. *" (6: 91)

As to the minority fasting, it is the fasting of the righteous people. It is the abstention of the limbs and organs from evil. This has six conditions:

The First:

1. Lowering one's gaze from unlawful scenes and whatever distracts from the remembrance of Allah ﷻ. The Messenger of Allah ﷺ said:

"النظرة سهم مسموم من سهام إبليس –لعنه الله– فمن تركها خوفا من الله ءاتاه الله ﷻ إيمانا يجد حلاوته في قلبه."

"The glance is one of Satan's poisonous arrows. He that abstains from it through fear of Allah, Allah ﷻ will grant him belief and he will taste its sweetness in his heart."

The Second:

Keeping one's tongue from backbiting, slandering, lewdness, and dispute, along with compelling it to silence and preoccupying it with the remembrance of Allah ﷻ and recitation of the Noble Koran. This fasting is relat ed to the tongue. Sofyan said: "Backbiting spoils fasting." Muahed narrated: "Two acts spoil fasting slandering and telling lies."

The Messenger of Allah ﷺ said as:

حديث أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللهِ ﷺ قَالَ: الصِّيَامُ جُنَّةٌ، فَلاَ يَرْفُثْ وَلاَ يَجْهَلْ وَإِنِ امْرُؤٌ قَاتَلَهُ أَوْ شَاتَمَهُ فَلْيَقُلْ إِنِّي صَائِمٌ مَرَّتَيْنِ وَالَّذِي نَفْسِي بِيَدِهِ لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللهِ تَعَالَى مِنْ رِيحِ الْمِسْكِ يَتْرُكُ طَعَامَهُ وَشَرَابَهُ وَشَهْوَتَهُ مِنْ أَجْلِي الصِّيَامُ لِي وَأَنَا أَجْزِي بِهِ وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا البخارى.

Narrated by Abu-Huraira: 'Allah's Messenger ﷺ said: "Fasting is a shield (or a screen or a shelter). So, the person observing fasting should avoid sexual acts and should not behave foolishly or impudently, and if somebody fights with him or abuses him, he should say twice: 'I am fasting.'" The Prophet ﷺ added: "By Him in Whose Hands my soul is, the smell coming from the mouth of a fasting person is better than the smell of musk in the sight of Allah ﷻ. (Allah says about the fasting person): 'He has left his food, drink, and desires for My sake. Fasting is for Me. So, I will reward (the fasting person) for it and the reward of good deeds is multiplied ten times.''''

The Third:

A fasting person should avoid hearing or listening to improper speech. The Noble Koran equalizes between devouring people's wealth unlawfully and listening to falsehood through verse 42 of chapter 5. It says about some People of the Book:

﴿ سَمَّاعُونَ لِلْكَذِبِ أَكَّالُونَ لِلسُّحْتِ فَإِن جَاءُوكَ فَاحْكُمْ بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ وَإِن تُعْرِضْ عَنْهُمْ فَلَن يَضُرُّوكَ شَيْئًا وَإِنْ حَكَمْتَ فَاحْكُمْ بَيْنَهُمْ بِالْقِسْطِ إِنَّ اللهَ يُحِبُّ الْمُقْسِطِينَ ﴾ (المائدة ٤٢)

"(They are fond of) listening to falsehood, of devouring anything forbidden..." (5: 42) And

﴿ لَوْلاَ يَنْهَاهُمُ الرَّبَّانِيُّونَ وَالأَحْبَارُ عَن قَوْلِهِمُ الإِثْمَ وَأَكْلِهِمُ السُّحْتَ لَبِئْسَ مَا كَانُوا يَصْنَعُونَ ﴾ (المائدة ٦٣)

"Why do not the rabbis and the doctors of religious Law forbid them from their (habit of) uttering sinful words and eating forbidden things? Evil indeed are their works. *" (5: 63)

The Fourth:

A fasting person should keep his limbs (i.e. his hands and feet) from detested actions and his stomach from suspect food. The fast is rendered futile if the fasting person refrains from lawful food but then he breaks his fasting on unlawful food. The similitude of such fasting is like he one who builds a palace but destroys a town. Overeating lawful food harms one's health, so fasting was imposed to remove such harm. A patient who refuses to take a big dose of medicine through fear of its harm and sips poison instead is stupid, and unlawful objects likewise destroy the religion. A small quantity of the lawful objects is beneficial while a large amount is harmful, thus fasting aims at lessening that harm. The Messenger of Allah ﷺ said as:

حَدَّثَنَا عَمْرُو بْنُ رَافِعٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ أُسَامَةَ بْنِ زَيْدٍ عَنْ سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ رُبَّ صَائِمٍ لَيْسَ لَهُ مِنْ صِيَامِهِ إِلا الْجُوعُ ... * ابن ماجة.

Narrated by Abu-Huraira: 'The Messenger of Allah ﷺ said: "How many a fasting person whose share of his fasting is mere hunger."

It was said that the above Hadith refers to a fasting person who breaks his fast with unlawful food. Another opinion is that it is he who abstains from lawful food but backbites and slanders people. A third opinion is that it is he who does not prevent his limbs from sinful deeds.

The Fifth:

A fasting person should not overeat when he breaks fast, as overfilling the stomach, even with lawful food, is detested by Allah ﷻ.

It is well known that the objective of the fast is to weaken desires and whims and to help the soul to attain piety. Overfilling stomach strengthens desires and stirs latent desires that become aroused due to overeating. The desired result of fasting is to weaken man's desires as they are Satan's vehicle to evil. A moderate meal helps in this regard.

Of the manners of observing fasting is not to sleep for a long time during the day so the fasting person avoids feeling hunger and thirst, in order for his heart to be purified. By so doing, he is able to perform At-Tahajjod prayer. If Satan tried to incite him [to sleep for a long time], he is required to look at the heavens.

Laylatol Qadr is the night when some of the secrets of the unseen were revealed. This is understood from Allah's statement

﴿ إِنَّا أَنزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴾ (القدر ١)

"We have indeed revealed this (Message) in Magnificent Night. *" (97:1)

He that filled his stomach with food has set a screen between his heart and his chest. And it is not enough for he

that empties his stomach to remove that screen, if he does not dedicate himself totally to Allah ﷻ as this is the supreme end.

The Sixth:

A fasting person's heart should be suspended between hope and fear as he does not know for certain whether his fasting will be accepted. He must feel this in every act of worship. It was narrated that Al-Hasan Al-Basri passed by a group of people who were laughing. He said: "Indeed, Allah ﷻ has appointed the month of Ramadhan as a race for people to vie with one another in obedience. Some have won and others have lost. One wonders at a person who laughs on a day when the winners have won and the losers have lost."

Abu Al-Darda'a said: "Both the sleeping and breaking fast of a prudent person are praised. How do they not then defame the fasting and watchfulness of a fool?'

This is sufficient and now let us read what Imam Al-Nawawi compiled

Allah ﷻ said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ (١٨٣) أَيَّامًا مَّعْدُودَاتٍ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَّهُ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ (١٨٤) شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ فَمَن شَهِدَ مِنكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ

أَيَّامٍ أُخَرَ يُرِيدُ اللهُ بِكُمُ الْيُسْرَ وَلاَ يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ (١٨٥) ﴾ (البقرة ١٨٣-١٨٥)

"O you who believe! Observing fasting is prescribed for you as it was prescribed for those before you, that you would attain piety. * (Observing fasting) is for a fixed number of days (in the month of Ramadhan), but if any of you is ill or on a journey, the same number (of days that he did not observe the fasting should be compensated for) from other days. And as for those who fast with difficulty (e.g. an old man, etc.), they have (the choice either to observe fasting or) to feed a destitute person (for every day missed). But whoever does good of his own accord it is better for him. And (bear in mind that) observing fasting it is better for you if only you know.

* The month of Ramadhan in which was revealed the Koran, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So, whomever of you sights (the crescent on the first night of) the month (of Ramadhan, i.e. is present in his homeland), he must observe fasting that month, and whoever is ill or on a journey, the same number (of days that one does not observe fasting must be compensated) for other days. Allah wills for you ease, and He does not will to make things difficult for you. (He wills that you) must complete the same number (of days), and that you must magnify Allah (to recite Takbeer: "Allah Akbar (Allah is the Most Great).") for having guided you so that you may be grateful to Him. *" (2: 183-185)

٦٥٤- حديث أبي هُرَيْرَةَ رضي الله عنه أَنَّ أَعْرابيًا أَتَى النَّبِيَّ ﷺ فَقالَ: دُلَّني عَلى عَمَلٍ إِذا عَمِلْتُهُ دَخَلْتُ الجنة قَالَ: تَعْبُدُ اللهَ لا تُشْرِكُ بِهِ شَيْئًا،

وَتُقِيمُ الصَّلاَةَ المَكْتُوبَةَ، وَتُؤَدِّي الزَّكَاةَ الْمفْرُوضَةَ وَتَصُومُ رَمَضانَ قَالَ وَالَّذِي نَفْسِي بِيَدِهِ لاَ أَزِيدُ عَلَى هذا فَلَمَّا وَلَّى، قَالَ النَّبِيّ ﷺ مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ الْجَنَّةِ فَلْيَنْظُرْ إِلى هَذا أخرجه البخاري.

The Messenger of Allah ﷺ said as:

654. Narrated by Abu-Huraira ﷺ: 'A nomad came to the Prophet ﷺ and said: "Tell me of such a deed that would admit me into Paradise." The Prophet ﷺ said: "Worship Allah, and worship none along with Him, offer the (five) prescribed compulsory prayers perfectly, pay the compulsory zakat and fast in the month of Ramadhan." The nomad said: "By Him in Whose Hands my soul (life) is I will not do more than this." When he (the nomad) left, the Prophet ﷺ said: "Whoever wants to see a man from the rightful dwellers of Paradise, then he can look at this man."' (Bukhari)

٦٥٥- عَــنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنّ رَسُولَ اللهِ ﷺ قَالَ: (الصِّيَامُ جُـــنَّةٌ، فَلاَ يَرْفُثْ وَلاَ يَجْهَلْ، وَإِنِ امْرُؤٌ قَاتَلَهُ أَوْ شَاتَمَهُ، فَلْيَقُلْ إِنّي صَائِمٌ مَرَّتَيْنِ وَالَّذِي نَفْسِي بِيَدِهِ، لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللهِ تَعَالَى مِنْ رِيحِ الْمِسْكِ، يَتْرُكُ طَعَامَهُ وَشَرَابَهُ وَشَهْوَتَهُ مِنْ أَجْلِي، الصِّيَامُ لِي وَأَنَا أَجْزِي بِهِ، وَالحَسَنَةُ بِعَشْرِ أَمْثَالِهَا). رواه البخاري.

655. Narrated Abu-Huraira: 'Allah's Messenger ﷺ said : "Observing fasting is a shield (or a screen or a shelter from Hellfire). So, the person observing fasting should avoid sexual acts and should not behave foolishly and impudently, and if somebody quarrels with him or abuses him, he should say to him twice: 'I am observing fasting.'" The Prophet ﷺ added: "By Him in Whose Hands my soul is,

the smell coming from the mouth of a person observing fasting is better for Allah ﷻ than the smell of musk. (Allah ﷻ says about the fasting person): He has left his food, drink and desires for My sake. Fasting is for Me. So I will reward (the fasting person) for it and the reward of good deeds is multiplied ten times."' (Bukhari)

٦٥٦- عَــنْ أبـــي هريرة ﷺ الحَدِيث المُتَقَدّم: (كُلّ عَمَلِ ابْنِ آدَمَ لَهُ إلاّ الصّــيَامَ، فَإنّـــهُ لِـــي وَأنَا أجْزِي بِهِ) وقَالَ في آخرِه: (لِلصّائِمِ فَرْحَتَانِ يَفْرَحُهُمَا: إذَا أفْطَرَ فَرِحَ، وَإذَا لَقِيَ رَبّهُ فَرِحَ بِصَوْمِهِ). رواه البخاري.

656. Narrated Abu-Huraira: (See the Hadith No. 667,plus the addition): ""All the deeds of Adam's sons (i.e. human beings) are for themselves, except fasting which is for Me, and I will give the reward for it." There are two joyful occasions for the person observing fasting, one at the time of breaking fast, and the other at the time when he will meet his Lord and he will be pleased because of his fasting.' (Bukhari)

٦٥٧- عَــنْ أبِـــي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنّ رَسُولَ اللهِ ﷺ قَالَ: (مَنْ أنْفَقَ زَوْجَيْنِ في سَبِيلِ اللهِ، نُودِيَ مِنْ أبْوَابِ الجَنّةِ: يَا عَبْدَ اللهِ هذَا خَيْرٌ، فَمَنْ كَانَ مِــنْ أهْلِ الصّلاَةِ دُعِيَ مِنْ بَابِ الصّلاَةِ، وَمَنْ كَانَ مِنْ أهْلِ الْجِهَادِ دُعِيَ مِنْ بَابِ الجِهَادِ، وَمَنْ كَانَ مِنْ أهْلِ الصّيَامِ دُعِيَ مِنْ بَابِ الرّيّانِ، وَمَنْ كَانَ مِنْ أهْــلِ الصّــدَقَةِ دُعِيَ مِنْ بَابِ الصّدَقَةِ). فَقَالَ أبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ: بِأبِي أنْــتَ وَأمّي يَا رَسُولَ اللهِ، مَا عَلَى مَنْ دُعِيَ مِنْ تِلْكَ الأبْوَابِ مِنْ ضَرُورَةٍ، فَهَــلْ يُدْعى أحَدٌ مِنْ تِلْكَ الأبْوَابِ كُلّهَا. قَالَ: (نَعَمْ، وَأرْجُو أنْ تَكُونَ مِنْهُمْ). رواه البخاري.

657. Narrated Abu-Huraira: 'Allah's Messenger ﷺ said: "Whoever gives two kinds (of things or property) in charity for Allah's Cause will be called from the gates of Paradise and will be addressed: 'O servant of Allah! Here is prosperity.' So whoever was amongst the people who used to offer the prayers will be called from the gate of the prayer. Whoever was amongst the people who used to participate in Jihad, will be called from the gate of Jihad. Whoever was amongst those who used to observe fasting, will be called from the gate of Al-Rayyan. Whoever was amongst those who used to give zakat (charity), will be called from the gate of zakat (charity)." Abu-Bakr ﵁ said: "Let my parents be sacrificed for you, O Allah's Messenger! No distress or need will befall him who will be called from those gates. Will there be any one who will be called from all of these gates?' The Prophet ﷺ replied: "Yes, and I hope you will be one of them."' (Bukhari)

٦٥٨- عَـنْ سَهْلٍ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (إِنَّ فِي الجَنَّةِ بَابًا يُقَـالُ لَـهُ الـرَّيَّانُ، يَدْخُلُ مِنْهُ الصَّائِمُونَ يَوْمَ القِيَامَةِ، لاَ يَدْخُلُ مِنْهُ أَحَدٌ غَـيْرُهُمْ، يُقَـالُ أَيْنَ الصَّائِمُونَ، فَيَقُومونَ لاَ يَدْخُلُ مِنْهُ أَحَدٌ غَيْرُهُمْ، فَإِذَا دَخَلُوا أُغْلِقَ، فَلَمْ يَدْخُلْ مِنْهُ أَحَدٌ). رواه البخاري.

658. Narrated Sahl ﵁: 'The Prophet ﷺ said: "There is a gate in Paradise called Al-Rayyan, and those who observe fasting will be admitted through it on the Day of Resurrection and none but them will be admitted through it. It will be said: "Where are those who used to observe fasting?" They will get up, and none but them will enter through it. After their entry the gate will be closed and nobody will enter through it. "' (Bukhari)

٦٥٩- عَـنْ أَبِي سَعِيْدٍ الخُدْرِيِّ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: مَا مِنْ عَبْدٍ يَصُومُ يَوْماً فِي سَبِيلِ اللهِ إِلاَّ بَاعَدَ اللَّهُ بِذَلِكَ الْيَوْمِ عَنْ وَجْهِهِ النَّارَ سَبْعِينَ خَرِيفاً مُتَّفَقٌ عَلَيْهِ، وَاللَفْظُ لِمُسْلِمٍ

659. Narrated Abu- Sa'eed Al-Khudri ﷺ: 'Allah's Messenger ﷺ said: "No servant of Allah will fast for a day while engaged in Jihad, except that Allah will remove him from Hellfire a distance of seventy years for that day."' (Agreed upon, and this version is from Muslim.)

٦٦٠- عَنْهُ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: (مَنْ صَامَ رَمَضَانَ، إِيمَانًا وَاحْتِسَابًا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ). رواه البخاري.

660. Narrated Abu-Huraira: 'Allah's Messenger ﷺ said: "Whoever observes fasting during the month of Ramadhan out of sincere faith and hoping to attain Allah's Rewards, all his past sins will be forgiven."' (Bukhari)

٦٦١- حديث أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ النَّبِيِّ ﷺ، أَوْ قَالَ: قَالَ أَبُو الْقَاسِمِ ﷺ صُومُوا لِرُؤْيَتِهِ وَأَفْطِرُوا لِرُؤْيَتِهِ، فَإِنْ غُبِّيَ عَلَيْكُمْ فَأَكْمِلُوا عِدَّةَ شَعْبَانَ ثَلاَثِينَ أخرجه البخارى.

661. Narrated Abu-Huraira: 'The Prophet ﷺ or Abul-Qasim said: "Start fasting on seeing the crescent (of Ramadhan), and give up fasting on seeing the crescent (of Shawwal), and if it is overcast (and you cannot see the crescent) complete thirty days of Sha'aban."' (Bukhari)

٦٦٢ - حَدَّثَـنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاءِ بْنِ كُرَيْبٍ حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنِ الأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ إِذَا كَـانَ أَوَّلُ لَـيْلَةٍ مِنْ شَهْرِ رَمَضَانَ صُفِّدَتِ الشَّيَاطِينُ وَمَرَدَةُ الْجِنِّ

وَغُلِّقَتْ أَبْوَابُ النَّارِ فَلَمْ يُفْتَحْ مِنْهَا بَابٌ وَفُتِّحَتْ أَبْوَابُ الْجَنَّةِ فَلَمْ يُغْلَقْ مِنْهَا بَابٌ وَيُنَادِي مُنَادٍ يَا بَاغِيَ الْخَيْرِ أَقْبِلْ وَيَا بَاغِيَ الشَّرِّ أَقْصِرْ وَلِلَّهِ عُتَقَاءُ مِنَ النَّارِ وَذَلِكَ كُلُّ لَيْلَةٍ قَالَ وَفِي الْبَاب عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَابْنِ مَسْعُودٍ وَسَلْمَانَ *

662. Narrated Abu-Huraira: 'The Messenger of Allah ﷺ said: "When it is the first night of Ramadhan, the devils and the rebels from the jinn are tied down; the gates of the Fire are closed and no gate of them is opened but the gates of Paradise are opened and no gate of them is closed. And a caller calls: "O you who intends to do good, go ahead. O you who intend to do evil, abstain. And for Allah, there are people acquitted from the Fire every night."' (At-Termizi)

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٢٠٢ ـ باب الجود وفعل الخيرات فى رمضان والإكثار من ذلك فى العشر الأواخر

Chapter (202)

About the Desirability of being Generous and doing Good Deeds in Ramadhan, especially in the Last Ten Days

٦٦٣- عَن ابن عباس رَضِيَ اللهُ عَنْهما قَالَ: كَانَ رَسُولُ اللهِ ﷺ أَجْوَدَ النَّاسِ، وكَانَ أَجْوَدَ مَا يَكُونُ فِي رَمَضَانَ حينَ يَلْقَاهُ جِبْرِيلُ عليه السلام، وكَانَ يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ فَيُدَارِسُهُ القُرآنَ، فَلَرَسُولُ اللهِ ﷺ أَجْوَدُ بِالْخَيْرِ مِنَ الرِّيحِ المُرْسَلَةِ. رواه البخاري.

663. Narrated Ibn 'Abbas: 'Allah's Messenger ﷺ was the most generous of all the people and he used to reach

the peak of generosity in the month of Ramadhan when Gabriel ﷵ used to meet with him, and Gabriel used to meet him every night of Ramadhan to teach him the Koran. Allah's Messenger ﷺ was the most generous person in readiness and haste to do charitable deeds).' (Bukhari)

٦٦٤- عَـنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ النَّبِيّ ﷺ إِذَا دَخَلَ الْعَشْرُ شَدَّ مِئْزَرَهُ، وَأَحْيَا لَيْلَهُ، وَأَيْقَظَ أَهْلَهُ. رواه البخاري.

664. Narrated A'isha: 'With the start of the last ten days of Ramadhan, the Prophet ﷺ used to tighten his belt (to work diligently) and used to offer (the Night Prayer) all night, and used to keep his family awake (for the prayers).' (Bukhari)

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٢٠٣ ــ باب فى النهى عن تقدم رمضان بصوم بعد النصف من شعبان

Chapter (203)

About the Forbiddance of Voluntary Fasting after the 15th of Sha'aban

٦٦٥- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (لاَ يَتَقَدَّمَنَّ أَحَدُكُمْ رَمَضَانَ بِصَوْمِ يَوْمٍ أَوْ يَوْمَيْنِ، إِلاَّ أَنْ يَكُونَ رَجُلٌ كَانَ يَصُومُ صَوْماً، فَلْيَصُمْ ذَلِكَ الْيَوْمَ). رواه البخاري.

The Messenger of Allah ﷺ said:

665. Narrated Abu-Huraira: 'The Prophet ﷺ said: "None of you should observe fasting for a day or two ahead of Ramadhan, unless he has the habit of observing fasting and if his voluntary fasting coincides with that day, then he can observe fasting that day."' (Bukhari)

٦٦٦- حديث أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ النَّبِيَّ ﷺ، أَوْ قَالَ: قَالَ أَبُو الْقَاسِمِ ﷺ صُومُوا لِرُؤْيَتِهِ وَأَفْطِرُوا لِرُؤْيَتِهِ، فَإِنْ غُبِّيَ عَلَيْكُمْ فَأَكْمِلُوا عِدَّةَ شَعْبَانَ ثَلاَثِينَ أخرجه البخارى.

666. Narrated Abu-Huraira; 'The Prophet ﷺ or Abul-Qasim said: "Start fasting on seeing the crescent (of Ramadhan), and give up fasting on seeing the crescent (of Shawwal), and if it is overcast (and you cannot see the crescent), complete thirty days of Sha'aban."' (Bukhari)

٦٦٧- حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنِ الْعَلاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ إِذَا بَقِيَ نِصْفٌ مِنْ شَعْبَانَ فَلا تَصُومُوا قَالَ أبو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ لا نَعْرِفُهُ إِلا مِنْ هَذَا الْوَجْهِ عَلَى هَذَا اللَّفْظِ وَمَعْنَى هَذَا الْحَدِيثِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ أَنْ يَكُونَ الرَّجُلُ مُفْطِرًا فَإِذَا بَقِيَ مِنْ شَعْبَانَ شَيْءٌ أَخَذَ فِي الصَّوْمِ لِحَالِ شَهْرِ رَمَضَانَ وَقَدْ رُوِيَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ مَا يُشْبِهُ قَوْلَهُمْ حَيْثُ قَالَ ﷺ لا تَقَدَّمُوا شَهْرَ رَمَضَانَ بِصِيَامٍ إِلا أَنْ يُوَافِقَ ذَلِكَ صَوْمًا كَانَ يَصُومُهُ أَحَدُكُمْ وَقَدْ دَلَّ فِي هَذَا الْحَدِيثِ أَنَّمَا الْكَرَاهِيَةُ عَلَى مَنْ يَتَعَمَّدُ الصِّيَامَ لِحَالِ رَمَضَانَ *

667. Narrated Abu-Huraira: 'The Messenger of Allah ﷺ said: "If the last half of Sha'aban remained, do not observe fasting."' (At-Termizi)

Abu-Issa said: "The meaning of this Hadith to some people of knowledge is that a man who does not observe fasting during the first days of Sha'aban, and when some days of it remain, he starts to observe fasting. In other words, he did not observe fasting during the first half of the month and when there were only few days of it remains, he starts to observe fasting. Such a form of voluntary fasting is undesirable."

٦٦٨- حَدَّثَنَا أَبُو سَعِيدٍ عَبْدُ اللَّهِ بْنُ سَعِيدٍ الأَشَجُّ حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ عَنْ عَمْرِو بْنِ قَيْسٍ الْمُلائِيِّ عَنْ أَبِي إِسْحَقَ عَنْ صِلَةَ بْنِ زُفَرَ قَالَ كُنَّا عِنْدَ عَمَّارِ بْـنِ يَاسِرٍ فَأُتِيَ بِشَاةٍ مَصْلِيَّةٍ فَقَالَ كُلُوا فَتَنَحَّى بَعْضُ الْقَوْمِ فَقَالَ إِنِّي صَائِمٌ فَقَالَ عَمَّـارٌ مَـنْ صَامَ الْيَوْمَ الَّذِي يَشُكُّ فِيهِ النَّاسُ فَقَدْ عَصَى أَبَا الْقَاسِمِ ﷺ قَالَ وَفِي الْـبَاب عَنْ أَبِي هُرَيْرَةَ وَأَنَسٍ قَالَ أَبو عِيسَى حَدِيثُ عَمَّارٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَـلُ عَلَـى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَمَنْ بَعْدَهُمْ مِنَ التَّابِعِيـنَ وَبِـهِ يَقُـولُ سُـفْيَانُ الثَّوْرِيُّ وَمَالِكُ بْنُ أَنَسٍ وَعَبْدُ اللَّهِ بْنُ الْمُبَارَكِ وَالشَّـافِعِيُّ وَأَحْمَدُ وَإِسْحَقُ كَرِهُوا أَنْ يَصُومَ الرَّجُلُ الْيَوْمَ الَّذِي يُشَكُّ فِيهِ وَرَأَى أَكْثَرُهُمْ إِنْ صَامَهُ فَكَانَ مِنْ شَهْرِ رَمَضَانَ أَنْ يَقْضِيَ يَوْمًا مَكَانَهُ *

668. Narrated Silah ibn Zofar: 'We were with Ammar ibn Yasir and a roasted sheep was brought to him. He said to the attendees: "Eat." Some of them refused to eat saying: "I am observing fasting." A mar said: "He that observes fasting on Yawm Al-Shakk[23], has disobeyed Abul-Qasim ﷺ."'

Abu-Issa said: "The Hadith of Ammar is Hasan Saheeh and the people of knowledge from the Prophet's companions and the successors acted upon it. They disliked that a man observed fasting on the day that the people have doubt about it. Most of them said: 'If a man observed fasting on that day and it came clear later that it was of the month of Ramadhan, he should repeat it.'"

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[23] Yawm Al-Shakk (the doubted day) is the thirtieth day of Sha'aban, if the new moon was not seen due to clouds or other reasons. Thus, it is likely that it is either the final day of Sha'aban or the first day of Ramadhan.

٢٠٤ ــ باب فضل السحور وتأخيره ما لم يخش طلوع الفجر

Chapter(204)

About the Desirability of having the Pre-Dawn Meal

٦٦٩- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيّ ﷺ: (تَسَحَّرُوا، فَإِنَّ فِي السَّحُورِ بَرَكَةً). رواه البخاري.

669. Narrated Anas ibn Malek ﷺ: 'The Prophet ﷺ said: "Take Sahoor [24] as there is a blessing in it."' (Bukhari)

٦٧٠- عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللهُ عَنْهُ قَالَ: تَسَحَّرْنَا مَعَ النَّبِيِّ ﷺ، ثُمَّ قَامَ إِلَى الصَّلاَةِ، فقِيلَ لَهُ: كَمْ كَانَ بَيْنَ الأَذَانِ والسَّحُورِ. قَالَ: قَدْرُ خَمْسِينَ آيَةً. رواه البخاري.

670. Narrated Anas: 'Zayd ibn Thabit ﷺ said: "We took Sahoor with the Prophet ﷺ. Then he stood for the prayer. I asked: 'What was the interval between Sahoor and azan?' He replied; 'The interval was sufficient to recite fifty Verses of the Koran.'"' (Bukhari)

٦٧١- حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ عَنْ سَالِمٍ عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ قَالَ إِنَّ بلالا يُؤَذِّنُ بِلَيْلٍ فَكُلُوا وَاشْرَبُوا حَتَّى تَسْمَعُوا تَأْذِينَ ابْنِ أُمِّ مَكْتُومٍ قَالَ أبو عِيسَى وَفِي الْبَاب عَنْ ابْنِ مَسْعُودٍ وَعَائِشَةَ وَأُنَيْسَةَ وَأَنَسٍ وَأَبِي ذَرٍّ وَسَمُرَةَ قَالَ أبو عِيسَى حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدِ اخْتَلَفَ أَهْلُ

[24] Al-Sahoor is the pre-dawn meal. It is desirable that a person who intends to observe voluntary or obligatory fasting should take that meal. It is preferable to delay until shortly before dawn. It is desirable that one has that meal, even if it is only a sip of water.

الْعِلْمِ فِي الأَذَانِ بِاللَّيْلِ فَقَالَ بَعْضُ أَهْلِ الْعِلْمِ إِذَا أَذَّنَ الْمُؤَذِّنُ بِاللَّيْلِ أَجْزَأَهُ ولا يُعِيدُ وَهُوَ قَوْلُ مَالِكٍ وَابْنِ الْمُبَارَكِ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَقَ وقَالَ بَعْضُ أَهْلِ الْعِلْمِ إِذَا أَذَّنَ بِلَيْلٍ أَعَادَ وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ وَرَوَى حَمَّادُ بْنُ سَلَمَةَ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ أَنَّ بِلالا أَذَّنَ بِلَيْلٍ فَأَمَرَهُ النَّبِيُّ ﷺ أَنْ يُنَادِيَ إِنَّ الْعَبْدَ نَامَ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ غَيْرُ مَحْفُوظٍ وَالصَّحِيحُ مَا رَوَى عُبَيْدُ اللَّهِ بْنُ عُمَرَ وَغَيْرُهُ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ قَالَ إِنَّ بِلالا يُؤَذِّنُ بِلَيْلٍ فَكُلُوا وَاشْرَبُوا حَتَّى يُؤَذِّنَ ابْنُ أُمِّ مَكْتُومٍ وَرَوَى عَبْدُ الْعَزِيزِ بْنُ أَبِي رَوَّادٍ عَنْ نَافِعٍ أَنَّ مُؤَذِّنًا لِعُمَرَ أَذَّنَ بِلَيْلٍ فَأَمَرَهُ عُمَرُ أَنْ يُعِيدَ الأَذَانَ وَهَذَا لا يَصِحُّ أَيْضًا لأَنَّهُ عَنْ نَافِعٍ عَنْ عُمَرَ مُنْقَطِعٌ وَلَعَلَّ حَمَّادَ بْنَ سَلَمَةَ أَرَادَ هَذَا الْحَدِيثَ وَالصَّحِيحُ رِوَايَةُ عُبَيْدِ اللَّهِ وَغَيْرِ وَاحِدٍ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ وَالزُّهْرِيِّ عَنْ سَالِمٍ عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ قَالَ إِنَّ بِلالا يُؤَذِّنُ بِلَيْلٍ قَالَ أَبو عِيسَى وَلَوْ كَانَ حَدِيثُ حَمَّادٍ صَحِيحًا لَمْ يَكُنْ لِهَذَا الْحَدِيثِ مَعْنًى إِذْ قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ بِلالا يُؤَذِّنُ بِلَيْلٍ فَإِنَّمَا أَمَرَهُمْ فِيمَا يُسْتَقْبَلُ وقَالَ إِنَّ بِلالا يُؤَذِّنُ بِلَيْلٍ وَلَوْ أَنَّهُ أَمَرَهُ بِإِعَادَةِ الأَذَانِ حِينَ أَذَّنَ قَبْلَ طُلُوعِ الْفَجْرِ لَمْ يَقُلْ إِنَّ بِلالا يُؤَذِّنُ بِلَيْلٍ قَالَ عَلِيُّ بْنُ الْمَدِينِيِّ حَدِيثُ حَمَّادِ بْنِ سَلَمَةَ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ غَيْرُ مَحْفُوظٍ وَأَخْطَأَ فِيهِ حَمَّادُ بْنُ سَلَمَةَ *

671. Narrated Ibn Omar : 'The Prophet ﷺ said: "Indeed, Bilal delivers azan by night, so eat and drink until Ibn Umm Maktoom delivers azan' (At-Termizi)

Abu-Issa said: "The Hadith of Ibn Omar is Hasan Saheeh but the people of knowledge differed about azan by night. Some of them said that if Mo'azin delivered Al Atha n by night, it is sufficient and he should not repeat it. This is the opinion of Malek, Ibn Al-Mobarak, Al-Shafe'e, Ahmed and Ishaq. Some others said that if h e had delivered azan by night, he should repeat it. This is the opinion of Sofyan Al -

Thawri. It was narrated on the authority of Ibn Omar that Bilal had delivered azan by night and the Prophet ﷺ ordered him to call: 'The servant of Allah has fallen asleep.'" Abu-Issa said: "This Hadith is not memorized and the authentic one is the one in question.'"

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٢٠٥ـ باب فى استحباب تعجيل الفطر

Chapter(205)

About the Desirability of Breaking Fasting at the Earliest Possible Time

٦٧٢- عَنْ سَهْلِ بْنِ سَعْدٍ رضي الله عنه: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: (لاَ يَزَالُ النَّاسُ بِخَيْرٍ ما عَجَّلُوا الْفِطْرَ). رواه البخاري.

672. Narrated Sahl ibn Sa'ad: 'The Messenger of Allah ﷺ said: "The people (the Muslims) will be continue in doing good, as long as they break the fast as early as possible."'

٦٧٣- حَدَّثَنَا إِسْحَقُ بْنُ مُوسَى الأَنْصَارِيُّ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ الأَوْزَاعِيِّ عَنْ قُرَّةَ بْنِ عَبْدِ الرَّحْمَنِ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ قَالَ اللَّهُ عَزَّ وَجَلَّ أَحَبُّ عِبَادِي إِلَيَّ أَعْجَلُهُمْ فِطْرًا حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ أَخْبَرَنَا أَبُو عَاصِمٍ وَأَبُو الْمُغِيرَةِ عَنِ الأَوْزَاعِيِّ بِهَذَا الإِسْنَادِ نَحْوَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ *

673. Narrated Abu-Huraira;: 'The Messenger of Allah ﷺ said: "Allah ﷻ said: 'The most beloved servant to Me is he who hastens in breaking the fast.'"'

٦٧٤- عَـنْ سَـلْمَانَ بْنِ عَامِرٍ الضَبِّي ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا أَفْطَرَ أَحَدُكُمْ فَلْيُفْطِرْ عَلَى تَمْرٍ، فَإِنْ لَمْ يَجِدْ فَلْيُفْطِرْ عَلَى مَاءٍ، فَإِنَّهُ طَهُورٌ رَوَاهُ الخَمْسَةُ، وَصَحَّحَهُ ابْنُ خُزَيْمَةَ وَابْنُ حِبَّانَ وَالحَاكِم.

674. Narrated Salman ibn Amer Al-Dhabbi ﷺ: 'The Prophet ﷺ said: "When one of you breaks his fast, he should do so with some dates; but if he can not get any, he should break his fast with water, for it is purifying." (Reported by Al-Khamsa (the five). Ibn Khozayma, Ibn Hibban and Al-Hakim graded it Saheeh.)

٦٧٥- حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ ثَابِتٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ كَانَ النَّبِيُّ ﷺ يُفْطِرُ قَبْلَ أَنْ يُصَلِّيَ عَلَى رُطَبَاتٍ فَإِنْ لَمْ تَكُنْ رُطَبَاتٌ فَتُمَيْرَاتٌ فَإِنْ لَمْ تَكُنْ تُمَيْرَاتٌ حَسَا حَسَوَاتٍ مِنْ مَاءٍ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ قَالَ أَبو عِيسَى وَرُوِيَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُفْطِرُ فِي الشِّتَاءِ عَلَى تَمَرَاتٍ وَفِي الصَّيْفِ عَلَى الْمَاءِ *

675. Narrated Anas ibn Malek: 'The Prophet ﷺ used to break the fast with some fresh dates before performing the prayer. If he did not find fresh dates, he used to break the fast with (few) dried dates, and if he did not find the dried dates, he would have some sips of water.' (At-Termizi)

Abu-Issa said: "This Hadith is Hasan ghareeb and it was narrated that the Prophet ﷺ used to break his fast with some fresh dates in winter and with water in summer."

٢٠٦ــ باب فى حفظ لسان الصائم

Chapter(206)

About the Obligation of Curbing the Fasting Person's Tongue

٦٧٦- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: (الصِّيَامُ جُنَّةٌ، فَلاَ يَرْفُثْ وَلاَ يَجْهَلْ، وَإِنِ امْرُؤٌ قَاتَلَهُ أَوْ شَاتَمَهُ، فَلْيَقُلْ إِنِّي صَائِمٌ مَرَّتَيْنِ وَالَّذِي نَفْسِي بِيَدِهِ، لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللهِ تَعَالَى مِنْ رِيحِ الْمِسْكِ، يَتْرُكُ طَعَامَهُ وَشَرَابَهُ وَشَهْوَتَهُ مِنْ أَجْلِي، الصِّيَامُ لِي وَأَنَا أَجْزِي بِهِ، وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا). رواه البخاري.

676. Narrated Abu-Huraira: 'Allah's Messenger ﷺ said: "Observing fasting is a shield (or a screen or a shelter from Hellfire). So a person observing the fast should avoid sexual acts and should not behave foolishly and impudently, and if somebody quarrels with him or abuses him, he should say to him twice: 'I am observing fasting.'" The Prophet ﷺ added: "By Him in Whose Hands my soul is, the smell coming from the mouth of a person observing fasting is better with Allah ﷻ than the smell of musk. (Allah ﷻ says about the fasting person): 'He has left his food, drink, and desires for My sake. Fasting is for Me. So I will reward (the fasting person) for it and the reward of good deeds is multiplied ten times.'" (Bukhari)

٦٧٧- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: (مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ، فَلَيْسَ للهِ حَاجَةٌ فِي أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ). رواه البخاري.

677. Narrated Abu-Huraira: 'The Prophet ﷺ said: "Whoever does not give up lying speech (false statements) and acting on

those lies and evil actions, etc., Allah is not in need of his leaving his food and drink (Allah will not accept his fasting).'" (Bukhari)

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٢٠٧ــ باب فى مسائل الصوم

Chapter(207)

About the General Rulings of Sawm

٦٧٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (إِذَا نَسِيَ فَأَكَلَ وَشَرِبَ فَلْيُتِمَّ صَوْمَهُ، فَإِنَّمَا أَطْعَمَهُ اللهُ وَسَقَاهُ). رواه البخاري.

678. Narrated Abu-Huraira ﷺ: 'The Prophet ﷺ said: "If somebody eats or drinks forgetfully then he should complete his fasting for what he has eaten or drunk has been given to him by Allah."' (Bukhari)

٦٧٩- حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْحَكَمِ الْبَغْدَادِيُّ الْوَرَّاقُ وَأَبُو عَمَّارٍ الْحُسَيْنُ بْنُ حُرَيْثٍ قَالا حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ حَدَّثَنِي إِسْمَعِيلُ بْنُ كَثِيرٍ قَالَ سَمِعْتُ عَاصِمَ بْنَ لَقِيطِ بْنِ صَبِرَةَ عَنْ أَبِيهِ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَخْبِرْنِي عَنِ الْوُضُوءِ قَالَ أَسْبِغِ الْوُضُوءَ وَخَلِّلْ بَيْنَ الأَصَابِعِ وَبَالِغْ فِي الاسْتِنْشَاقِ إِلا أَنْ تَكُونَ صَائِمًا قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ كَرِهَ أَهْلُ الْعِلْمِ السُّعُوطَ لِلصَّائِمِ وَرَأَوْا أَنَّ ذَلِكَ يُفَطِّرُهُ وَفِي الْبَابِ مَا يُقَوِّي قَوْلَهُمْ *

679. Narrated Laqeet ibn Sabira: 'I said: "O Messenger of Allah! Tell me about Wodo'o." He said: "Perform Wodo'o perfectly, let the water run between the fingers, and exaggerate in Madhmadha and Istinshaq, except in the case when you are fasting."' (At-Termizi)

Abu-Issa said: "This Hadith is Hasan Saheeh and the people of knowledge dislike the fasting person taking snuff. They see that it invalidates one's fasting, basing their opinion on valid narrations."

٦٨٠- عَنْ عَائِشَةَ وَأُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُدْرِكُهُ الْفَجْرُ، وَهُوَ جُنُبٌ مِنْ أَهْلِهِ، ثُمَّ يَغْتَسِلُ وَيَصُومُ. رواه البخاري.

680. Narrated A'isha and Umm Salama : 'Allah's Messenger ﷺ would get up at dawn in the state of Janaba (due to sexual relations). He used to take a bath and intend to observe fasting.' (Bukhari)

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٢٠٨- باب في بيان فضل صوم المحرم وشعبان والأشهر الحرم

Chapter (208)

About the Superiority of the Voluntary Fasts of Moharram, Sha'aban, and Al-Ashorol Horom (the Inviolable Months [25])

٦٨١- حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبو عَوَانَةَ عَنْ أَبِي بِشْرٍ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ الْحِمْيَرِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ أَفْضَلُ الصِّيَامِ بَعْدَ شَهْرِ رَمَضَانَ شَهْرُ اللَّهِ الْمُحَرَّمُ وَأَفْضَلُ الصَّلاةِ بَعْدَ الْفَرِيضَةِ صَلاةُ

Narrated Ibn Abbas: 'The Prophet ﷺ said: "Omra has entered (has been included) in Hajj until the Day of Judgment."'

Abu-Issa said: "The Hadith of Ibn Abbass Hasan and the meaning of this Hadith is that there is no harm in performing Omra during the months of Hajj. Al-Shaafe'e, Ahmed, and Ishaq interpreted it so. This Hadith abrogates the allegation of the people of the pre-Islamic era that performing Omra in the months of Hajj is a capital sin. As a result of the advent of Islam, it became permissible to perform it during the months of Hajj. The months of Hajj are Shawwaal, Zol-Qa'ada , and the first ten days of Zol-Hijja; and this is the valid time for entering the state of Ihraam for Hajj. As for Al-Ashhor Al-Horom (the four Sacred Months), they are Rajab, Zol-Qa'ada, Zol-Hijja, and Moharram. This is the opinion of more than one of the Prophet's companions and others.'

اللَّــيْلِ قَالَ وَفِي الْبَاب عَنْ جَابِرٍ وَبِلالٍ وَأَبِي أُمَامَةَ قَالَ أبو عيسى حَدِيثُ أَبِــي هُرَيْــرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ أبو عيسى وَأبو بِشْرٍ اسْمُهُ جَعْفَرُ بْنُ أَبِي وَحْشِيَّةَ وَاسْمُ أَبِي وَحْشِيَّةَ إِيَاسٌ *

681. Narrated Abu-Huraira: 'The Messenger of Allah ﷺ said: "The best fasting besides (fasting in the month of) Ramadhan is (fasting in) the month of Allah, the month of Al Moharram[26], and the best prayer besides the obligatory prayer is (voluntary) prayer by night."' (At-Termizi)

٦٨٢- حَدَّثَــنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ عَنْ مَنْصُــورٍ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ عَنْ أَبِي سَلَمَةَ عَنْ أُمِّ سَلَمَةَ قَالَتْ مَا رَأَيْتُ النَّبِيَّ ﷺ يَصُومُ شَهْرَيْنِ مُتَتَابِعَيْنِ إلا شَعْبَانَ وَرَمَضَانَ وَفِي الْبَاب عَنْ عَائِشَةَ قَالَ أبو عِيسَى حَدِيثُ أُمِّ سَلَمَةَ حَدِيثٌ حَسَنٌ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ أَيْضًا عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ أَنَّهَا قَالَتْ مَا رَأَيْتُ النَّبِيَّ ﷺ فِي شَهْرٍ أَكْثَرَ صِيَامًا مِنْهُ فِي شَعْبَانَ كَانَ يَصُومُهُ إلا قَلِيلا بَلْ كَانَ يَصُومُهُ كُلَّهُ حَدَّثَنَا هَنَّادٌ حَدَّثَنَا عَبْدَةُ عَــنْ مُحَمَّدِ بْنِ عَمْرٍو حَدَّثَنَا أَبُو سَلَمَةَ عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ بِذَلِكَ وَرُوِيَ عَــنِ ابْنِ الْمُبَارَكِ أَنَّهُ قَالَ فِي هَذَا الْحَدِيثِ قَالَ هُوَ جَائِزٌ فِي كَلامِ الْعَرَبِ إِذَا صَــامَ أَكْثَرَ الشَّهْرِ أَنْ يُقَالَ صَامَ الشَّهْرَ كُلَّهُ وَيُقَالُ قَامَ فُلانٌ لَيْلَهُ أَجْمَعَ وَلَعَلَّهُ تَعَشَّــى وَاشْتَغَلَ بِبَعْضِ أَمْرِهِ كَأَنَّ ابْنَ الْمُبَارَكِ قَدْ رَأَى كِلا الْحَدِيثَيْنِ مُتَّفِقَيْنِ يَقُــولُ إِنَّمَا مَعْنَى هَذَا الْحَدِيثِ أَنَّهُ كَانَ يَصُومُ أَكْثَرَ الشَّهْرِ قَالَ أبو عِيسَى وَقَدْ رَوَى سَــالِمٌ أَبُــو النَّضْرِ وَغَيْرُ وَاحِدٍ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ نَحْوَ رِوَايَةِ مُحَمَّدِ بْنِ عَمْرٍو *

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[26] The first month of the lunar year.

682. Narrated Umm Salama: 'I have never seen the Prophet ﷺ observing the fast for two consecutive months except for Sha'aban and Ramadhan.' (At-Termizi)

On the same occasion, A'isha said: 'I have never seen the Prophet ﷺ observing fasting in a month more than his fasting in Sha'aban. He used to observe fasting the whole month apart from a few days, in fact, he used to observe fasting the whole month.'

Ibn Al-Mobarak said: "It is permissible in Arabic when one observes the fast for most of the month to say: 'He observed fasting the whole month.'"

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٢٠٩ـ باب فى استحباب الأعمال الصالحة فى العشر الأول من ذى الحجة

Chapter (209)

About the Desirability of doing Good Deeds in the First Ten Days of Zol-Hijja

٦٨٣- حَدَّثَنَا مُحَمَّدُ بْنُ عَرْعَرَةَ قَالَ حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ عَنْ مُسْلِمٍ الْبَطِينِ عَنْ سَعِيدِ ابْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ مَا الْعَمَلُ فِي أَيَّامٍ أَفْضَلَ مِنْهَا فِي هَذِهِ قَالُوا وَلَا الْجِهَادُ قَالَ وَلَا الْجِهَادُ إِلَّا رَجُلٌ خَرَجَ يُخَاطِرُ بِنَفْسِهِ وَمَالِهِ فَلَمْ يَرْجِعْ بِشَيْءٍ * (رواه البخارى).

683. Narrated Ibn Abbas: 'The Prophet ﷺ said: "No good deeds done on other days are superior to those done on these (first ten days of Zol-Hijja)." Then some companions of the Prophet ﷺ said: "Not even Jihad?" He replied: "Not even Jihad, except that of a man who does it by putting himself and his property in danger (for Allah's

sake, i.e. with his life and property) and does not return with any of those things (i.e. is martyred).'"(Bukhari)

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٢١٠ـ باب فضل صوم يوم عرفة وعاشوراء وتاسوعاء

Chapter (210)
About the Desirability of the Voluntary Fast on the Day of Arafa, and the 9th and 10th Days of Moharram

٦٨٤- عَنْ أَبِيْ قَتَادَةَ الأَنْصَارِيِّ ﷺ أَنَّ رَسُولَ اللهِ ﷺ سُئِلَ عَنْ صَوْمِ يَوْمِ عَرَفَةَ، قَالَ: يُكَفِّرُ السَّنَةَ المَاضِيَةَ وَالبَاقِيَةَ ، وَسُئِلَ عَنْ صَوْمِ يَوْمِ عَاشُورَاءَ فَقَالَ: يُكَفِّرُ السَّنَةَ المَاضِيَةَ ، وَسُئِلَ عَنْ صَومِ يَوْمِ الاثْنَيْنِ، فَقَالَ: ذَلِكَ يَوْمٌ وُلِدْتُ فِيْهِ، وَبُعِثْتُ فِيْهِ، وَأُنْزِلَ عَلَيَّ فِيْهِ رَوَاهُ مُسْلِمٌ

684. Narrated Abu-Qatada Al-Ansari ﷺ: 'Allah's Messenger ﷺ was asked about fasting on the day of Arafa, whereupon he said: "It expiates the sins of the past year and the future year." And he was asked about fasting on the day of Ashoora ', whereupon he said: "It expiates the sins of the past year." He was then asked About fasting on Monday, whereupon he said: "That is the day on which I was born, on which I was commissioned with Prophethood and on it (the Koran) was revealed to me."' (Muslim)

Narrated Abu-Ayoob Al-Ansari ﷺ: 'Allah's Messenger ﷺ said: "He who fasts Ramadhan and six days of Shawwal, it will be (in terms of rewards) as if he has observed the fast for a whole year."' (Muslim)

٦٨٥- حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ يُونُسَ عَنِ الْحَسَنِ عَنِ ابْنِ عَبَّاسٍ قَالَ أَمَرَ رَسُولُ اللَّهِ ﷺ بِصَوْمِ عَاشُورَاءَ يَوْمُ الْعَاشِرِ قَالَ أَبو عِيسَى حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي يَوْمِ عَاشُورَاءَ فَقَالَ بَعْضُهُمْ يَوْمُ التَّاسِعِ وقَالَ بَعْضُهُمْ يَوْمُ الْعَاشِرِ وَرُوِيَ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ صُومُوا التَّاسِعَ وَالْعَاشِرَ وَخَالِفُوا الْيَهُودَ وَبِهَذَا الْحَدِيثِ يَقُولُ الشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَقُ *

685. Narrated Ibn Abbas: 'The Messenger of Allah ﷺ ordered the day of Ashora ' to be fasted on the tenth day (of Moharram).' (At-Termizi)

Abu-Issa said: "The Hadith of Ibn Abbas is Hasan Saheeh but the people of knowledge differed over which day is the day of Ashora '. Some said: 'It is the ninth day' and some others said: 'It is the tenth day.' And it was narrated from Ibn Abbas that he said: 'Observe fasting on the ninth and the tenth contradicting the Jews.'"

٦٨٦- حَدَّثَنَا أَبُو بَكْرِ بْنُ نَافِعٍ الْبَصْرِيُّ حَدَّثَنَا مَسْعُودُ بْنُ وَاصِلٍ عَنْ نَهَّاسِ بْنِ قَهْمٍ عَنْ قَتَادَةَ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ مَا مِنْ أَيَّامٍ أَحَبُّ إِلَى اللَّهِ أَنْ يُتَعَبَّدَ لَهُ فِيهَا مِنْ عَشْرِ ذِي الْحِجَّةِ يَعْدِلُ صِيَامُ كُلِّ يَوْمٍ مِنْهَا بِصِيَامِ سَنَةٍ وَقِيَامُ كُلِّ لَيْلَةٍ مِنْهَا بِقِيَامِ لَيْلَةِ الْقَدْرِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لا نَعْرِفُهُ إلا مِنْ حَدِيثِ مَسْعُود بْنِ وَاصِلٍ عَنِ النَّهَّاسِ قَالَ وَسَأَلْتُ مُحَمَّدًا عَنْ هَذَا الْحَدِيثِ فَلَمْ يَعْرِفْهُ مِنْ غَيْرِ هَذَا الْوَجْهِ مِثْلَ هَذَا وقَالَ قَدْ رُوِيَ عَنْ قَتَادَةَ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنِ النَّبِيِّ ﷺ مُرْسَلا شَيْءٌ مِنْ هَذَا وَقَدْ تَكَلَّمَ يَحْيَى بْنُ سَعِيدٍ فِي نَهَّاسِ بْنِ قَهْمٍ مِنْ قِبَلِ حِفْظِه *

686. Narrated Abu-Huraira: 'The Prophet ﷺ said: "There are no days other than those ten days of Zol-Hijjah during which Allah loves people to serve Him. Observing fasting on one day of them is equal to observing fasting for a whole year and the standing by night therein for a night (in prayer) is equal to the standing in the prayer by night on Laylatol Qadr[27].'"

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٢١١ـ باب فى استحباب صوم ستة أيام من شوال وثَلاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ

Chapter (211)

About the Desirability of the Voluntary Fast for Six Days of Shawwal and Three Days every Lunar Month

٦٨٧- حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا أَبُو مُعَاوِيَةَ حَدَّثَنَا سَعْدُ بْنُ سَعِيدٍ عَنْ عُمَرَ بْـــنِ ثَابِتٍ عَنْ أَبِي أَيُّوبَ قَالَ: قَالَ النَّبِيُّ ﷺ مَنْ صَامَ رَمَضَانَ ثُمَّ أَتْبَعَهُ سِتًّا مِـــنْ شَوَّالٍ فَذَلِكَ صِيَامُ الدَّهْرِ وَفِي الْبَاب عَنْ جَابِرٍ وَأَبِي هُرَيْرَةَ وَثَوْبَانَ قَالَ أَبو عِيسَى حَدِيثُ أَبِي أَيُّوبَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدِ اسْتَحَبَّ قَوْمٌ صِيَامَ سِتَّةِ أَيَّـــامٍ مِنْ شَوَّالٍ بِهَذَا الْحَدِيثِ قَالَ ابْنُ الْمُبَارَكِ هُوَ حَسَنٌ هُوَ مِثْلُ صِيَامِ ثَلَاثَةِ أَيَّـــامٍ مِـــنْ كُلِّ شَهْرٍ قَالَ ابْنُ الْمُبَارَكِ وَيُرْوَى فِي بَعْضِ الْحَدِيثِ وَيُلْحَقُ هَذَا الصِّيَامُ بِرَمَضَانَ وَاخْتَارَ ابْنُ الْمُبَارَكِ أَنْ تَكُونَ سِتَّةَ أَيَّامٍ فِي أَوَّلِ الشَّهْرِ وَقَدْ رُوِيَ عَنِ ابْنِ الْمُبَارَكِ أَنَّهُ قَالَ إِنْ صَامَ سِتَّةَ أَيَّامٍ مِنْ شَوَّالٍ مُتَفَرِّقًا فَهُوَ جَائِزٌ

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[27] One of the last ten nights of Ramadhan. Its exact time is not known, but some scholars say that it is most likely on the twenty-seventh night, as it was during that night that the Noble Koran was sent down to the first firmament.

قَـالَ وَقَدْ رَوَى عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ صَفْوَانَ ابْنِ سُلَيْمٍ وَسَعْدِ بْنِ سَعِيدٍ هَذَا الْحَدِيثَ عَنْ عُمَرَ بْنِ ثَابِتٍ عَنْ أَبِي أَيُّوبَ عَنِ النَّبِيِّ ﷺ هَذَا وَرَوَى شُعْبَةُ عَنْ وَرْقَاءَ بْنِ عُمَرَ عَنْ سَعْدِ بْنِ سَعِيدٍ هَذَا الْحَدِيثَ وَسَعْدُ بْنُ سَعِيدٍ هُوَ أَخُو يَحْـيَى بْـنِ سَعِيدٍ الأَنْصَارِيِّ وَقَدْ تَكَلَّمَ بَعْضُ أَهْلِ الْحَدِيثِ فِي سَعْدِ بْنِ سَعِيدٍ مِـنْ قِبَلِ حِفْظِهِ حَدَّثَنَا هَنَّادٌ قَالَ أَخْبَرَنَا الْحُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ عَنْ إِسْرَائِيلَ أَبِـي مُوسَى عَنِ الْحَسَنِ الْبَصْرِيِّ قَالَ كَانَ إِذَا ذُكِرَ عِنْدَهُ صِيَامُ سِتَّةِ أَيَّامٍ مِنْ شَوَّالٍ فَيَقُولُ وَاللَّهِ لَقَدْ رَضِيَ اللَّهُ بِصِيَامِ هَذَا الشَّهْرِ عَنِ السَّنَةِ كُلِّهَا *

687. Narrated Abu-Ayyoob: 'The Prophet ﷺ said: "He that observes fasting in Ramadhan then he follows it with six days of Shawwal, this is equal to the fasting of the whole life[28]." (At-Termizi)

Abu-Issa said: "The Hadith of Abu -Ayyoob is Hasan Saheeh and some of the people of knowledge recommended observing the fast on these days in accordance with this Hadith.'"

Ibn Al-Mobarak said: "It is good, and similar to observing the fast for three days every month. He said that it is related to observing the fast in the month of Ramadhan." Ibn Al-Mobarak chose that they should be observed from the first day of the month of Shawwal. He also said that if one observed those six days separately, it is permissible.

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[28] The scholars say that it is permissible to observe fasting in that month either consecutively or separately.

٦٨٨- حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ أَبِي الرَّبِيعِ عَنْ أَبِي هُرَيْرَةَ قَالَ عَهِدَ إِلَيَّ النَّبِيُّ ﷺ ثَلاثَةً أَنْ لا أَنَامَ إِلا عَلَى وِتْرٍ وَصَوْمَ ثَلاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ وَأَنْ أُصَلِّيَ الضُّحَى *

688. Narrated Abu-Huraira: 'The Prophet ﷺ took my covenant on three thing; "Not to sleep except after having performed Al Witr[29], to observe fasting three days of every month[30], and to perform the (voluntary) mid morning prayer.' (At-Termizi)

٦٨٩- حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ حَدَّثَنَا أَبُو دَاوُدَ قَالَ أَنْبَأَنَا شُعْبَةُ عَنِ الأَعْمَشِ قَالَ سَمِعْتُ يَحْيَى بْنَ سَامٍ يُحَدِّثُ عَنْ مُوسَى بْنِ طَلْحَةَ قَالَ سَمِعْتُ أَبَا ذَرٍّ يَقُولُ قَالَ رَسُولُ اللَّهِ ﷺ يَا أَبَا ذَرٍّ إِذَا صُمْتَ مِنَ الشَّهْرِ ثَلاثَةَ أَيَّامٍ فَصُمْ ثَلاثَ عَشْرَةَ وَأَرْبَعَ عَشْرَةَ وَخَمْسَ عَشْرَةَ وَفِي الْبَاب عَنْ أَبِي قَتَادَةَ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَقُرَّةَ بْنِ إِيَاسٍ الْمُزَنِيِّ وَعَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَأَبِي عَقْرَبٍ وَابْنِ عَبَّاسٍ وَعَائِشَةَ وَقَتَادَةَ بْنِ مِلْحَانَ وَعُثْمَانَ بْنِ أَبِي الْعَاصِ وَجَرِيرٍ قَالَ أَبو عِيسَى حَدِيثُ أَبِي ذَرٍّ حَدِيثٌ حَسَنٌ وَقَدْ رُوِيَ فِي بَعْضِ الْحَدِيثِ أَنَّ مَنْ صَامَ ثَلاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ كَانَ كَمَنْ صَامَ الدَّهْرَ *

689. Narrated Musa ibn Talha: 'I heard Abu-Zarr saying: "The Messenger of Allah ﷺ said: 'O Abu-Zarr! If you observed the fast (voluntarily) for three days, let them be the thirteenth, the fourteenth, and the fifteenth.''" (At-Termizi)

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[29] Witr or Watr prayer (the prayer) is the prayer that consists of either one raka'a or three raka'as performed after performing isha (the evening prayer). Its time starts after isha until shortly before dawn.

[30] They are the 13th, 14th, and 15th of the lunar month.

Abu-Issa said: "The Hadith of Abu-Zarr is Hasan, and it was narrated in some narrations that the Messenger of Allah ﷺ said: 'He that observed the fast three days of every month was considered as if he had fasted his whole life.'"

٦٩٠- حَدَّثَـــنَا هَنَّادٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ عَاصِمٍ الأَحْوَلِ عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ صَامَ مِنْ كُلِّ شَهْرٍ ثَلاثَةَ أَيَّامٍ فَذَلِكَ صِيَامُ الدَّهْرِ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ تَصْدِيقَ ذَلِكَ فِي كِتَابِهِ ﴿ مَن جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَن جَاءَ بِالسَّيِّئَةِ فَلاَ يُجْزَى إِلاَّ مِثْلَهَا وَهُمْ لاَ يُظْلَمُـــونَ ﴾ (الانعـــام ١٦٠) الْـــيَوْمُ بِعَشْرَةِ أَيَّامٍ قَالَ أبو عِيسَى هَذَا حَدِيـــثٌ حَسَـــنٌ صَحِيحٌ وَقَدْ رَوَى شُعْبَةُ هَذَا الْحَدِيثَ عَنْ أَبِي شِمْرٍ وَأَبِي التَّيَّاحِ عَنْ أَبِي عُثْمَانَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ*

690. Narrated Abu-Zarr 'The Messenger of Allah ﷺ said: "He that observes fasting for three days of every month, this is fasting for the whole life."' Abu-Zarr said: 'Allah has revealed the verse that says: "He that does a good deed shall have ten times as much to his credit…*" (6: 160)

٦٩١- حَدَّثَـــنَا مَحْمُودُ بْنُ غَيْلاَنَ حَدَّثَنَا أَبُو دَاوُدَ أَخْبَرَنَا شُعْبَةُ عَنْ يَزِيدَ الرِّشْـــكِ قَال سَمِعْتُ مُعَاذَةَ قَالَتْ قُلْتُ لِعَائِشَةَ أَكَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ ثَلاثَـــةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ قَالَتْ نَعَمْ قُلْتُ مِنْ أَيِّهِ كَانَ يَصُومُ قَالَتْ كَانَ لا يُبَالِـــي مِنْ أَيِّهِ صَامَ قَالَ أبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ وَيَزِيدُ الرِّشْـــكُ هُوَ يَزِيدُ الضُّبَعِيُّ وَهُوَ يَزِيدُ بْنُ الْقَاسِمِ وَهُوَ الْقَسَّامُ وَالرِّشْكُ هُوَ الْقَسَّامُ بِلُغَةِ أَهْلِ الْبَصْرَةِ *

691. Mo'az said: 'I said to A'isha: "Did the Messenger of Allah ﷺ observe (voluntary) fasting for

three days of the month?" She said: "Yes." I said: "Which days?" She said: "He was not concerned about which days." (At-Termizi)

٢١٢ـ باب فضل من فطّر صائما وفضل الصائم

الذى يقدم الطعام لمفطرين

Chapter (212)

About the Superiority of Serving Food to a Fasting Person and the Superiority of the Fasting Person who serves Food to Non-Fasting People

٦٩٢- حَدَّثَنَا هَنَّادٌ حَدَّثَنَا عَبْدُ الرَّحِيمِ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ عَنْ عَطَاءٍ عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ فَطَّرَ صَائِمًا كَانَ لَهُ مِثْلُ أَجْرِهِ غَيْرَ أَنَّهُ لا يَنْقُصُ مِنْ أَجْرِ الصَّائِمِ شَيْئًا قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

692. Narrated Sa'ad ibn Khaled Al-Johani: 'The Messenger of Allah ﷺ said: "He that serves a meal to a fasting person, will have an equal reward to his, without decreasing the reward of the fasting person."' (At-Termizi)

٦٩٣- حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ حَدَّثَنَا أَبُو دَاوُدَ أَخْبَرَنَا شُعْبَةُ عَنْ حَبِيبِ بْنِ زَيْدٍ قَال سَمِعْتُ مَوْلاةً لَنَا يُقَالُ لَهَا لَيْلَى تُحَدِّثُ عَنْ جَدَّتِهِ أُمِّ عُمَارَةَ بِنْتِ كَعْبٍ الأَنْصَارِيَّةِ أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا فَقَدَّمَتْ إِلَيْهِ طَعَامًا فَقَالَ كُلِي فَقَالَتْ إِنِّي صَائِمَةٌ فَقَالَ رَسُولُ اللَّهِ ﷺ إِنَّ الصَّائِمَ تُصَلِّي عَلَيْهِ الْمَلائِكَةُ إِذَا أُكِلَ عِنْدَهُ حَتَّى يَفْرُغُوا وَرُبَّمَا قَالَ حَتَّى يَشْبَعُوا قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَهُوَ أَصَحُّ مِنْ حَدِيثِ شَرِيكٍ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ حَبِيبِ بْنِ زَيْدٍ عَنْ مَوْلاةٍ لَهُمْ يُقَالُ لَهَا لَيْلَى عَنْ جَدَّتِهِ

أُمِّ عُمَارَةَ بِنْتِ كَعْبٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ وَلَمْ يَذْكُرْ فِيهِ حَتَّى يَفْرُغُوا أَوْ يَشْبَعُوا قَالَ أَبو عِيسَى وَأُمُّ عُمَارَةَ هِيَ جَدَّةُ حَبِيبِ بْنِ زَيْدٍ الأَنْصَارِيِّ *

693. Narrated Habib ibn Zayd: 'I heard a freed slave girl named Layla narrating from her grandmother Umm Imara bint Ka'ab Al-Ansariyya that the Prophet ﷺ entered to see her and she served him food. He said to her: "Eat." She said: "I am fasting." The Messenger of Allah ﷺ: "Truly, the angels invoke Allah for a fasting person in whose house food is served until they complete (their meal)."'

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(٩) كتاب الاعتكاف

BOOK OF I'ETEKAF [31]

(٢١٣) باب فضل الاعتكاف فى رمضان

Chapter (213)

About the Superiority of i'etekaf in the Month of Ramadhan

٦٩٤- حديث عَبْدِ اللهِ بْنِ عُمَرَ ، قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَعْتَكِفُ الْعَشْرَ الأَوَاخِرَ مِنْ رَمَضَانَ أخرجه البخاري.

694. Narrated Abdullah ibn Omar : 'Allah's Messenger ﷺ used to practice i'etekaf in the last ten days of the month of Ramadhan.' (Bukhari)

[31] i'etekaf is to confine oneself in a mosque to perform prayers, reciting the Koran, and invocations. During Al i'etekaf , one leaves worldly activities for a temporary period, and a Muslim should practice it. It is sufficient to stay in the mosque for a very short time with a sincere intention, and it is recommended to practice it in the month of Ramadhan.

٦٩٥- حديث عَائِشَةَ ، زَوْجِ النَّبِيِّ ﷺ، أَنَّ النَّبِيَّ ﷺ، كَانَ يَعْتَكِفُ الْعَشْرَ الأَوَاخِرَ مِنْ رَمَضَانَ، حَتَّى تَوَفَّاهُ اللهُ، ثُمَّ اعْتَكَفَ أَزْوَاجُهُ مِنْ بَعْدِهِ
أخرجه البخاري.

695. Narrated A'isha, the wife of the Prophet ﷺ: 'The Prophet ﷺ used to practice i'etekaf in the last ten days of Ramadhan until he died and then his wives used to practice i'etekaf after him.' (Bukhari)

(١٠) كتاب الحج
Book of Hajj

٢١٤- باب فضل الحج
Chapter(214)
About the Virtue of Hajj

Allah ﷻ said:

﴿ الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَن فَرَضَ فِيهِنَّ الْحَجَّ فَلاَ رَفَثَ وَلاَ فُسُوقَ وَلاَ جِدَالَ فِي الْحَجِّ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمْهُ اللهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى وَاتَّقُونِ يَا أُولِي الأَلْبَابِ ﴾ (البقرة ١٩٧)

"In it (the House of Allah) are manifest signs , the Maqam (place) of Abraham; whosoever enters it, he attains security. And Hajj (the pilgrimage to Mecca) to the House (Ka'aba) is a duty that mankind owes to Allah, those who can afford the expenses (for one's conveyance, provision, and residence); and whoever disbelieves (i.e. denies Hajj then he is a disbeliever of Allah), then Allah stands not in need of any of the worlds (i.e. the mankind and jinn). *" (2: 197)

The Messenger of Allah ﷺ said as:

٦٩٦- حَدَّثَـنَا أَبُو كُرَيْبٍ حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ سُمَيٍّ عَنْ أَبِي صَالِحٍ عَنْ أَبِـي هُرَيْـرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ الْعُمْرَةُ إِلَى الْعُمْرَةِ تُكَفِّرُ مَا بَيْنَهُمَا وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلا الْجَنَّةُ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

696. Narrated by Abu-Huraira: 'The Messenger of Allah ﷺ said: "Omra (minor pilgrimage) to Omra expiates the misdeeds in between them, and Hajj performed in conformity with the Book and Sunna, has no reward except Paradise." (At-Termizi)

٦٩٧- حَدَّثَنَا قُتَيْبَةُ وَأَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ الْبَصْرِيُّ قَالا حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ مُعَاذِ بْنِ جَبَلٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ مَنْ صَامَ رَمَضَانَ وَصَلَّى الصَّلَوَاتِ وَحَجَّ الْبَيْتَ لا أَدْرِي أَذَكَرَ الزَّكَاةَ أَمْ لا إِلا كَانَ حَقًّا عَلَى اللَّهِ أَنْ يَغْفِرَ لَهُ إِنْ هَاجَرَ فِي سَبِيلِ اللَّهِ أَوْ مَكَثَ بِأَرْضِهِ الَّتِي وُلِدَ بِهَا قَالَ مُعَاذٌ أَلا أُخْبِرُ بِهَذَا النَّاسَ فَقَالَ رَسُولُ اللَّهِ ﷺ ذَرِ النَّاسَ يَعْمَلُونَ فَإِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالأَرْضِ وَالْفِرْدَوْسُ أَعْلَى الْجَنَّةِ وَأَوْسَطُهَا وَفَوْقَ ذَلِكَ عَرْشُ الرَّحْمَنِ وَمِنْهَا تُفَجَّرُ أَنْهَارُ الْجَنَّةِ فَإِذَا سَأَلْتُمُ اللَّهَ فَسَلُوهُ الْفِرْدَوْسَ قَالَ أَبو عِيسَى هَكَذَا رُوِيَ هَذَا الْحَدِيثُ عَنْ هِشَامِ بْنِ سَعْدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ مُعَاذِ بْنِ جَبَلٍ وَهَذَا عِنْدِي أَصَحُّ مِنْ حَدِيثِ هَمَّامٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ عُبَادَةَ بْنِ الصَّامِتِ وَعَطَاءٌ لَمْ يُدْرِكْ مُعَاذَ بْنَ جَبَلٍ وَمُعَاذٌ قَدِيمُ الْمَوْتِ مَاتَ فِي خِلافَةِ عُمَرَ *

697. Narrated Mo'az ibn Jabal: 'The Messenger of Allah ﷺ said: "He that observed fasting in the month of Ramadhan, performed the prayers, and performed Hajj, it is Allah's promise to forgive his sins whether he migrated or stayed in his homeland."' Mo'az said: 'Should I inform people about it?' The Messenger of Allah ﷺ said: "Let the people do (spare no effort in doing good) for there are one hundred ranks in Paradise. The distance between each of two ranks is like that between the earth and the heaven. Firdaws is the best and the highest rank of Paradise where the rivers of Paradise have their sources and above it that is the Throne of the Most

Gracious. So, if you ask from Allah ﷻ, ask Him for Firdaws[1].'"

٦٩٨- حَدَّثَــنَا ابْــنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ سُعَيْرِ بْنِ الْخِمْسِ التَّمِيمِيُّ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ بُنِيَ الإِسْــلامُ عَلَــى خَمْسٍ شَهَادَةِ أَنْ لا إِلَهَ إِلا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَإِقَامِ الصَّلاةِ وَإِيتَاءِ الزَّكَاةِ وَصَوْمِ رَمَضَانَ وَحَجِّ الْبَيْتِ وَفِي الْبَاب عَنْ جَرِيرِ بْنِ عَــبْدِ اللَّهِ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ نَحْوَ هَذَا وَسُعَيْرُ بْنُ الْخِمْسِ ثِقَةٌ عِنْدَ أَهْلِ الْحَدِيثِ حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا وَكِيعٌ عَنْ حَنْظَلَةَ بْنِ أَبِي سُفْيَانَ الْجُمَحِيِّ عَنْ عِكْرِمَةَ

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[1] The Messenger of Allah ﷺ wanted the Muslims to compete in doing the good deeds so, he said to Mo'az ؓ: "Let the people do (spare no effort in doing good) for there are one hundred ranks in Paradise. The distance between each of two ranks is like that between the earth and the heaven. Al-Firdaws is the best and the highest rank of Paradise where the rivers of Paradise have their sources and above it that is the Throne of the Most Gracious. So, if you ask from Allah ﷻ, ask Him for Al-Firdaws."
The ranks mentioned here are not limited to one hundred, because there is a Hadith stating that the ranks of Paradise have the same number as the verses of the Noble Koran, so it may be said that the ranks available for each one of the people of Paradise are one hundred ranks.
The rivers meant here are the four rivers mentioned in the chapter 47 verse 15 that says:
"(Here is) the parable of Paradise that the righteous are promised. In it there are rivers of water incorruptible; rivers of milk of which the taste never changes; rivers of wine, a joy to those who drink of them; and rivers of honey pure and clear. In it there are for them all kinds of fruits; and grace from their Lord. (Can those in such Bliss) be compared to such as shall dwell forever in the Fire, and be given, to drink, boiling water, so that it cuts up their bowels (to pieces) *"

بْــنِ خَــالِدٍ الْمَخْزُومِيِّ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ قَالَ أبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

698. Narrated Ibn Omar : Allah's Messenger ﷺ said: "Islam has been built on five (principles): Testifying that: 'La ilaha illallah (None has the right to be worshipped except Allah) Wa Anna Muhammad Rasool Allah (and Muhammad is the Messenger of Allah), offering the prayers dutifully and punctually, paying zakat, observing fasting in the month of Ramadhan, and performing Hajj (pilgrimage to Mecca).'"

٦٩٩- عَـنْهُ قَالَ: خَطَبَنَا رَسُولُ اللهِ ﷺ فَقَالَ: إِنَّ اللَّهَ كَتَبَ عَلَيْكُمْ الحَجَّ ، فَقَامَ الأَقْرَعُ بْنُ حَابِسٍ، فَقَالَ: أَفِيْ كُلِّ عَامٍ يَا رَسُولَ اللهِ قَالَ: لَوْ قُلْتُهَا لَوَجَبَتْ الحَجّ مَرَّةً، فَمَا زَادَ فَهُوَ تَطَوّعٌ رَوَاهُ الخَمْسَةُ غَيْرَ التِّرْمِذِيّ، وَأَصْلُهُ فِي مُسْلِمٍ

699. Narrated Ibn Abbas: 'Allah's Messenger ﷺ addressed us: "Allah has prescribed Hajj (pilgrimage to Mecca) for you." Aqra'a ibn Habes then got up and asked: "Is it to be performed annually, O Messenger of Allah?" Allah's Messenger ﷺ replied: "If I were to tell you that it is to be performed annually, it would have become obligatory. Hajj is (to be performed) once, and anything extra is voluntary."' (Khamsa (the five) except At-Termizi , and its origin is in Muslim's compilation).

٧٠٠- حديث أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: دَعُونِي مَا تَرَكْتُكُمْ، إِنَّمَا هَلَكَ مَــنْ كَــانَ قَــبْلَكُمْ بِسُؤَالِهِمْ وَاخْتِلاَفِهِمْ عَلَى أَنْبِيَائِهِمْ، فَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَاجْتَنِبُوهُ، وَإِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ أخرجه البخاري.

700. Narrated Abu-Huraira: 'The Prophet ﷺ said: "Leave me (don't ask me about things that I do not mention or explain to you) as long as I leave you. For, the people who were

before you were ruined because of their excessive questions (about controversial matters) and their differences over their Prophets. So, if I forbid you to do something then keep away from it. And if I order you to do something then, do of it, as much as you can."' (Bukhari)

٧٠١- حديث أبي هُرَيْرَةَ ﷺ أَنَّ رَسُولَ اللهِ ﷺ سُئِلَ: أَيّ الْعَمَلِ أَفْضَلُ فَقَالَ: إيمَــانٌ بِاللهِ وَرَسُولِهِ قِيلَ: ثُمَّ ماذا قَالَ: الْجِهادُ في سَبِيلِ اللهِ قِيلَ: ثُمَّ ماذا قَالَ: حَجٌ مَبْرورٌ أخرجه البخاري.

701. Narrated Abu-Huraira ﷺ: 'Allah's Messenger ﷺ was asked: "What is the best deed?" He replied: "To believe in Allah and His Messenger." The questioner then asked: "What is the next (in goodness)?" Allah's Messenger ﷺ replied: "To participate in Jihad (the religious fighting) for Allah's Cause." The questioner again asked: "What is next (in goodness)?" Allah's Messenger ﷺ replied: "To perform Hajj Mabroor (the accepted pilgrimage)[2]."' (Bukhari)

٧٠٢- عَــنْ أَبِــي هُرَيْرَةَ ﷺ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (مَنْ حَجَّ للهِ، فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ، رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمّهُ). رواه البخاري.

702. Narrated Abu-Huraira: 'The Prophet ﷺ said: "Whoever performs Hajj for Allah's sake only, abstains from doing improper behavior, and refrains from doing evil or sins then he will return (after Hajj free from all sins) as if he were born anew."' (Bukhari)

[2] The Messenger of Allah ﷺ said: "The accepted pilgrimage has no reward except Paradise." It was asked: "What is the accepted pilgrimage?" He said: "Kind speech and serving food."

٧٠٣- عَـنْ عَائِشَـةَ أُمِّ المُؤْمِنِينَ رَضِيَ اللهُ عَنْهَا أَنَّهَا قَالَتْ: يَا رَسُولَ اللهِ، نَـرَى الْجِهَـادَ أَفْضَلَ الأَعْمَالِ، أَفَلاَ نُجَاهِدُ قَالَ: (لاَ، لَكِنَّ أَفْضَلَ الْجِهَادِ حَجٌّ مَبْرُورٌ). رواه البخاري.

703. It is narrated that A'isha, the Mother of the faithful Believers, said: "O Allah's Messenger! We consider Jihad as the best deed. Should we not participate in Jihad?" The Prophet ﷺ said: "No! The best Jihad (for women) is Hajj Mabroor." (Bukhari)

٧٠٤- عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عنهمَا قَالَ: كانَ الْفَضْلُ بنُ العبَّاسِ رَدِيفَ رَسُولِ اللهِ ﷺ، فَجَاءَتْ امْرَأَةٌ مِنْ خَثْعَمَ، فَجَعَلَ الْفَضْلُ يَنْظُرُ إِلَيْهَا وَتَنْظُرُ إِلَيْه، وَجَعَلَ النَّبِيّ ﷺ يَصْرِفُ وَجْهَ الْفَضْلِ إِلَى الشِّقِّ الآخرِ، فَقَالَتْ: يَا رَسُولَ اللهِ، إِنَّ فَرِيضَةَ اللهِ عَلَى عِبادِهِ فِي الحَجِّ أَدْرَكَتْ أَبِي شَيْخًا كَبِيرًا، لاَ يَثْبُتُ عَلَى الرَّاحِلَةِ، أَفَأَحُجَّ عَنْهُ قَالَ: (نَعَمْ). وَذَلِكَ فِي حَجَّةِ الْوَدَاعِ. رواه البخاري.

704. Narrated Abdullah ibn Abbas: 'Al-Fadhl (his brother) was riding behind Allah's Messenger ﷺ and a woman from the tribe of Khatha'am came and Al-Fadhl started looking at her and she started looking at him. The Prophet ﷺ turned Al-Fadhl's face to the other side. The woman said: "O Allah's Messenger! Allah's duty of Hajj has become due on my father and he is old and weak and he cannot sit firm on a mount, may I perform Hajj on his behalf?" The Prophet ﷺ replied: "Yes."' Abdullah said: 'This happened during the Hajjat Al-Wada'a (the Farewell Pilgrimage).' (Bukhari)

٧٠٥- عَـنِ ابْـنِ عَـبَّاسٍ رَضِـيَ اللَّـهُ تَعَالَى عَنْهُمَا، أَنَّ النَّبِيَّ ﷺ لَقِيَ رَكْبًا بِالرَّوْحَاءِ، فَقَالَ: مَنِ القَوْمُ قَالُوا: الْمُسْلِمُونَ، فَقَالُوا: مَنْ أَنْتَ قَالَ: رَسُولُ اللهِ ، فَرَفَعَتْ إِلَيْهِ امْرَأَةٌ صَبِياً، فَقَالَتْ: أَلِهذَا حَجٌّ قَالَ: نَعَمْ، وَلَكِ أَجْرٌ رَوَاهُ مُسْلِمٌ

705. Narrated Ibn Abbas: 'The Prophet ﷺ met some riders at Al-Rawha'a[3] and asked: "Who are you?" They replied: "We are the Muslims." They asked: "Who are you?" The Prophet ﷺ said: "Allah's Messenger." Then, a woman lifted up a boy to him and asked: "Would this be credited with having performed Hajj (pilgrimage)?" The Prophet ﷺ replied: "Yes. And you will have a reward."' (Muslim)

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(١١) كتاب الجهاد

Book of Jihad

٢١٥ـ باب وجوب الجهاد وفضل الغدوة والروحة

Chapter(215)

About the Obligation of Jihad and the Virtue of Marching Forth and Returning from the Battlefield

[The Messenger of Allah ﷺ was sent with the same Message as the Prophets and Messengers who passed before him, but he was preferred to them by some privileges. The following Hadith sheds light on some examples of such privileges.

حديث جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنَ الأَنْبِيَاءِ قَبْلِي: نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلَتْ لِيَ الأَرْضُ مَسْجِدًا وَطَهُورًا، فَأَيُّمَا رَجُلٍ مِنْ أُمَّتِي أَدْرَكَتْهُ الصَّلاَةُ فَلْيُصَلِّ، وَأُحِلَّتْ لِيَ الْغَنَائِمُ، وَكَانَ النَّبِيُّ ﷺ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً وَبُعِثْتُ إِلَى النَّاسِ كَافَّةً، وَأُعْطِيتُ الشَّفَاعَةَ أخرجه البخاري.

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[3] A place near Madina

Narrated Jaber ibn Abdullah: 'Allah's Messenger ﷺ said: "I have been given five privileges that were not given to any among the Prophets before me. Allah has made me victorious by awe (by frightening my enemies) for a distance of one month's journey. The earth has been made for me (and for my followers) a place for praying and a thing to purify with (Al-Tayammom), therefore, any one of my followers can pray wherever he is at the time of a prayer. The spoils of war have been made lawful to me (and was not made so for anyone else). Every Prophet used to be sent to his nation only but I have been sent to mankind. (The fifth privilege is that) I have been given the right of intercession (on the Day of Resurrection).'"

Thus, the Messenger of Allah ﷺ was sent to mankind as a whole. This is a fact confirmed by the Koran. Allah ﷻ said:

﴿ قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالأَرْضِ لاَ إِلَهَ إِلاَّ هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللهِ وَرَسُولِهِ النَّبِيِّ الأُمِّيِّ الَّذِي يُؤْمِنُ بِاللهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴾ (الأعراف ١٥٨)

"Say (O Muhammad!): "O mankind! Verily, I am sent to you all as the Messenger of Allah - to Whom belongs the dominion of the heavens and the earth. La ilaha illa Howa (None has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allah and His Messenger (Muhammad), the Prophet who can neither read nor write, who believes in Allah and His Words (this Koran), the Torah and Al-Injeel and also Allah's Word: "Be!" and it was (i.e. Jesus, the son of Mary) and follow him so that you may be guided. *" (7: 158) And

﴿ وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ إِن كُنتُمْ صَادِقِينَ ﴾ (السجدة ٢٨)

"And We have not sent you (O Muhammad!) except as a giver of glad tidings and a warner to mankind, but most of men know not. *" (32: 28)

Freedom of belief is one of the golden rules of Islam. This is another fact confirmed by the Koran. Allah ﷻ said:

﴿ لاَ إِكْرَاهَ فِي الدِّينِ قَد تَّبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِن بِاللهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لاَ انفِصَامَ لَهَا وَاللهُ سَمِيعٌ عَلِيمٌ ﴾ (البقرة ٢٥٦)

"There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Al-Taghoot (false deities) and believes in Allah then he has grasped the trustworthy handhold that will never break. And Allah is All-Hearer, All-Knower. *" (2: 256)

The Messenger of Allah ﷺ and the rightly guided caliphs used to order the commanders of the armies not to initiate fighting except after inviting people to one of three alternatives, i.e. to accept Islam, to pay Jizya (a tax paid by non-Muslims for their protection by the Muslims), otherwise accept the third bitter alternative (i.e. fighting against them). Islamic history is full of the battles that ended with the acceptance of paying Jizya.

For this reason, when the Messenger of Allah ﷺ appointed Ali ﷺ as the commander of the army and Ali said to the Prophet: "We shall fight against them until they become like us." The Messenger of Allah ﷺ attracted his attention to the incentive to fight in Islam. The following Hadith explains this:

عَـنْ سَـهْلِ بْنِ سَعْدٍ ﷺ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ يَوْمَ خَيْبَرَ: (لأُعْطِيَنَّ الـرَّايَةَ رَجُلًـا يَفْتَحُ اللهُ عَلَى يَدَيْهِ). فَقَامُوا يَرْجُونَ لِذَلِكَ أَيُّهُمْ يُعْطَى، فَغَدَوْا

وَكُلّهمْ يَرْجُو أَنْ يُعْطَى، فَقَالَ: (أَيْنَ عَلِيّ). فَقِيلَ: يَشْتَكِي عَيْنَيْه، فَأَمَرَ فَدُعِيَ لَـــهُ، فَبَصَقَ في عَيْنَيْه، فَبَرَأَ مَكَانَهُ حَتَّى كَأَنّهُ لَمْ يَكُنْ بِه شَيْءٌ، فَقَالَ: نُقَاتِلُهُمْ حَـــتّى يَكُونُـــوا مِثْلَنَا فَقَالَ: (عَلَى رِسْلِكَ، حَتّى تَنْزِلَ بِسَاحَتِهِمْ، ثُمّ ادْعُهُمْ إِلَى الإِسْلاَمِ، وَأَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ، فَوَاللهِ لأَنْ يُهْدَى بِكَ رَجُلٌ وَاحِدٌ خَيْرٌ لَكَ مِنْ حُمْرِ النَّعَمِ). رواه البخاري.

Sahl ibn Sa'ad ﷺ narrated that he heard the Prophet ﷺ on the day (of the Battle) of Khaybar saying: "I will give the flag to a person at whose hands Allah will grant victory." So, the companions of the Prophet ﷺ got up, eagerly wishing to see to whom the flag would be given, and each one of them wished to be given the flag. But the Prophet ﷺ asked for Ali. Someone informed him that he was suffering from eye trouble. So, he ordered them to bring Ali to him. Then the Prophet ﷺ spat in his eyes and his eyes were cured immediately, as if he had never any eye trouble. Ali said: "We will fight against them (the non-Muslims) until they become like us (Muslims)." The Prophet ﷺ said: "Be patient, until you face them and invite them to Islam and inform them of what Allah has enjoined upon them. By Allah! If a single person reverts to Islam at your hands (i.e. through you), that will be better for you than the red camels."' (Bukhari)

The verses imposing fighting for Allah's cause are concluded with commandments to adhere to piety and avoiding transgression. Below are some examples:

﴿ وَقَاتِلُوا فِي سَبِيلِ اللهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلاَ تَعْتَدُوا إِنَّ اللهَ لاَ يُحِبُّ الْمُعْتَدِينَ ﴾
(البقرة ١٩٠)

"And fight in the Way of Allah those who fight you, but transgress not the limits. Truly, Allah likes not the transgressors. *" (2: 190) And

﴿ الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتُ قِصَاصٌ فَمَنِ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ وَاتَّقُوا اللهَ وَاعْلَمُوا أَنَّ اللهَ مَعَ الْمُتَّقِينَ ﴾
(البقرة ١٩٤)

"The sacred month is for the sacred month, and for the prohibited things, there is the Law of Equality (Qisas). Then whoever transgresses the prohibition against you, you transgress likewise against him. And fear Allah, and know that Allah is with the pious. *" (2: 194)

Destroying the enemy is not an end in Islam. It is sufficient to weaken him until he accepts the terms as indicated in the previous paragraph. The Noble Koran says:

﴿ فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّى إِذَا أَثْخَنْتُمُوهُمْ فَشُدُّوا الْوَثَاقَ فَإِمَّا مَنًّا بَعْدُ وَإِمَّا فِدَاءً حَتَّى تَضَعَ الْحَرْبُ أَوْزَارَهَا ذَلِكَ وَلَوْ يَشَاءُ اللهُ لَانْتَصَرَ مِنْهُمْ وَلَكِنْ لِيَبْلُوَ بَعْضَكُمْ بِبَعْضٍ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللهِ فَلَنْ يُضِلَّ أَعْمَالَهُمْ ﴾
(محمد ٤)

"So, when you meet (in fighting), those who disbelieve, smite (their) necks until you have killed and wounded many of them, then bind a bond firmly (on them, i.e. take them as captives). Thereafter, (it is the time) either for generosity (to free them without paying ransom), or ransom (according to what benefits Islam) until the war lays down its burdens. But if it had been Allah's Will, He Himself could certainly have punished them (without you). But Allah willed to test some of you with others. But those who are killed in the Way of Allah, Allah will never let their deeds be lost. *" (47: 4)

A Muslim commander is ordered to stop fighting upon seeing any indication from the opposition to yield. They used to leave a space for the commanders of their enemies to flee with their troops. Civilians and the non-combatants are not to be killed. Animals also should not be slaughtered, except for food. Children, women, old men, etc. are not to be killed.

عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيْهِ قَالَ: كَانَ رَسُوْلُ اللهِ ﷺ إِذَا أَمَّرَ أَمِيْرًا عَلَى جَيْشٍ أَوْ سَرِيَّةٍ، أَوْصَاهُ فِي خَاصَّتِهِ بِتَقْوَى اللهِ، وَبِمَنْ مَعَهُ مِنَ الْمُسْلِمِيْنَ خَيْرًا، ثُمَّ قَالَ: اغْزُوا بِسْمِ اللهِ فِي سَبِيْلِ اللهِ، قَاتِلُوا مَنْ كَفَرَ بِاللهِ، اغْزُوا، وَلَا تَغُلُّوا، وَلَا تَغْدِرُوا، وَلَا تُمَثِّلُوا، وَلَا تَقْتُلُوا وَلِيْدًا، وَإِذَا لَقِيْتَ عَدُوَّكَ مِنَ الْمُشْرِكِيْنَ، فَادْعُهُمْ إِلَى ثَلَاثِ خِصَالٍ، فَأَيَّتُهُنَّ أَجَابُوكَ إِلَيْهَا فَاقْبَلْ مِنْهُمْ، وَكُفَّ عَنْهُمْ: ادْعُهُمْ إِلَى الإِسْلَامِ، فَإِنْ أَجَابُوكَ فَاقْبَلْ مِنْهُمْ، ثُمَّ ادْعُهُمْ إِلَى التَّحَوُّلِ مِنْ دَارِهِمْ إِلَى دَارِ الْمُهَاجِرِيْنَ، فَإِنْ أَبَوْا فَأَخْبِرْهُمْ أَنَّهُمْ يَكُوْنُوْنَ كَأَعْرَابِ الْمُسْلِمِيْنَ، وَلَا يَكُوْنُ لَهُمْ فِي الْغَنِيْمَةِ وَالْفَيْءِ شَيْءٌ إِلَّا أَنْ يُجَاهِدُوا مَعَ الْمُسْلِمِيْنَ، فَإِنْ هُمْ أَبَوْا، فَاسْأَلْهُمُ الْجِزْيَةَ، فَإِنْ هُمْ أَجَابُوكَ، فَاقْبَلْ مِنْهُمْ، فَإِنْ هُمْ أَبَوْا فَاسْتَعِنْ بِاللهِ تَعَالَى وَقَاتِلْهُمْ، وَإِذَا حَاصَرْتَ أَهْلَ حِصْنٍ، فَأَرَادُوكَ أَنْ تَجْعَلَ لَهُمْ ذِمَّةَ اللهِ وَذِمَّةَ نَبِيِّهِ فَلَا تَفْعَلْ، وَلَكِنِ اجْعَلْ لَهُمْ ذِمَّتَكَ، فَإِنَّكُمْ أَنْ تَخْفِرُوا ذِمَمَكُمْ أَهْوَنُ مِنْ أَنْ تَخْفِرُوا ذِمَّةَ اللهِ، وَإِذَا أَرَادُوكَ أَنْ تُنْزِلَهُمْ عَلَى حُكْمِ اللهِ فَلَا تَفْعَلْ، بَلْ عَلَى حُكْمِكَ، فَإِنَّكَ لَا تَدْرِي أَتُصِيْبُ فِيْهِمْ حُكْمَ اللهِ أَمْ لَا أَخْرَجَهُ مُسْلِمٌ

Narrated Solaiman ibn Borayda on his father's authority from A'isha: 'Whenever Allah's Messenger ﷺ appointed a commander over an army or an expedition, he used to instruct him to fear Allah and consider the welfare of the Muslims who would be with him. He then used to say: "Go out for Jihad in Allah's Name in Allah's Path and fight against those

who disbelieve in Allah. Go out for Jihad and do not indulge in Gholol[4], do not be treacherous, do not mutilate anyone, and do not kill a child. When you meet your enemy, the polytheists, summon them to three things, and accept whichever of them they are willing to agree to, and then leave them alone. Call them to Islam, and if they accept it, accept this from them, and summon them to leave their abodes and transfer to the abodes of Mohajireen (the Emigrants). But if they refuse, then tell them they will be like the dwellers of the desert Muslims, thus they will have no Ghaneemah (war booty) or Fay' unless they participate in Jihad with the Muslims. If they refuse Islam, demand the Jizyah (the tax paid by non-Muslims for their protection by the Muslims) from them, and if they agree, accept it from them. If they refuse, seek Allah the Most High's help against them and fight with them. When you besiege a fortress, and its people wish you to grant them the protection of Allah and His Prophet, grant them neither, but grant them your protection, for it is less serious to break your guarantee of protection than to break that of Allah's. And if they offer to capitulate and have the matter referred to Allah's Judgment, do not grant this, but let them have the matter referred to your judgment, for you do not know whether or not you will concur with Allah's Judgment regarding them."' (Muslim)

Now, let us read what Imam Al-Nawawi compiled in the same concern.]

Allah ﷻ said:

[4] Al Gholol is what is taken from the spoils of war before distributing it.

﴿ إِنَّ عِدَّةَ الشُّهُورِ عِندَ اللهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلاَ تَظْلِمُوا فِيهِنَّ أَنفُسَكُمْ وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً وَاعْلَمُوا أَنَّ اللهَ مَعَ الْمُتَّقِينَ﴾ (التوبة ٣٦)

"Verily, the number of months with Allah is twelve months (in a year), so was it ordained by Allah on the Day when He created the heavens and the earth; of them four are Sacred (the 1st, the 7th, the 11th, and the 12th months of the lunar year). That is the right religion, so wrong not yourselves therein, and fight against the polytheists collectively, as they fight against you collectively. But know that Allah is with those who are pious. *" (9: 36) And

﴿ كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ وَعَسَى أَن تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَى أَن تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللهُ يَعْلَمُ وَأَنْتُمْ لاَ تَعْلَمُونَ﴾ (البقرة ٢١٦)

"Jihad (holy fighting in Allah's Cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing that is good for you and it may be that you like a thing that is bad for you. Allah knows but you do not know. *" (2: 216) And

﴿ انفِرُوا خِفَافًا وَثِقَالاً وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنفُسِكُمْ فِي سَبِيلِ اللهِ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴾ (التوبة ٤١)

"March forth, whether you are light (being healthy, young, and wealthy) or heavy (being ill, old, and poor), strive hard with your wealth and your lives in the Cause of Allah. This is better for you, if you but knew. *" (9: 41) And

﴿ إِنَّ اللهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعْدًا عَلَيْهِ حَقًّا فِي التَّوْرَاةِ وَالإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴾
(التوبة ١١١)

"Verily, Allah has purchased of the believers their lives and their properties for (the price) that theirs shall be the Paradise. They fight in Allah's Cause, so they kill (others) and are killed. It is a promise in truth that is binding on Him in the Torah, Al-Injeel, and the Koran. And who is truer to his covenant than Allah? Then rejoice in the bargain that you have concluded. That is the supreme success. *" (9: 111) And

﴿ لاَ يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلاًّ وَعَدَ اللهُ الْحُسْنَى وَفَضَّلَ اللهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا(٩٥) دَرَجَاتٍ مِنْهُ وَمَغْفِرَةً وَرَحْمَةً وَكَانَ اللهُ غَفُورًا رَحِيمًا(٩٦) ﴾
(النساء ٩٥-٩٦)

"Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind, or lame), and those who strive hard and fight in the Cause of Allah with their wealth and their lives. Allah has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home). Unto each, Allah has promised good (Paradise), but Allah has preferred those who strive hard and fight, above those who sit (at home) by a huge reward. * Degrees of (higher) grades from Him, and Forgiveness and Mercy. And Allah is Ever Oft-Forgiving, Most Merciful. *" (4: 95-96) And

﴿ يَـا أَيُّهَـا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَى تِجَارَةٍ تُنْجِيكُم مِّنْ عَذَابٍ أَلِيمٍ (١٠) تُؤْمِـنُونَ بِاللهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ (١١) يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ(١٢) وَأُخْرَى تُحِبُّونَهَا نَصْرٌ مِّن اللهِ وَفَتْحٌ قَرِيبٌ وَبَشِّرِ الْمُؤْمِنِينَ ﴾ (الصف ١٠-١٣)

"O You who believe! Shall I guide you to a trade that will save you from a painful torment? * That you believe in Allah and His Messenger (Muhammad) and that you strive hard and fight in the Cause of Allah with your wealth and your lives, that will be better for you, if you but know! * (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and a pleasant dwelling in Gardens of Eden (Paradise); that is indeed the great success. * And also (He will give you) another (blessing) which you love, it is help from Allah (against your enemies) and a near victory. And give glad tidings (O Muhammad) to the believers. *" (61: 10-13)

As to the Hadiths, they are very many. Below are examples of them:

٧٠٦- حديث أَبِي هُرَيْرَةَ ﷺ أَنَّ رَسُولَ اللهِ ﷺ سُئِلَ: أَيُّ الْعَمَلِ أَفْضَلُ فَقَالَ: إِيمَـانٌ بِاللهِ وَرَسُولِهِ قِيلَ: ثُمَّ مَاذَا قَالَ: الْجِهَادُ فِي سَبِيلِ اللهِ قِيلَ: ثُمَّ مَاذَا قَالَ: حَجٌّ مَبْرُورٌ أخرجه البخاري.

706. Narrated Abu-Huraira ﷺ: 'Allah's Messenger ﷺ was asked: "What is the best deed?" He replied: "To believe in Allah and His Messenger." The questioner then asked: "What is the next (in goodness)?" Allah's Messenger ﷺ replied: "To participate in Jihad (the religious fighting) for Allah's Cause." The questioner again asked: "What is next (in goodness)?"

Allah's Messenger ﷺ replied: "To perform Hajj Mabroor[5].'"
(Bukhari)

٧٠٧- حديث عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ سَأَلْتُ النَّبِيَّ ﷺ أَيّ الْعَمَلِ أَحَبّ إِلى اللهِ قَالَ: الصَّلاَةُ عَلى وَقْتِها قَالَ: ثُمَّ أَيّ قَالَ: ثُمَّ بِرّ الْوالِدَيْنِ قَالَ: ثُمَّ أَيّ قَالَ: الْجِهادُ في سَبيلِ اللهِ قَالَ حَدَّثَني بِهِنَّ، وَلَوِ اسْتَزَدْتُهُ لَزادَني أخرجه البخاري.

707. Narrated Abdullah ibn Mas'oud ﷺ: 'I asked the Prophet ﷺ: "Which deed is the dearest to Allah?" He replied: "To offer the prayers at their early stated fixed times." I asked: "What is the next (in goodness)?" He replied: "To be good and dutiful to your parents." I again asked: "What is the next (in goodness)." He replied: "To participate in Jihad (religious fighting) in Allah's cause." Abdullah added: 'If I had asked more, the Prophet ﷺ would have told me more.' (Bukhari)

٧٠٨- عَنْ أَبي هُرَيْرَةَ، ﷺ عَنِ النَّبِيِّ ﷺ قالَ: (لَقابُ قَوْسٍ في الْجَنَّةِ خَيْرٌ مِمّا تَطْلُعُ عَلَيْهِ الشَّمْسُ وَتَغْرُبُ). وَقالَ: (لَغَدْوَةٌ أَوْ رَوْحَةٌ في سَبيلِ اللهِ خَيْرٌ مِمّا تَطْلُعُ عَلَيْهِ الشَّمْسُ وَتَغْرُبُ). رواه البخاري.

708. Narrated Abu-Huraira ﷺ: 'The Prophet ﷺ said: "A place in Paradise as small as a bow is better than all that on which the sun rises and sets." He also said: "A single endeavor in Allah's Cause in the afternoon or in the morning is better than all that on which the sun rises and sets."' (Bukhari)

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[5] The Messenger of Allah ﷺ said: "The accepted pilgrimage has no reward except Paradise." It was asked: "What is the accepted pilgrimage?" He said: "Kind speech and serving food."

٧٠٩- عَنْ أَبِي سَعِيدٍ ﷺ قالَ: قِيلَ يَا رَسُولَ اللهِ، أيّ النّاسِ أفْضَلُ فقَالَ رَسُولُ اللهِ ﷺ: (مُؤْمِنٌ يُجَاهِدُ في سَبِيلِ اللهِ بِنَفْسِهِ وَمالِه). قالُوا: ثُمّ مَنْ قالَ: (مُؤْمِنٌ في شِعْبٍ مِنَ الشِّعَابِ، يَتّقِي اللهَ، وَيَدَعُ النّاسَ مِنْ شَرّه). رواه البخاري.

709. Narrated Abu-Sa'eed Al-Khudri ﷺ: ‘A man asked: “O Allah's Messenger! Who is the best among the people?” Allah's Messenger ﷺ replied: “A believer who strives his utmost in Allah's Cause with his life and property.” They asked: ”What is next?” He replied: “A believer who stays in one of the mountain paths worshipping Allah and leaving the people secure from his mischief.”’ (Bukhari)

٧١٠- عَنْ سَهْلِ بْنِ سَعْدٍ السّاعِدِيّ ﷺ: أَنّ رَسُولَ اللهِ ﷺ قالَ: (رِبَاطُ يَوْمٍ في سَبِيلِ اللهِ خَيْرٌ مِنَ الدّنْيا وما عليْهَا، وَمَوْضِعُ سَوْطِ أَحَدِكُمْ مِنَ الجَنّةِ خَيْرٌ مِنَ الدّنْيا وَما عَلَيْهَا، وَالرّوْحَةُ يَرُوحُهَا الْعَبْدُ في سَبِيلِ اللهِ، أَوِ الْغَدْوَةُ، خَيْرٌ مِنَ الدّنيا وَما عَلَيْهَا). رواه البخاري.

710. Narrated Sahl ibn Sa'ad Al-Sa'adi ﷺ: ‘Allah's Messenger ﷺ said: “Joining jihad for one day is better than the world and whatever is on its surface, and a place in Paradise as small as that occupied by the whip of one of you is better than the world and whatever is on its surface, and a morning or an evening mission that a servant of Allah performs in Allah's Cause is better than the world and whatever is on its surface.”’ (Bukhari)

٧١١- عَنْهُ ﷺ عَنِ النّبِيّ ﷺ قالَ: (انْتَدَبَ اللهُ عَزّ وَجَلّ لِمَنْ خَرَجَ في سَبِيلِه، لاَ يُخْرِجُهُ إلاّ إِيمَانٌ بي وَتَصْدِيقٌ بِرُسُلِي، أَنْ أُرْجِعَهُ بِمَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمة، أَوْ أُدْخِلَهُ الجَنّةَ، وَلَوْلاَ أَنْ أَشُقّ عَلَى أُمّتي مَا قَعَدْتُ خَلْفَ سَرِيّةٍ، وَلَوَدِدْتُ أَنّي أُقْتَلُ فِي سَبِيلِ اللهِ ثُمّ أُحْيَا، ثُمّ أُقْتَلُ ثُمّ أُحْيَا، ثُمّ أُقْتَلُ). رواه البخاري.

711. Narrated Abu-Huraira ﷺ: 'The Prophet ﷺ said: "Allah ﷻ assigns for a person who participates in fighting in Allah's Cause, and nothing causes him to do so except faith in Allah and in His Messengers, that he will be recompensed by Allah either with a reward, or spoils of war (if he survives) or he will be admitted into Paradise (if he is killed in the battle)." (The Prophet ﷺ added: "Had I not found it difficult for my followers, then I would not remain behind any an army unit going for Jihad and I would have loved to be martyred in Allah's Cause and then be made alive again, and then be martyred and then be made alive, and then again be martyred in His Cause."' (Bukhari)

٧١٢- عَـنْ أَبِـي هُرَيْرَةَ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: (كُلُّ كَلْمٍ يُكْلَمُهُ المُسْلِمُ فِي سَبِيلِ اللهِ، يَكُونُ يَوْمَ الْقِيَامَةِ كَهَيْئَتِهَا، إِذْ طُعِنَتْ، تَفَجَّرُ دَمًا، اللَّوْنُ لَوْنُ الدَّمِ، وَالعَرْفُ عَرْفُ المِسْكِ). رواه البخاري.

712. Narrated Abu-Horaira ﷺ: 'The Prophet ﷺ said: "A wound that a Muslim receives in Allah's Cause will appear on the Day of Resurrection as it was at the time of wounding; the blood will be flowing from the wound and its color will be that of the blood, but its smell will be like musk."' (Bukhari)

٧١٣- عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا أَمَّرَ أَمِيْراً عَلَى جَيْشٍ أَوْ سَرِيَّةٍ، أَوْصَاهُ فِي خَاصَّتِهِ بِتَقْوَى اللهِ، وَبِمَنْ مَعَهُ مِنَ المُسْلِمِيْنَ خَيْراً، ثُمَّ قَالَ: اغْزُوا بِسْمِ اللهِ فِي سَبِيلِ اللهِ، قَاتِلُوا مَنْ كَفَرَ بِاللهِ، اغْزُوا، وَلاَ تَغُلُّوا، وَلاَ تَغْدِرُوا، وَلاَ تُمَثِّلُوا، وَلاَ تَقْتُلُوا وَلِيداً، وَإِذَا لَقِيتَ عَدُوَّكَ مِنَ المُشْرِكِينَ، فَادْعُهُمْ إِلَى ثَلاَثِ خِصَالٍ، فَأَيَّتَهُنَّ أَجَابُوكَ إِلَيْهَا فَاقْبَلْ مِنْهُمْ، وَكُفَّ عَنْهُمْ: ادْعُهُمْ إِلَى الإِسْلاَمِ، فَإِنْ أَجَابُوكَ فَاقْبَلْ مِنْهُمْ، ثُمَّ ادْعُهُمْ إِلَى التَّحَوُّلِ مِنْ

دَارِهِمْ إِلَى دَارِ المُهَاجِرِينَ، فَإِنْ أَبَوْا فَأَخْبِرْهُمْ أَنَّهُمْ يَكُونُونَ كَأَعْرَابِ المُسْلِمِينَ، وَلاَ يَكُونُ لَهُمْ فِي الغَنِيمَةِ والفَيْءِ شَيْءٌ إِلاَّ أَنْ يُجَاهِدُوا مَعَ المُسْلِمِينَ، فَإِنْ هُمْ أَبَوْا، فَاسْأَلْهُمُ الجِزْيَةَ، فَإِنْ هُمْ أَجَابُوكَ، فَاقْبَلْ مِنْهُمْ، فَإِنْ هُمْ أَبَوْا فَاسْتَعِنْ بِاللهِ تَعَالَى وَقَاتِلْهُمْ، وَإِذَا حَاصَرْتَ أَهْلَ حِصْنٍ، فَأَرَادُوكَ أَنْ تَجْعَلَ لَهُمْ ذِمَّةَ اللهِ وَذِمَّةَ نَبِيِّهِ فَلاَ تَفْعَلْ، وَلَكِنِ اجْعَلْ لَهُمْ ذِمَّتَكَ، فَإِنَّكُمْ أَنْ تَخْفِرُوا ذِمَمَكُمْ أَهْوَنُ مِنْ أَنْ تَخْفِرُوا ذِمَّةَ اللهِ، وَإِذَا أَرَادُوكَ أَنْ تُنْزِلَهُمْ عَلَى حُكْمِ اللهِ فَلاَ تَفْعَلْ، بَلْ عَلَى حُكْمِكَ، فَإِنَّكَ لاَ تَدْرِي أَتُصِيبُ فِيهِمْ حُكْمَ اللهِ أَمْ لاَ أَخْرَجَهُ مُسْلِمٌ

713. Narrated Solaiman ibn Borayda on his father's authority from A'isha, may Allah be pleased with her[1]: ‘Whenever Allah's Messenger ﷺ appointed a commander over an army or an expedition, he used to instruct him to fear Allah and consider the welfare of the Muslims who would be with him. He then used to say: "Go out for Jihad in Allah's Name in Allah's Path and fight against those who disbelieve in Allah. Go out for Jihad and do not indulge in Gholol[6], do not be treacherous, do not mutilate anyone, and do not kill a child. When you meet your enemy, the polytheists, summon them to three things, and accept whichever of them they are willing to agree to, and then leave them alone. Call them to Islam, and if they accept it, accept this from them, and summon them to leave their abodes and transfer to the abodes of Mohajireen (the Emigrants). But if they refuse, then tell them they will be like the dwellers of the desert Muslims, thus they will have no Ghaneema (war booty) or Fay’ unless they participate in Jihad with the Muslims. If they refuse

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[6] Al Gholol is what is taken from the spoils of booty before distributing it.

Islam, demand the Jizya (a tax paid by non-Muslims for their protection by the Muslims) from them, and if they agree, accept it from them. If they refuse, seek Allah the Most High's help against them and fight with them. When you besieg e a fortress, and its people wish you to grant them the protection of Allah and His Prophet, grant them neither but grant them your protection, for it is less serious to break your guarantee of protection than to break that of Allah's. And if they offer to capitulate and have the matter referred to Allah's Judgment, do not grant this, but let them have the matter referred to your judgment, for you do not know whether or not you will concur with Allah's Judgment regarding them."' (Muslim)

٧١٤- عَنْ أَبِي هُرَيْرَةَ ﷺ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: (مَثَلُ الْمُجَاهِدِ فِـي سَبِيلِ اللهِ، وَاللهُ أَعْلَمُ بِمَنْ يُجَاهِدُ فِي سَبِيلِهِ، كَمَثَلِ الصَّائِمِ الْقَائِمِ، وَتَوَكَّلَ اللهُ لِلْمُجَاهِدِ فِي سَبِيلِهِ بِأَنْ يَتَوَفَّاهُ: أَنْ يُدْخِلَهُ الْجَنَّةَ، أَوْ يُرْجِعَهُ سَالِمًا مَعَ أَجْرٍ أَوْ غَنِيمَةٍ). رواه البخاري.

714. Narrated Abu-Horaira ﷺ: 'I heard Allah's Messenger ﷺ saying: "The example of the warrior in Allah's Cause, and Allah knows best who really strives in His Cause, is like that of a person who observes fasting and offers the prayers constantly. Allah guarantees that He will admit the warrior in His Cause into Paradise if he is killed, otherwise He will return him to his home safely with rewards and war booty."' (Bukhari)

٧١٥- عَـنْ أَبِـي هُرَيْرَةَ ﷺ عَنِ النَّبِيِّ ﷺ قالَ: (تَعِسَ عَبْدُ الدِّينَارِ، وَعَبْدُ الدِّرْهَمِ وَعَبْدُ الْخَمِيصَةِ، إِنْ أُعْطِيَ رَضِيَ، وَإِنْ لَمْ يُعْطَ سَخِطَ، تَعِسَ وَانْتَكَسَ، وَإِذَا شِـيكَ فَلاَ انْتَقَشَ، طُوبَى لِعَبْدٍ آخِذٍ بِعِنَانِ فَرَسِهِ فِي سَبِيلِ اللهِ، أَشْعَثَ رَأْسُهُ، مُغْـبَرَّةٍ قَدَمَاهُ، إِنْ كَانَ فِي الْحِرَاسَةِ كَانَ فِي الْحِرَاسَةِ، وَإِنْ كَانَ فِي السَّاقَةِ كَانَ فِي السَّاقَةِ، إِنِ اسْتَأْذَنَ لَمْ يُؤْذَنْ لَهُ وَإِنْ شَفَعَ لَمْ يُشَفَّعْ). رواه البخاري.

715. Narrated Abu-Horaira ﷺ: 'The Prophet ﷺ said: "Let the slave of the Dinar, Dirham, and Khameesa (money and luxurious clothes) perish, as he is pleased if these things are given to him, and if not he is displeased. Let such a person perish and elapse, and if he is pierced wi th a thorn, let him not find anyone to take it out for him. Beatitude is for him who holds the reins of his horse to strive in Allah's Cause, with his hair unkempt and feet covered with dust. If he is appointed in the vanguard, he is perfectly satisfied wi th his post of guarding, and if he is appointed in the rearguard, he accepts his post with satisfaction; (he is so simple and humble that) if he asks for permission he is not permitted, and if he intercedes, his intercession is not accepted." (Bukhari)

٧١٦- عَن أبى هريرة ﷺ قالَ: قالَ رَسُولُ اللهِ ﷺ: (مَنْ آمَنَ بِاللهِ وَرَسُولِهِ، وَأَقامَ الصَّلاَةَ، وَصَامَ رَمَضَانَ، كانَ حَقًا عَلَى اللهِ أَنْ يُدْخِلَهُ الْجَنَّةَ، جاهَدَ في سَبِيلِ اللهِ، أَوْ جَلَسَ في أَرْضِهِ الَّتِي وُلِدَ فِيهَا). فَقَالُوا: يَا رَسُولَ اللهِ، أَفَلاَ نُبَشِّرُ النَّاسَ قالَ: (إِنَّ في الْجَنَّةِ مِائَةَ دَرَجَةٍ، أَعَدَّهَا اللهُ لِلْمُجَاهِدِينَ في سَبِيلِ اللهِ، مَا بَيْنَ الدَّرَجَتَيْنِ كما بَيْنَ السَّمَاءِ وَالأَرْضِ، فَإِذَا سَأَلْتُمُ اللهَ فَاسْأَلُوهُ الْفِرْدَوْسَ، فَإِنَّهُ أَوْسَطُ الْجَنَّةِ، وَأَعلَى الْجَنَّةِ أُرَاهُ قَالَ: وفَوْقَهُ عَرْشُ الرَّحْمَنِ، وَمِنْهُ تَفَجَّرُ أَنْهَارُ الْجَنَّةِ). رواه البخاري.

716. Narrated Abu-Huraira ﷺ: 'The Prophet ﷺ said: "Whoever believes in Allah and His Messenger, performed the prayer, and observed fasting of the month of Ramadhan, then it will be a promise binding upon Allah to admit him to Paradise, no matter whether he fights in Allah's Cause or remains in the land where he is born." The people asked: "O Allah's Messenger! Shall we acquaint the people with this good news?" He said: "Paradise has one hundred grades that Allah has reserved for the warriors who fight in His Cause,

and the distance between each two grades is like the distance between the heaven and the earth. So, when you ask Allah (for something), ask for Firdaws that is the middle (best) and the highest rank of Paradise. And above it (Firdaws) is the Throne of the Beneficent (Allah ﷻ), and from it, the rivers of Paradise gush forth."' (Bukhari)

٧١٧- عَـنْ عَبْدِ اللهِ بْنِ أَبِي أَوْفَى رَضِيَ اللهُ عَنْهُمَا: أَنّ رَسُولَ اللهِ ﷺ في بَعْضِ أَيّامِهِ، الّتِي لَقِيَ فِيهَا، انْتَظَرَ حَتّى مالَتِ الشّمْسُ، ثُمّ قامَ في النّاسِ قالَ: (أَيّهَا النّاسُ، لاَ تَتَمَنّوْا لِقَاءَ الْعَدُوّ، وَسَلُوا اللهَ الْعَافِيَةَ، فَإِذَا لَقِيتُمُوهُمْ فَاصْبِرُوا، وَاعْلَمُـوا أَنّ الجَنّةَ تَحْتَ ظِلاَلِ السُيُوفِ). ثُمّ قالَ: (اللّهُمّ مُنْزِلَ الْكِتَابِ) وَقَدْ تَقَدّمَ باقي الدّعاء رواه البخاري.

717. Narrated Abdullah ibn Abu-Awfa: 'Once Allah's Messenger ﷺ during one of his holy battles waited until the sun had declined and then he got up among the people and said: "O people! Do not wish to face the enemy (in a battlefield) and ask Allah to save you from calamities but if you should face the enemy, then be patient and let it be known that Paradise is under the shades of swords."' Abdullah then said: 'Allah's Messenger invoked: "O Allah! The Revealer of the (Holy) Book, the Mover of the clouds, and Defeater of Ahzab (the confederates of non-Muslims who gathered to attack Madina and were defeated by a strong wind), defeat them (non-Muslims) and bestow victory upon us."' (Bukhari)

٧١٨- عَنْ أَبِي عَبْسٍ ﷺ أَنّهُ قَالَ، وَهُوَ ذَاهِب إِلَى الجُمُعَةِ: سَمِعْتُ النّبِيّ ﷺ يَقُـولُ: (مَـنِ اغْـبَرّتْ قَدَمَـاهُ فِي سَبِيلِ اللهِ حَرّمَهُ اللهُ عَلَى النّارِ). رواه البخاري.

718. Narrated Abu-Abs ﷺ: 'While I was going for Jomoa'a Prayer, I heard the Prophet ﷺ saying (on the Minbar [pulpit]): "Anyone whose feet are covered with dust in Allah's Cause, shall be saved by Allah from the Hellfire."' (Bukhari)

٧١٩- عَنْ زَيْدِ بْنِ خالِدٍ ﷺ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: (مَنْ جَهَّزَ غازِيًا في سَبِيلِ اللهِ فَقَدْ غَزَا، وَمَنْ خَلَفَ غازِيًا في سَبِيلِ اللهِ بِخَيْرٍ فَقَدْ غَزَا). رواه البخاري.

719. Narrated Zayd ibn Khaled ﷺ: 'Allah's Messenger ﷺ said: "He who prepares a warrior marching forth for Allah's Cause will be (given a reward equal to the reward of that warrior). And he who properly looks after the dependents of a warrior marching forth for Allah's Cause will be (given a reward equal to the reward of that warrior)."' (Bukhari)

٧٢٠- حديث أَنَسِ بْنِ مَالِكٍ ﷺ عَنِ النَّبِيِّ ﷺ، قَالَ: مَا أَحَدٌ يَدْخُلُ الْجَنَّةَ، يُحِبُّ أَنْ يَرْجِعَ إِلَى الدُّنْيَا، وَلَهُ مَا عَلَى الأَرْضِ مِنْ شَيْءٍ، إِلاَّ الشَّهِيدُ، يَتَمَنَّى أَنْ يَرْجِعَ إِلَى الدُّنْيَا فَيُقْتَلَ عَشْرَ مَرَّاتٍ، لِمَا يَرَى مِنَ الْكَرَامَةِ أخرجه البخاري.

720. Narrated Anas ibn Malek ﷺ: 'The Prophet ﷺ said: "Nobody who enters Paradise would like to go back to the world, even if he had everything on the earth, except a warrior in Allah's cause. He wishes to return to life so that he would be martyred ten times because of the honor and dignity he receives (from Allah)."' (Bukhari)

٧٢١- حديث جَابِرِ بْنِ عَبْدِ اللهِ ، قَالَ: قَالَ رَجُلٌ لِلنَّبِيِّ ﷺ، يَوْمَ أُحُدٍ: أَرَأَيْتَ إِنْ قُتِلْتُ فَأَيْنَ أَنَا قَالَ: فِي الْجَنَّةِ فَأَلْقَى تَمَرَاتٍ فِي يَدِهِ، ثُمَّ قَاتَلَ حَتَّى قُتِلَ أخرجه البخاري.

721. Narrated Jaber ibn Abdullah ﷺ: 'On the day of the battle of Uhud, a man came to the Prophet ﷺ and said: "Can you tell me where I will be if I am killed for Allah's cause?"

The Prophet ﷺ replied: "In Paradise." The man threw away some dates he was holding in his hand, and fought until he was martyred."' (Bukhari)

٧٢٢- عَنْ أَنَسِ بْنِ مالكٍ ﷺ قالَ. غابَ عَمّي أَنَسُ بْنُ النَّضْرِ ﷺ عَنْ قِتَالِ بَــدْرٍ، فقَــالَ: يَا رَسُولَ الله، غِبْتُ عَنْ أَوَّلِ قِتَالٍ قاتَلْتَ المُشْرِكينَ، لَئِن اللهُ أَشْــهَدَني قِــتَالَ المُشْرِكينَ لَيَرَيَنَّ اللهُ ما أَصْنَعُ. فَلَمّا كانَ يَوْمَ أُحُد، وَانْكَشَفَ المُسْــلِمُونَ، قَــالَ: اللّهُمَّ إنّي أَعْتَذِرُ إلَيْكَ مِمّا صَنَعَ هؤُلاَءِ، يَعْني أَصْحَابَهُ، وَأَبْرَأُ إلَيْكَ مِمّا صَنَعَ هؤُلاَءُ، يَعْني المُشْرِكينَ ثُمَّ تَقَدَّمَ فَاسْتَقْبَلَهُ سَعْدُ بْنُ مُعَاذٍ، فَقَــالَ: يَا سَعْدُ بْنُ مُعَاذٍ الْجَنَّةَ وَرَبِّ النَّضْرِ، إنّي أَجِدُ رِيحَهَا مِنْ دُونِ أُحُدٍ، قَــالَ سَعْدٌ: فَمَا اسْتَطَعْتُ يَا رَسُولَ اللهِ ما صَنَعَ. قالَ أَنَسٌ: فَوَجَدْنَا بِهِ بِضْعًا وَثَمَانِينَ: ضَرْبَةً بِالسَّيْفِ أَوْ طَعْنَةً بِرُمْحٍ أَوْ رَمْيَةً بِسَهْمٍ، وَوَجَدْنَاهُ قَدْ قُتِلَ وَقَدْ مَــثَّلَ بِهِ المُشْرِكُونَ، فَمَا عَرَفَهُ أَحَدٌ إلاّ أُخْتُهُ بِبَنَانِهِ. قالَ أَنَسٌ: كُنّا نَرَى، أَوْ نَظُنّ: أَنّ هذهِ الآيَةَ نَزَلَتْ فيهِ وَفي أَشْبَاهِهِ: ﴿ مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُم مَّن قَضَىٰ نَحْبَهُ وَمِنْهُم مَّن يَنتَظِرُ وَمَا بَدَّلُوا تَبْدِيلاً ﴾ (الأحــزاب ٢٣) وَقالَ: إنّ أُخْتَهُ، وَهِيَ الّتي تُسَمّى الرُّبَيِّعَ، كَسَرَتْ ثَنِيَّةَ امْرَأَةٍ، فَأَمَرَ رَسُولُ اللهِ ﷺ بِالْقِصَاصِ، فَقَالَ أَنَسٌ: يَا رَسُولَ اللهِ، وَالّذي بَعَثَكَ بِالحَقِّ، لاَ تُكْسَــرُ ثَنِيَّــتُهَا، فَرَضُوا بِالأَرْشِ وَتَرَكُوا الْقِصَاصَ، فَقَالَ رَسُولُ اللهِ ﷺ: (إنّ مِنْ عِبَادِ اللهِ مَنْ لَوْ أَقْسَمَ عَلَى اللهِ لأَبَرَّهُ). رواه البخاري.

722. Narrated Anas ibn Malek ﷺ: 'My paternal uncle Anas ibn Al-Nadhr ﷺ was absent from the battle of Badr. He said: "O Allah's Messenger! I was absent from the first battle you fought against the polytheists. (By Allah) if Allah gives me a chance to fight them, no doubt, Allah will see how (bravely) I would fight." On the day of Uhud when the Muslims turned their backs and fled, he said: "O Allah! I

apologize to You for what these (i.e. his companions) have done, and I denounce what these (i.e. the polytheists) have done." Then he advanced and Sa'ad ibn Mo'az met him. He said: "O Sa'ad ibn Mo'az! By the Lord of Al-Nadhr, (Paradise)! I smell its aroma coming from before (the mountain of) Uhud," Later on Sa'ad said: "O Allah's Messenger! I cannot achieve or do what he (i.e. Anas ibn Al-Nadhr) did. We found more than eighty wounds by swords and arrows on his body. We found him dead and his body was mutilated so badly that none except his sister could recognize him by his fingers." We used to think that the following Verse was revealed concerning him and other men of his sort.

"Among the believers are men who have been true to their covenant with Allah (i.e. they have gone out for Jihad (fighting for Allah's sake) (and they did not turn on their heels); of them some who have fulfilled their obligations. Some of them have been martyred and some others are still waiting, but they have never changed (i.e. they never proved treacherous to their covenant which they concluded with Allah) in the least." (33: 23)' And he (Anas) said: 'His sister Al-Robaye'e broke the incisor tooth of a woman and Allah's Messenger ﷺ ordered retaliation. At that Anas (ibn Al-Nadhr) said: "O Allah's Messenger! By Him Who has sent you with the Truth, my sister's tooth shall not be broken." Then the opponents of Anas' sister accepted the compensation and gave up the claim of retaliation. So Allah's Messenger ﷺ said: "There are some people amongst Allah's slaves whose oaths are fulfilled by Allah when they take them."' (Bukhari)

٧٢٣- عَنْ سَمُرَةَ بْنِ جُنْدَبٍ ﷺ قَالَ: كَانَ النَّبِيّ ﷺ إِذَا صَلَّى صَلَاةَ الصبْحِ، أَقْبَلَ عَلَيْنَا بِوَجْهِهِ، فَقَالَ: (مَنْ رَأَى مِنكُمْ اللَّيْلَةَ رُؤْيَا). قَالَ: فَإِنْ رَأَى أَحَدٌ قَصَّهَا، فَيَقُولُ: (مَا شَاءَ اللهُ). فَسَأَلَنَا يَوْمًا فَقَالَ: (هَلْ رَأَى أَحَدٌ مِنكُمْ رُؤْيَا).

قُلْـنَا: لاَ، قَالَ: (لكنّي رَأَيْتُ اللَّيْلَةَ رَجُلَيْنِ أَتَيَانِي فَأَخَذَا بِيَدِي، فَأَخْرَجَانِي إِلَى الأَرْضِ المُقَدَّسَـةِ، فَإِذَا رَجُلٌ جَالِسٌ، وَرَجُلٌ قَائِمٌ بِيَدِه كَلُّوبٌ مِنْ حَدِيد، قَالَ: إِنَّـهُ يُدْخِلُ ذلِكَ الْكَلُّوبَ فِي شِدْقِه حَتَّى يَبْلُغَ قَفَاهُ، ثُمّ يَفْعَلُ بِشِدْقِه الآخَرَ مِثْلَ ذلِـكَ، وَيَلْتَـئِمُ شِـدْقُهُ هذَا، فَيَعُودُ فَيَصْنَعُ مِثْلَهُ. قُلْتُ: ما هذَا قَالاَ: انْطَلِقْ، فَانْطَلَقْـنَا، حَتَّى أَتَيْنَا عَلَى رَجُلٍ مُضْطَجِعٍ عَلَى قَفَاهُ، وَرَجُلٌ قَائِمٌ عَلَى رَأْسِه بِفِهْـرٍ، أَوْ صَخْرَةٍ، فَيَشْدَخُ بِه رَأْسَهُ، فَإِذَا ضَرَبَهُ تَدَهْدَهَ الْحَجَرُ، فَانْطَلَقَ إِلَيْهِ لِيَأْخُذَهُ، فَلاَ يَرْجِعُ إِلَى هذَا، حَتَّى يَلْتَئِمَ رَأْسَهُ، وَعَادَ رَأْسُهُ كما هُوَ، فَعَادَ إِلَيْهِ فَضَـرَبَهُ، قُلْـتُ: مَنْ هذَا قَالاَ: انْطَلِقْ، فَانْطَلَقْنَا إِلَى ثَقْبٍ مِثْلِ التَّنُّورِ، أَعْلاَهُ ضَـيِّقٌ وَأَسْـفَلُهُ وَاسِعٌ، يَتَوَقَّدُ تَحْتَهُ نَارًا، فَإِذَا اقْتَرَبَ ارْتَفَعُوا، حَتَّى كَادَ أَنْ يَخْرُجُوا، فَإِذَا خَمَدَتْ رَجَعُوا فِيهَا، وَفِيهَا رِجَالٌ وَنِسَاءٌ عُرَاةٌ، فَقُلْتُ: مَنْ هذَا قَالاَ: انْطَلِقْ، فَانْطَلَقْنَا، حَتَّى أَتَيْنَا عَلَى نَهَرٍ مِنْ دَمٍ فِيهِ رَجُلٌ قَائِمٌ، وَعَلَى وَسَطِ الـنَّهَرِ قَالَ يَزِيدُ وَوَهْبُ بْنُ جَرِيرٍ، عَنْ جَرِيرِ بْنِ حَازِمٍ وَعَلَى شَطِّ النَّهَرِ رَجُـلٌ بَيْـنَ يَدَيْهِ حِجَارَةٌ، فَأَقْبَلَ الرَّجُلُ الَّذِي فِي النَّهَرِ، فَإِذَا أَرَادَ أَنْ يَخْرُجَ رَمَـى الرَّجُلُ بِحَجَرٍ فِي فِيهِ، فَرَدَّهُ حَيْثُ كانَ، فَجَعَلَ كُلَّمَا جاءَ لِيَخْرُجَ رَمَى فِـي فِيهِ بِحَجَرٍ، فَيَرْجِعُ كما كانَ، فَقُلْتُ: ما هذَا قَالاَ: انْطَلِقْ، فَانْطَلَقْنَا، حَتَّى انْتَهَيْنَا إِلَى رَوْضَةٍ خَضْرَاءَ، فِيهَا شَجَرَةٌ عَظِيمَةٌ، وَفِي أَصْلِهَا شَيْخٌ وَصِبْيَانٌ، وَإِذَا رَجُلٌ قَرِيبٌ مِنَ الشَّجَرَةِ، بَيْنَ يَدَيْهِ نَارٌ يُوقِدُهَا، فَصَعِدَا بِي فِي الشَّجَرَةِ، وَأَدْخَلاَنِـي دَارًا، لَـمْ أَرَ قَطُّ أَحْسَنَ مِنْهَا، فِيهَا رِجَالٌ شُيُوخٌ، وَشَبَابٌ وَنِسَاءٌ وَصِبْيَانٌ، ثُمّ أَخْرَجَانِي مِنْهَا، فَصَعِدَا بِي الشَّجَرَةَ، فَأَدْخَلاَنِي دَارًا، هِيَ أَحْسَنُ وَأَفْضَـلُ منها، فِيهَا رجالٌ شُيُوخٌ وَشَبَابٌ، قُلْتُ: طَوَّفْتُمَانِي اللَّيْلَةَ، فَأَخْبِرَانِي عَمَّـا رَأَيْـتُ. قَالاَ: نَعَمْ، أَمّا الَّذِي رَأَيْتَهُ يُشَقُّ شِدْقُهُ فَكَذّابٌ، يُحَدِّثُ بِالْكَذْبَةِ، فَتُحْمَلُ عَنْهُ حَتَّى تَبْلُغَ الآفَاقَ، فَيُصْنَعُ بِهِ إِلَى يَوْمِ الْقِيَامَةِ، وَالَّذِي رَأَيْتَهُ يُشْدَخُ

رَأْسُهُ، فَرَجُلٌ عَلَّمَهُ اللهُ الْقُرْآنَ، فَنَامَ عَنْهُ بِاللَّيْلِ، وَلَمْ يَعْمَلْ فِيهِ بِالنَّهَارِ، يُفْعَلُ بِهِ إِلَى يَوْمِ الْقِيَامَةِ، وَالَّذِي رَأَيْتَهُ فِي الثَّقْبِ فَهُمُ الزُّنَاةُ، وَالَّذِي رَأَيْتَهُ فِي النَّهْرِ آكِلُوا الرِّبَا، وَالشَّيْخُ فِي أَصْلِ الشَّجَرَةِ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ، وَالصِّبْيَانُ حَوْلَهُ فَأَوْلَادُ النَّاسِ، وَالَّذِي يُوقِدُ النَّارَ مَالِكٌ خَازِنُ النَّارِ، وَالدَّارُ الأُولَى الَّتِي دَخَلْتَ دَارُ عَامَّةِ الْمُؤْمِنِينَ، وَأَمَّا هَذِهِ الدَّارُ فَدَارُ الشُّهَدَاءِ، وَأَنَا جِبْرِيلُ، وَهَذَا مِيكَائِيلُ، فَارْفَعْ رَأْسَكَ، فَرَفَعْتُ رَأْسِي، فَإِذَا فَوْقِي مِثْلُ السَّحَابِ، قَالَا: ذَاكَ مَنْزِلُكَ، قُلْتُ: دَعَانِي أَدْخُلْ مَنْزِلِي، قَالَا: إِنَّهُ بَقِيَ لَكَ عُمُرٌ لَمْ تَسْتَكْمِلْهُ، فَلَوِ اسْتَكْمَلْتَ أَتَيْتَ مَنْزِلَكَ). رواه البخاري.

723. Narrated Samora ibn Jondob ﷺ: 'Whenever the Prophet ﷺ finished the (Morning) Prayer, he would face us and ask: "Who amongst you had a dream last night?" So if anyone had seen a dream he would narrate it. The Prophet ﷺ would say: "Ma Sha'a Allah (an Arabic maxim meaning literally, 'What Allah willed comes to pass,' and it indicates a good omen.)" One day, he asked us whether anyone of us had seen a dream. We replied in the negative. The Prophet ﷺ said : "But I had (a dream) last night that two men came to me, caught hold of my hands, and took me to the Sacred Land. There, I saw one person sitting and another standing with an iron hook in his hand pushing it inside the mouth of the former until it reached the jawbone, and then tore off one side of his cheek, and then did the same with the other side. In the meantime the first side of his cheek became normal again and then he repeated the same operation again. I said: 'What is this?' They told me to proceed on and we went on until we came to a man lying in a prone position, and another man standing at his head carrying a stone or a piece of rock. That man was crushing the head of the man who was lying, with

that stone. Whenever he struck him, the stone rolled away. The man went to pick it up and by the time he returned to him, the crushed head had returned to its normal state and the man came back and struck him again (and so on). I said: 'What is this?' They told me to proceed on. So, we proceeded on and passed by a hole like an oven, with a narrow top and wide bottom, and the fire was blazing underneath that hole. Whenever the flames went higher, the people were lifted up to such an extent that they were about to be able to get out of it, and whenever the fire receded, the people went down into it, and there were naked men and women in it. I said: 'What is this?' They told me to proceed on. So, we proceeded on until we reached a river of blood and there was a man in it, and another man (was standing on its bank) with stones in front of him, the latter was confronting the former who was in the river. Whenever the man in the river wanted to come out, the other man threw a stone in his mouth and caused him to retreat to his original position, and whenever he wanted to come out the other would throw a stone in his mouth, and he would retreat to his original position. I asked: 'What is this?' They told me to proceed on and we did so until we reached a flourishing green garden with a huge tree in it and near its base an old man was sitting with some children. (I saw) another man near a tree with a fire in front of him that he was kindling. Then they (my two companions) made me climb up the tree and enter a house, better than which I had never seen. There were some old and young men, and women and children in it. Then they took me out of this house and made me climb up a tree and made me enter another house that was better and superior (to the first one) containing old and young people. I said to them (my two companions): 'You have made me ramble all the night. Tell me all about that I have seen.'

They said: 'Yes. As for the one whose cheek you saw being torn away, he was a liar and he used to tell lies, and the people would report those lies on his authority until they spread all over the world. So, he will be punished like that until the Day of Resurrection. The one whose head you saw being crushed is the one to whom Allah had given knowledge of the Koran (knowing it by heart), but he used to sleep at night (and he did not recite it then) and did not act upon it (upon its orders, etc.) by day;, and so this punishment will go on until the Day of Resurrection. And those whom you saw in the hole (like an oven) were adulterers (and fornicators, i.e. those men and women who committed illegal sexual intercourse). And those whom you saw in the river of blood were those who dealt in Riba (usury). And the old man who was sitting at the base of the tree was Abraham ﷺ and the little children around him were the offspring of people. And the one who was kindling the fire was Malek, the gatekeeper of Hellfire. And the first house that you entered was the house of the common believers, and the second house was that of the martyrs. I am Gabriel and this is Michael.' Then the Angel said: 'Raise your head.' I raised my head and saw a thing like a cloud over me. They said: 'That is your home.' I said: 'Let me enter my home.' They said: 'You still have some life that you have not yet completed, and when you complete (that remaining portion of your life) you will then enter your home.' (Bukhari)

٧٢٤- عَــنْ جابِــرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قَالَ: لَمَّا قُتِلَ أَبِي، جَعَلْتُ أَكْشِفُ الثَّوْبَ عَنْ وَجْهِهِ، أَبْكِي وَيَنْهَوْنَنِي عَنْهُ، وَالنَّبِيِّ ﷺ لاَ يَنْهَانِي، فَجَعَلَتْ عَمَّتِــي فاطِمَةُ تَبْكِي، فَقَالَ النَّبِيِّ ﷺ: (تَبْكِينَ أَوْ لاَ تَبْكِينَ، ما زَالَتِ المَلاَئِكَةُ تُظِلُّهُ بِأَجْنِحَتِهَا حَتَّى رَفَعْتُمُوهُ). رواه البخاري.

724. Narrated Jaber ibn Abdullah, may Allah be pleased with them: 'When my father was martyred, I lifted the sheet from his face and wept. The people forbade me to do so but the Prophet ﷺ did not forbid me. Then my aunt, Fatima began weeping and the Prophet ﷺ said: "It is all the same whether you weep or not. The angels were shading him continuously with their wings until you moved him (from the field)."' (Bukhari)

٧٢٥- حديث أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ قَالَ: لاَ تَمَنَّوْا لِقَاءَ الْعَدُوِّ، فَإِذَا لَقِيتُمُوهُمْ فَاصْبِرُوا أخرجه البخاري.

725. Narrated Abu-Horaira ﷺ: 'The Prophet ﷺ said: "Do not wish to meet the enemy, and in case you confront them then, be patient."' (Bukhari)

٧٢٦- حديث عَبْدِ اللهِ بْنِ عُمَرَ ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: الْخَيْلُ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ أخرجه البخاري.

726. Narrated Abdullah ibn Omar 'Allah's Messenger ﷺ said: "Good will remain (as a permanent quality) in the forelocks of horses until the Day of Resurrection."' (Bukhari 102. Vol. 4)

٧٢٧- عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ: قَالَ النَّبِيِّ ﷺ: (مَنِ احْتَبَسَ فَرَسًا فِي سَبِيلِ اللهِ، إِيمَانًا، بِاللهِ، وَتَصْدِيقًا بِوَعْدِهِ، فَإِنَّ شِبَعَهُ وَرِيَّهُ وَرَوْثَهُ وَبَوْلَهُ فِي مِيزَانِهِ يَوْمَ الْقِيَامَةِ). رواه البخاري.

727. Narrated Abu-Horaira ﷺ : 'The Prophet ﷺ said: "If somebody keeps a horse (for Jihad) in Allah's Cause, motivated by his faith in Allah and his belief in HisPromise, then he will be rewarded on the Day of Resurrection for what the horse has eaten or drunk and for its dung and urine." (4:105O.B)

٧٢٨- عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ ، وَهُوَ عَلَى المِنْبَرِ، يَقُولُ: (وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الخَيْلِ) الآيَة، أَلاَ إِنَّ القُوَّةَ الرَّمْيُ، أَلاَ إِنَّ القُوَّةَ الرَّمْيُ، أَلاَ إِنَّ القُوَّةَ الرَّمْيُ رَوَاهُ مُسْلِمٌ

728. Narrated Oqba ibn Amer ﷺ : 'I heard Allah's Messenger ﷺ recite when he was on the Minbar (pulpit): "And make ready against them all you can of power, including steeds of war (tank, planes, etc.) Surely strength is in shooting, surely strength is in shooting, surely strength is in shooting."' (Muslim)

٧٢٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: مَنْ مَاتَ، وَلَمْ يَغْزُ، وَلَمْ يُحَدِّثْ نَفْسَهُ بِهِ، مَاتَ عَلَى شُعْبَةٍ مِنْ نِفَاقٍ رَوَاهُ مُسْلِمٌ

729. Narrated Abu-Horaira ﷺ : 'Allah's Messenger ﷺ said: "He who dies without having gone or thought of going out for Jihad, will die guilty of a kind of hypocrisy."' (Muslim)

٧٣٠- عَنْ أَنَسٍ ﷺ: أَنَّ النَّبِيَّ ﷺ كَانَ فِي غَزَاةٍ، فَقَالَ: (إِنَّ أَقْوَامًا بِالمَدِينَةِ خَلْفَنَا، ما سَلَكْنَا شِعْبًا وَلاَ وَادِيًا إِلاَّ وَهُمْ مَعَنَا فِيهِ، حَبَسَهُمُ الْعُذْرُ). رواه البخاري.

730. Narrated Anas ﷺ : 'While the Prophet ﷺ was in a Battle, he said: "Some people have remained behind us in Madina and we never crossed a mountain path or a valley, but they were with us (i.e. sharing the reward with us), as they have been held back by a (legitimate) excuse."' (4:92O. Bukhari)

٧٣١- عَنْ أَبِي مُوسى ﷺ قالَ: جاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقالَ: الرَّجُلُ يُقاتِلُ لِلْمَغْنَمِ، وَالرَّجُلُ يُقاتِلُ لِلذِّكْرِ، وَالرَّجُلُ يُقاتِلُ لِيُرَى مَكانُهُ، فَمَنْ في سَبِيلِ اللهِ قالَ: (مَنْ قاتَلَ لِتَكُونَ كَلِمَةُ اللهِ هِيَ الْعُلْيَا، فَهُوَ في سَبِيلِ اللهِ). رواه البخاري.

731. Narrated Abu-Musa ﷺ: 'A man came to the Prophet ﷺ and asked: "A man fights for the spoils of war, another fights for fame, and a third fights to show off, which of them fights is in Allah's Cause?" The Prophet ﷺ said: "He who fights that Allah's Word (i.e. Allah's Religion of Islamic Monotheism) be superior, fights in Allah's Cause."' (4:65O.Bukhari)

٧٣٢- عَنْ أَنَسِ بْنِ مالِكٍ ﷺ: أَنَّ أُمَّ الرُّبَيِّعِ بِنْتَ الْبَرَاءِ رَضِيَ اللهُ عَنْهَا، وَهِيَ أُمُّ حارِثَةَ ابْنِ سُرَاقَةَ ﷺ أَتَتِ النَّبِيَّ ﷺ فَقالَتْ: يا نَبِيَّ اللهِ، أَلاَ تُحَدِّثُني عَنْ حارِثَةَ وَكانَ قُتِلَ يَوْمَ بَدْرٍ، أَصابَهُ سَهْمٌ غَرْبٌ فَإِنْ كانَ في الجَنَّةِ صَبَرْتُ، وَإِنْ كانَ غَيْرَ ذلِكَ، اجْتَهَدْتُ عَلَيْهِ في الْبُكاءِ قالَ: (يا أُمَّ حارِثَةَ، إِنَّهَا جِنَانٌ في الجَنَّةِ، وَإِنَّ ابْنَكِ أَصابَ الْفِرْدَوْسَ الأَعْلَى). رواه البخاري.

732. Narrated Anas ibn Malek ﷺ: 'Umm Al-Robaye'e bint Al-Bara'a, the mother of Haretha ibn Soraqa came to the Prophet ﷺ and said: "O Allah's Prophet! Will you tell me about Haretha? Haretha was killed (martyred) on the day of Badr with an arrow fired by an unidentified person. If he is in Paradise, I will be patient, otherwise, I will weep bitterly for him." Allah's Messenger ﷺ said: "O mother of Haretha! There are many grades in Paradise and your son obtained Al-Firdaws Al-A'ala (the highest place in Paradise)."' (Bukhari)

٧٣٣- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنِ النُّعْمَانِ بْنِ مُقَرِّنٍ قالَ غَزَوْتُ مَعَ النَّبِيِّ ﷺ فَكانَ إِذَا طَلَعَ الْفَجْرُ أَمْسَكَ حَتَّى تَطْلُعَ

الشَّـمْسُ فَإِذَا طَلَعَتْ قَاتَلَ فَإِذَا انْتَصَفَ النَّهَارُ أَمْسَكَ حَتَّى تَزُولَ الشَّمْسُ فَإِذَا زَالَتِ الشَّـمْسُ قَـاتَلَ حَتَّى الْعَصْرِ ثُمَّ أَمْسَكَ حَتَّى يُصَلِّيَ الْعَصْرَ ثُمَّ يُقَاتِلُ قَالَ وكَانَ يُقَالُ عِنْدَ ذَلِكَ تَهِيجُ رِيَاحُ النَّصْرِ وَيَدْعُو الْمُؤْمِنُونَ لِجُيُوشِهِمْ فِي صَلاتِهِمْ قَالَ أَبو عِيسَى وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنِ النُّعْمَانِ بْنِ مُقَرِّنٍ بِإِسْنَادٍ أَوْصَلَ مِنْ هَذَا وَقَتَادَةُ لَمْ يُدْرِكِ النُّعْمَانَ بْنَ مُقَرِّنٍ وَمَاتَ النُّعْمَانُ بْنُ مُقَرِّنٍ فِي خِلَافَةِ عُمَرَ بْنِ الْخَطَّابِ *

733. Narrated Al-No'aman ibn Moqarrin: 'I fought with the Messenger of Allah ﷺ. He was in the habit of stopping fighting at daybreak until the sun had risen. When it rose, he would fight until midday and stop until it declines. When it declined, he would fight until asr Prayer time then he used to stop until he performed asr Prayer then he would fight.' It was said that during that time, after asr Prayer, that the wind bringing victory would blow and the believers invoked Allah for victory over their armies.' (At-Termizi)

٧٣٤- حَدَّثَـنَا الْحَسَـنُ بْنُ عَلِيٍّ الْخَلالُ حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ وَالْحَجَّاجُ بْنُ مِنْهَالٍ قَالا حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ عَنْ عَلْقَمَةَ بْنِ عَبْدِ اللَّهِ الْمُزَنِيِّ عَنْ مَعْقِلِ بْنِ يَسَارٍ أَنَّ عُمَرَ بْنَ الْخَطَّابِ بَعَثَ النُّعْمَانَ بْنَ مُقَرِّنٍ إِلَى الْهُرْمُزَانِ فَذَكَرَ الْحَدِيثَ بِطُولِهِ فَقَالَ النُّعْمَانُ بْنُ مُقَرِّنٍ شَهِدْتُ مَعَ رَسُولِ اللَّهِ ﷺ فَكَانَ إِذَا لَمْ يُقَاتِلْ أَوَّلَ النَّهَارِ انْتَظَرَ حَتَّى تَزُولَ الشَّمْسُ وَتَهُبَّ الرِّيَاحُ وَيَـنْزِلَ النَّصْرُ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَعَلْقَمَةُ بْنُ عَبْدِ اللَّهِ هُوَ أَخُو بَكْرِ بْنِ عَبْدِ اللَّهِ الْمُزَنِيِّ *

734. Narrated Ma'aqil ibn Yasar: 'Omar ibn Al-Khattab sent Al-No'aman ibn Moqarrin to Hormozan.' He mentioned the Hadith that Al-No'aman ibn Moqarrin said: 'I witnessed fighting with the Messenger of Allah ﷺ and he had the habit that if he did not fight in the morning, he would wait until the

sun declined, the wind blew, and victory was granted.' (At-Termizi)

٧٣٥- حَدَّثَنَا مُحَمَّدُ بْنُ سَهْلِ بْنِ عَسْكَرٍ الْبَغْدَادِيُّ حَدَّثَنَا الْقَاسِمُ بْنُ كَثِيرٍ الْمِصْرِيُّ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ شُرَيْحٍ أَنَّهُ سَمِعَ سَهْلَ بْنَ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ يُحَدِّثُ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ قَالَ مَنْ سَأَلَ اللَّهَ الشَّهَادَةَ مِنْ قَلْبِهِ صَادِقًا بَلَّغَهُ اللَّهُ مَنَازِلَ الشُّهَدَاءِ وَإِنْ مَاتَ عَلَى فِرَاشِهِ قَالَ أَبو عِيسَى حَدِيثُ سَهْلِ بْنِ حُنَيْفٍ حَدِيثٌ حَسَنٌ غَرِيبٌ لا نَعْرِفُهُ إِلا مِنْ حَدِيثِ عَبْدِ الرَّحْمَنِ بْنِ شُرَيْحٍ وَقَدْ رَوَاهُ عَبْدُ اللَّهِ بْنُ صَالِحٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ شُرَيْحٍ وَعَبْدُ الرَّحْمَنِ بْنُ شُرَيْحٍ يُكْنَى أَبَا شُرَيْحٍ وَهُوَ إِسْكَنْدَرَانِيٌّ وَفِي الْبَاب عَنْ مُعَاذِ بْنِ جَبَلٍ *

735. Narrated Sahl ibn Haneef: 'The Prophet ﷺ said: "He that asked for martyrdom sincerely from his heart, Allah will grant him the martyrs' rank, even if he dies in his bed." (At-Termizi)

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٢١٦ـ باب أنواع أخرى من الشهداء يغسلون ويصلى عليهم بخلاف من يقتل فى المعركة

Chapter(216)

About Martyrs other than those who are killed on the Battlefield

٧٣٦- حَدَّثَنَا الأَنْصَارِيُّ حَدَّثَنَا مَعْنٌ حَدَّثَنَا مَالِكٌ وحَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ سُمَيٍّ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ الشُّهَدَاءُ خَمْسٌ الْمَطْعُونُ وَالْمَبْطُونُ وَالْغَرِقُ وَصَاحِبُ الْهَدْمِ وَالشَّهِيدُ فِي سَبِيلِ اللَّهِ قَالَ وَفِي الْبَاب عَنْ أَنَسٍ وَصَفْوَانَ بْنِ أُمَيَّةَ وَجَابِرِ بْنِ عَتِيكٍ وَخَالِدِ بْنِ عُرْفُطَةَ

وَسُلَيْمَانَ بْنِ صُرَدٍ وَأَبِي مُوسَى وَعَائِشَةَ قَالَ أَبو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ *

736. Narrated Abu-Huraira: 'The Messenger of Allah ﷺ said: "The martyrs are five, the one who died because of the plague, the one who died due to a gastric ailment, the one who drowned, the one who died under a destroyed building, and the one killed while fighting in the way of Allah."' (At-Termizi)

٧٣٧- حَدَّثَنَا الأَنْصَارِيُّ حَدَّثَنَا مَعْنٌ حَدَّثَنَا مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ عُثْمَانَ عَنْ أَبِي عَمْرَةَ الأَنْصَارِيِّ عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ أَلا أُخْبِرُكُمْ بِخَيْرِ الشُّهَدَاءِ الَّذِي يَأْتِي بِالشَّهَادَةِ قَبْلَ أَنْ يُسْأَلَهَا حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ نَحْوَهُ و قَالَ ابْنُ أَبِي عَمْرَةَ قَالَ هَذَا حَدِيثٌ حَسَنٌ وَأَكْثَرُ النَّاسِ يَقُولُونَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي عَمْرَةَ وَاخْتَلَفُوا عَلَى مَالِكٍ فِي رِوَايَةِ هَذَا الْحَدِيثِ فَرَوَى بَعْضُهُمْ عَنْ أَبِي عَمْرَةَ وَرَوَى بَعْضُهُمْ عَنِ ابْنِ أَبِي عَمْرَةَ وَهُوَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي عَمْرَةَ الأَنْصَارِيُّ وَهَذَا أَصَحُّ لأَنَّهُ قَدْ رُوِيَ مِنْ غَيْرِ حَدِيثِ مَالِكٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ عَنْ زَيْدِ بْنِ خَالِدٍ وَقَدْ رُوِيَ عَنِ ابْنِ أَبِي عَمْرَةَ عَنْ زَيْدِ بْنِ خَالِدٍ غَيْرُ هَذَا الْحَدِيثِ وَهُوَ حَدِيثٌ صَحِيحٌ أَيْضًا وَأَبُو عَمْرَةَ مَوْلَى زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ وَلَهُ حَدِيثُ الْغُلُولِ وَأَكْثَرُ النَّاسِ يَقُولُونَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي عَمْرَةَ *

737. Narrated Zayd ibn Khaled Al-Johani: 'The Messenger of Allah ﷺ said: "Would I tell you about the best

witness? It is he who gives testimony before being asked to give it[7].'" (At-Termizi)

٧٣٨- حَدَّثَنَا سَلَمَةُ بْنُ شَبِيبٍ وَحَاتِمُ بْنُ سِيَاهٍ الْمَرْوَزِيُّ وَغَيْرُ وَاحِدٍ قَالُوا حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ بْنِ عَوْفٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَمْرِو بْنِ سَهْلٍ عَنْ سَعِيدِ بْنِ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ عَنِ النَّبِيِّ ﷺ قَالَ مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ وَمَنْ سَرَقَ مِنَ الأَرْضِ شِبْرًا طُوِّقَهُ يَوْمَ الْقِيَامَةِ مِنْ سَبْعِ أَرَضِينَ وَزَادَ حَاتِمُ بْنُ سِيَاهٍ الْمَرْوَزِيُّ فِي هَذَا الْحَدِيثِ قَالَ مَعْمَرٌ بَلَغَنِي عَنِ الزُّهْرِيِّ وَلَمْ أَسْمَعْ مِنْهُ زَادَ فِي هَذَا الْحَدِيثِ مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ وَهَكَذَا رَوَى شُعَيْبُ بْنُ أَبِي حَمْزَةَ هَذَا الْحَدِيثَ عَنِ الزُّهْرِيِّ عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَمْرِو بْنِ سَهْلٍ عَنْ سَعِيدِ بْنِ زَيْدٍ عَنِ النَّبِيِّ ﷺ وَرَوَى سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ عَنْ سَعِيدِ بْنِ زَيْدٍ عَنِ النَّبِيِّ ﷺ وَلَمْ يَذْكُرْ فِيهِ سُفْيَانُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَمْرِو بْنِ سَهْلٍ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

738. Narrated Sa'eed ibn Zayd ibn Amr ibn Nofayl: 'The Prophet ﷺ said: "He who was killed for defending his property is a martyr. And he who encroaches on even a hand span of land will be encircled from seven layers of earth on the Day of Judgment." (At-Termizi)

٧٣٩- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُطَّلِبِ عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ طَلْحَةَ عَنْ عَبْدِ اللَّهِ

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[7] This refers a witness who knows that something is right, yet the parties concerned do not know this, and he comes voluntarily to give his testimony to support the truth. This differs from what the Prophet ﷺ mentioned about those who give testimony before being asked to give it, as mentioned in the Hadith number 2091.

بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ قَالَ وَفِي الْبَاب عَنْ عَلِيٍّ وَسَعِيدِ بْنِ زَيْدٍ وَأَبِي هُرَيْرَةَ وَابْنِ عُمَرَ وَابْنِ عَبَّاسٍ وَجَابِرٍ قَالَ أَبو عِيسَى حَدِيثُ عَبْدِ اللَّهِ بْنِ عَمْرٍو حَدِيثٌ حَسَنٌ وَقَدْ رُوِيَ عَنْهُ مِنْ غَيْرِ وَجْهٍ وَقَدْ رَخَّصَ بَعْضُ أَهْلِ الْعِلْمِ لِلرَّجُلِ أَنْ يُقَاتِلَ عَنْ نَفْسِهِ وَمَالِهِ وَقَالَ ابْنُ الْمُبَارَكِ يُقَاتِلُ عَنْ مَالِهِ وَلَوْ دِرْهَمَيْنِ *

739. Narrated Abdullah ibn Amr: 'The Prophet ﷺ said: "He who was killed for defending his property is a martyr."' (At-Termizi)

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٢١٧ــ باب فضل العتق

Chapter (217)

About the Superiority of Emancipating Slaves

﴿ فَلَا اقْتَحَمَ الْعَقَبَةَ (١١) وَمَا أَدْرَاكَ مَا الْعَقَبَةُ (١٢) فَكُّ رَقَبَةٍ (١٣) ﴾
(البلد ١١ : ١٣)

Allah ﷻ said:

"But he has not attempted to pass on the path that is steep (i.e. the path which will lead to goodness and success) * And what will make you know the path that is steep? * (It is) freeing a neck (slave). *" (90: 11-13)

The Messenger of Allah ﷺ said as:

٧٤٠- حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ الْهَادِ عَنْ عُمَرَ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنْ سَعِيدِ ابْنِ مَرْجَانَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ مَنْ أَعْتَقَ رَقَبَةً مُؤْمِنَةً أَعْتَقَ اللَّهُ مِنْهُ بِكُلِّ عُضْوٍ

مِــنْهُ عُضْــوًا مِنَ النَّارِ حَتَّى يَعْتِقَ فَرْجَهُ بِفَرْجِهِ قَالَ وَفِي الْبَاب عَنْ عَائِشَةَ وَعَمْرِو بْنِ عَبَسَةَ وَابْنِ عَبَّاسٍ وَوَاثِلَةَ بْنِ الأَسْقَعِ وَأَبِي أُمَامَةَ وَعُقْبَةَ بْنِ عَامِرٍ وَكَعْــبِ بْنِ مُرَّةَ قَالَ أبو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيــبٌ مِنْ هَذَا الْوَجْهِ وَابْنُ الْهَادِ اسْمُهُ يَزِيدُ بْنُ عَبْدِ اللَّهِ بْنِ أُسَامَةَ بْنِ الْهَادِ وَهُوَ مَدَنِيٌّ ثِقَةٌ قَدْ رَوَى عَنْهُ مَالِكُ بْنُ أَنَسٍ وَغَيْرُ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ *

740. Narrated by Abu-Huraira: 'I heard the Messenger of Allah ﷺ saying: "He that freed a believing slave, Allah would free his organs, even his private parts for freed person's private parts from the Fire therewith."'

٧٤١- عَــنْ أَبِــي ذَرٍّ ﷺ قالَ: سَأَلْتُ النَّبِيَّ ﷺ: أيّ الْعَمَلِ أَفْضَلُ قالَ: (إِيمَانٌ بِــاللهِ، وَجِهَادٌ فِي سَبِيلِهِ). قُلْتُ: فَأَيّ الرِّقَاب أَفْضَلُ قَالَ: (أَغْلاَهَا ثَمَنًا، وَأَنْفَسُها عِنْدَ أَهْلِهَا). قُلْتُ: فَإِنْ لَمْ أَفْعَلْ قَالَ: (تُعِينُ صَانِعًا، أَو تَصْنَعُ لأَخْرَقَ). قَالَ: فَإِنْ لَمْ أَفْعَلَ قَالَ: (تَدَعُ النَّاسَ مِنَ الشَّرّ، فَإِنَّهَا صَدَقَةٌ تَصَدّقُ بِهَا عَلَى نَفْسِكَ). رواه البخاري.

741. Narrated Abu-Zarr ﷺ: 'I asked the Prophet ﷺ:; "What is the best deed?" He replied: "To believe in Allah and to fight for His Cause." I then asked: "What is the best kind of freeing (of slaves)?" He replied: "The freeing of the most expensive slave and the most beloved by his master." I said: "If I cannot afford to do that?" He said: "Helping the weak or doing good for a person who cannot work for himself." I said: "If I cannot do that?" He said: "Refrain from harming others, for this will be regarded as a charitable deed for your own good."' (Bukhari)

٢١٨ــ باب فضل الإحسان إلى المملوك

Chapter(218)

About the Virtue of Treating One's Slave kindly

﴿ وَاعْبُدُوا اللهَ وَلاَ تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَى وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللهَ لاَ يُحِبُّ مَن كَانَ مُخْتَالاً فَخُورًا ﴾ (النساء ٣٦)

Allah ﷻ said:

"Worship Allah and join none with Him in worship; and do good to parents, kinsfolk, orphans, the needy, the neighbor who is near of kin, the neighbor who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allah does not like such as are proud and boastful. *" (4: 36)

The Messenger of Allah ﷺ said as:

٧٤٢- عَـنْ أَبِي ذر ﷺ قَالَ: سَابَبْتُ رَجُلًا فَعَيَّرْتُهُ بِأُمِّهِ، فَقَالَ لِي النَّبِيِّ ﷺ: (يَــا أَبَا ذَرّ، أَعيَّرْتَهُ بِأُمِّهِ إِنَّكَ امْرُؤٌ فِيكَ جَاهِلِيَّةٌ، إِخْوَانُكُمْ خَوَلَكُمْ، جَعَلَهُمْ اللهُ تَحْــتَ أَيْدِيكُــمْ، فَمنْ كَانَ أَخُوهُ تَحْتَ يَدِهِ، فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ، وَلْيُلْبِسْهُ مِمَّا يَلْبَسُ، وَلاَ تُكَلِّفُوهُمْ مَا يَغْلِبُهُمْ، فَإِنْ كَلَّفْتُمُوهُمْ فَأَعِينُوهُمْ). رواه البخاري.

742. Narrated by Abu-Zarr ﷺ: 'I abused a man by calling his mother bad names.' The Prophet ﷺ said to me: "O Abu-Zarr! Did you abuse him by calling his mother bad names? You still have some characteristics of [the time of] ignorance [i.e. pre-Islamic times]. Your slaves are your brothers and Allah has put them under your command. So whoever has a brother under his command should feed him from what he eats and dress him from what he wears. Do not ask them

(slaves) to do things beyond their capacity (power) and if you do so, then help them."' (Bukhari)

٧٤٣- عَـنْ أبى هريرة ﷺ عَنِ النَّبِيِّ ﷺ: (إِذَا أَتَى أَحَدَكُمْ خادِمُهُ بِطَعَامِه، فَـإِنْ لَـمْ يُجْلِسْهُ مَعَهُ، فَلْيُنَاوِلْهُ لُقْمَةً أَوْ لُقْمَتَيْنِ، أَوْ أُكْلَةً أَوْ أُكْلَتَيْنِ، فَإِنَّهُ وَلِيَ عِلاَجَهُ). رواه البخاري.

743. Narrated Abu-Horaira ﷺ: 'The Prophet ﷺ said: "When your servant brings your meal to you then if you do not let him sit and share the meal with you, then he should at least be given a mouthful or two of that meal as he has prepared it."'(Bukhari)

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٢١٩ــ باب فضل المملوك الذى يؤدى حق الله ﷻ وحق مواليه

Chapter (219)

About the Virtue of a Slave Who fulfills Allah's Rights and His Masters' Rights

٧٤٤- حديث ابْـنِ عُمَرَ ، أَنَّ رَسُولَ الله ﷺ، قَالَ: الْعَبْدُ إِذَا نَصَحَ سَيِّدَهُ وَأَحْسَنَ عِبَادَةَ رَبِّه، كَانَ لَهُ أَجْرُهُ مَرَّتَيْنِ أخرجه البخاري.

744. Narrated Ibn Omar : 'Allah's Messenger ﷺ said: "If a slave is honest and faithful to his master and worships his Lord (Allah) in a perfect manner he will get a double reward."' (Bukhari)

٧٤٥- حديث أَبِي مُوسَى، قَالَ: قَالَ رَسُولُ الله ﷺ ثَلاَثَةٌ لَهُمْ أَجْرَانِ، رَجُلٌ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ وَآمَنَ بِمُحَمَّدٍ ﷺ، وَالْعَبْدُ الْمَمْلُوكُ إِذَا أَدَّى حَقَّ الله

وَحَــقَّ مَوَالِيهِ، وَرَجُلٌ كَانَتْ عِنْدَهُ أَمَةٌ فَأَدَّبَهَا فَأَحْسَنَ تَأْدِيبَهَا، وَعَلَّمَهَا فَأَحْسَنَ تَعْلِيمَهَا ثُمَّ أَعْتَقَهَا فَتَزَوَّجَهَا فَلَهُ أَجْرَانِ أخرجه البخاري.

745. Narrated Abu-Musa ﷺ: 'Allah's Messenger ﷺ said: "Three persons will have a double reward. A person from the People of the Book (i.e. a Jew or a Christian) who believed in his prophet (Moses or Jesus) and then believed in Muhammad (he has embraced Islam). (The second) is a slave who fulfills his duties to Allah and fulfilled the rights of his masters. And (the third) is the master of a female-slave who teaches her good manners, educates her in the best possible way (in the religion), frees her, and then marries her."' (Bukhari)

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٢٢٠ــ باب فضل العبادة فى الهرج

Chapter (220)

About Adhering to the Acts of Worship during Turmoil

٧٤٦- عَنْ أَبِي هُرَيْرَةَ ﷺ: عَنِ النَّبِيِّ ﷺ قَالَ: (يُقْبَضُ الْعِلْمُ، وَيَظْهَرُ الجَهْلُ وَالْفِتَــنُ، وَيَكْــثُرُ الْهَــرْجُ). قِيلَ: يَا رَسُولَ اللهِ، وَمَا الْهَرْجُ قَالَ هكَذَا بِيَدِهِ فَحَرَّفَهَا، كَأَنَّهُ يُرِيدُ الْقَتْلَ. رواه البخاري.

746. Narrated Abu-Horaira ﷺ: 'The Prophet ﷺ said: "(Religious) knowledge will be taken away (by the death of religious scholars), ignorance (in religion) and turmoil will appear, and Haraj will increase." It was asked: "What is Haraj? O Allah's Messenger?" He beckoned with his hand indicating killing.' (Bukhari)

٧٤٧- حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنِ الْمُعَلَّى بْنِ زِيَادٍ رَدَّهُ إِلَى مُعَاوِيَةَ بْـنِ قُـرَّةَ رَدَّهُ إِلَى مَعْقِلِ بْنِ يَسَارٍ رَدَّهُ إِلَى النَّبِيِّ ﷺ قَالَ الْعِبَادَةُ فِي الْهَرْجِ كَالْهِجْرَةِ إِلَيَّ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ حَمَّادِ ابْنِ زَيْدٍ عَنِ الْمُعَلَّى *

747. Narrated Ma'aqil ibn Yasar (attributing it to the Prophet ﷺ): "Clinging to the acts of worship during commotion is equal in reward to migration."'

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٢٢١ــ باب فضل السماحة فى البيع والشراء

Chapter (221)

About Being tolerant in Business Transactions

﴿ يَسْأَلُونَكَ مَاذَا يُنفِقُونَ قُلْ مَا أَنفَقْتُم مِّنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالأَقْرَبِينَ وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللهَ بِهِ عَلِيمٌ ﴾ (البقرة ٢١٥)

Allah ﷻ said:

"They ask you (O Muhammad!) what they should spend. Say: "Whatever you spend of good must be for the parents, the kindred, the orphans, the needy, and the wayfarers. And whatever you do of good deeds, truly, Allah knows it well. *" (2: 215) And

﴿ وَيَـا قَوْمِ أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ وَلاَ تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلاَ تَعْثَوْا فِي الأَرْضِ مُفْسِدِينَ ﴾ (هود ٨٥)

"And O my people! Give full measure and weight in justice and reduce not the things that are due to the people,

and do not commit mischief in the land, causing corruption. *" (11: 85) And

﴿ وَيْلٌ لِّلْمُطَفِّفِينَ (١) الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ (٢) وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ (٣) أَلاَ يَظُنُّ أُولَئِكَ أَنَّهُم مَّبْعُوثُونَ(٤) لِيَوْمٍ عَظِيمٍ (٥) يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ (٦) ﴾ (المطففين ١-٦)

"Woe to those who give less in measure and weight, * Those who, when they receive by measure from men, demand full measure * And when they give by measure or weight to (other) men they give less than due. * Do they not think that they will be resurrected (for reckoning) * On a Great Day? * The Day when (all) mankind will stand before the Lord of all that exists)? *" (83: 1-6)

The Messenger of Allah ﷺ said as:

٧٤٨- عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: (رَحِمَ اللهُ رَجُلًا، سَمْحًا إِذَا بَاعَ، وَإِذَا اشْتَرَى، وَإِذَا اقْتَضَى). رواه البخاري.

748. Narrated by Jaber ibn Abdullah: 'Allah's Messenger ﷺ said: "May Allah's Mercy be on him who is lenient in his buying, selling, and in demanding back his money."' (Bukhari)

٧٤٩- حديث أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: كَانَ تَاجِرٌ يُدَايِنُ النَّاسَ، فَإِذَا رَأَى مُعْسِرًا قَالَ لِفِتْيَانِهِ تَجَاوَزُوا عَنْهُ، لَعَلَّ اللهَ أَنْ يَتَجَاوَزَ عَنَّا، فَتَجَاوَزَ اللهُ عَنْهُ أخرجه البخاري.

749. Narrated Abu-Horaira ﷺ: 'The Prophet ﷺ said: "There was a merchant who used to lend the people, and whenever his debtor was under straitened circumstances, he would say to his employees: 'Grant him a period of grace so

that Allah ﷻ will forgive us.' So, Allah ﷻ forgave him."' (Bukhari)

٧٥٠- حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا إِسْحَقُ بْنُ سُلَيْمَانَ الرَّازِيُّ عَنْ دَاوُدَ بْنِ قَيْسٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ أَنْظَرَ مُعْسِرًا أَوْ وَضَعَ لَهُ أَظَلَّهُ اللَّهُ يَوْمَ الْقِيَامَةِ تَحْتَ ظِلِّ عَرْشِهِ يَوْمَ لا ظِلَّ إِلا ظِلُّهُ قَالَ وَفِي الْبَاب عَنْ أَبِي الْيَسَرِ وَأَبِي قَتَادَةَ وَحُذَيْفَةَ وَابْنِ مَسْعُودٍ وَعُبَادَةَ وَجَابِرٍ قَالَ أَبو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ *

750. Narrated Abu-Huraira: 'The Messenger of Allah ﷺ said: "He who gives a grace period to an insolvent or remitted his debt (in whole or in part), Allah would take him under his shade on the Day of Judgment when there will be no shade except His."' (At-Termizi)

٧٥١- حَدَّثَنَا هَنَّادٌ وَمَحْمُودُ بْنُ غَيْلانَ قَالا حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ سُوَيْدِ بْنِ قَيْسٍ قَالَ جَلَبْتُ أَنَا وَمَخْرَفَةُ الْعَبْدِيُّ بَزًّا مِنْ هَجَرَ فَجَاءَنَا النَّبِيُّ ﷺ فَسَاوَمَنَا بِسَرَاوِيلَ وَعِنْدِي وَزَّانٌ يَزِنُ بِالأَجْرِ فَقَالَ النَّبِيُّ ﷺ لِلْوَزَّانِ زِنْ وَأَرْجِحْ قَالَ وَفِي الْبَاب عَنْ جَابِرٍ وَأَبِي هُرَيْرَةَ قَالَ أَبو عِيسَى حَدِيثُ سُوَيْدٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَهْلُ الْعِلْمِ يَسْتَحِبُّونَ الرُّجْحَانَ فِي الْوَزْنِ وَرَوَى شُعْبَةُ هَذَا الْحَدِيثَ عَنْ سِمَاكٍ فَقَالَ عَنْ أَبِي صَفْوَانَ وَذَكَرَ الْحَدِيثَ *

751. Narrated Sowayd ibn Qays: 'Makhrafa Al-Abdi and I imported some linen garments from Hajar[8]. The Prophet ﷺ came to us and bought some pants. I have had a hired weigher to whom the Messenger of Allah ﷺ said: "Give full and fair weight."' (At-Termizi)

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[8] Hajar is a city in Yemen or a suburb of Madina.

(١٢) كتاب العلم

Book of Knowledge

٢٢٢- باب فضل العلم تعلما وتعليما لله ﷻ

Chapter:(222)

About the Virtue of Learning and Teaching Knowledge for Allah's Sake

[Status of Acquiring Knowledge in Islam:

Islam is the religion of Allah ﷻ. It is the balanced religion that gives each affair its due weight. As we have explained, the most honorable knowledge is that which leads to piety and fearing Allah ﷻ. It is the knowledge that leads one to keep good relations with Allah's creatures.

Despite this fact, the Noble Koran did not neglect secular knowledge. Rather it praised it in a way that it ascribes fearing Allah ﷻ to the scientists in the following two verses:

﴿ أَلَمْ تَرَ أَنَّ اللهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا وَمِنَ الْجِبَالِ جُدَدٌ بِيضٌ وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ سُودٌ (٢٧) وَمِنَ النَّاسِ وَالدَّوَابِّ وَالأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ إِنَّمَا يَخْشَى اللهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللهَ عَزِيزٌ غَفُورٌ (٢٨) ﴾ (فاطر ٢٧ : ٢٨)

"Have not you seen that Allah sends down rain from the sky? With it We then bring out produce of various colors. And in the mountains are tracts white and red, of various shades of color, and black intense in hue. * And so amongst men and crawling creatures and cattle, they are of various colors. Those truly fear Allah, among His servants are those

who have knowledge. For, Allah is Exalted in Might, Oft-Forgiving. *" (35: 27-28)

Acquiring secular knowledge is also praised in other places in the Noble Koran. Each verse or Hadith that acclaims and appreciates knowledge, it implicitly acclaims and appreciates secular knowledge. Allah ﷻ says:

﴿ أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لاَ يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الأَلْبَابِ﴾ (الزمر ٩)

"Is one who worships devoutly during the hours of the night prostrating himself or standing (in adoration), who takes heed of the Hereafter, and who places his hope in the mercy of his Lord, (like one who does not)? Say: "Are those equal, those who know and those who do not know? It is those who are endued with understanding that receive admonition." *" (39: 9) And

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللهُ لَكُمْ وَإِذَا قِيلَ انْشُزُوا فَانْشُزُوا يَرْفَعِ اللهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴾ (المجادلة ١١)

"O you who believe! When you are told to make room in the assemblies, (spread out and) make room, (ample) room will Allah provide for you. And when you are told to rise up, rise up, Allah will raise up, to (suitable) ranks (and degrees), those of you who believe and who have been granted Knowledge. And Allah is well-acquainted with all ye do. *" (58: 11)

The Messenger of Allah ﷺ said as:

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ قَالَ حَدَّثَنَا خَالِدُ بْنُ يَزِيدَ الْعَتَكِيُّ عَنْ أَبِي جَعْفَرٍ الرَّازِيِّ عَنِ الرَّبِيعِ بْنِ أَنَسٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ خَرَجَ فِي طَلَبِ الْعِلْمِ كَانَ فِي سَبِيلِ اللَّهِ حَتَّى يَرْجِعَ. * الترمذى.

Narrated by Anas ibn Malek: 'The Messenger of Allah ﷺ said: "Whoever goes out searching for knowledge has the reward of him that marched out for fighting for Allah's cause until he returns."' (At-Termizi) And

حَدَّثَنَا مَحْمُودُ بْنُ خِدَاشٍ الْبَغْدَادِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ الْوَاسِطِيُّ حَدَّثَنَا عَاصِمُ ابْنُ رَجَاءِ بْنِ حَيْوَةَ عَنْ قَيْسِ بْنِ كَثِيرٍ قَالَ قَدِمَ رَجُلٌ مِنَ الْمَدِينَةِ عَلَى أَبِي الدَّرْدَاءِ وَهُوَ بِدِمَشْقَ فَقَالَ مَا أَقْدَمَكَ يَا أَخِي فَقَالَ حَدِيثٌ بَلَغَنِي أَنَّكَ تُحَدِّثُهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ أَمَا جِئْتَ لِحَاجَةٍ قَالَ لا قَالَ أَمَا قَدِمْتَ لِتِجَارَةٍ قَالَ لا قَالَ مَا جِئْتُ إلا فِي طَلَبِ هَذَا الْحَدِيثِ قَالَ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ مَنْ سَلَكَ طَرِيقًا يَبْتَغِي فِيهِ عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ وَإِنَّ الْمَلائِكَةَ لَتَضَعُ أَجْنِحَتَهَا رِضَاءً لِطَالِبِ الْعِلْمِ وَإِنَّ الْعَالِمَ لَيَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الأَرْضِ حَتَّى الْحِيتَانُ فِي الْمَاءِ وَفَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ عَلَى سَائِرِ الْكَوَاكِبِ إِنَّ الْعُلَمَاءَ وَرَثَةُ الأَنْبِيَاءِ إِنَّ الأَنْبِيَاءَ لَمْ يُوَرِّثُوا دِينَارًا وَلا دِرْهَمًا إِنَّمَا وَرَّثُوا الْعِلْمَ فَمَنْ أَخَذَ بِهِ أَخَذَ بِحَظٍّ وَافِرٍ. * الترمذى.

Narrated Qays ibn Katheer: 'A man came to Damascus from Madina to see Abu Al-Darda'a. Abu Al-Darda'a said: "Why did you come here brother?" He said: "I have heard that you narrate a Hadith from the Messenger of Allah ﷺ." He said: "Have not you come to request anything else? Have not you come for trade?" He said: "No. I have come only to investigate this Hadith." Abu Al-Darda'a said: "I have heard the Messenger of Allah ﷺ saying: 'Whoever treads a road searching for knowledge, Allah will facilitate a way to

Paradise for him, and the angels will lay down their wings for the searcher of knowledge. All that is on the earth and in the heavens, even the fish in the sea, seek forgiveness for the searcher of knowledge. The excellence of the searcher of knowledge [compared] to the worshipper is like the excellence of the moon over the other planets. The scholars are the Prophets' heirs. For the Prophets did not leave a Dirham nor a Dinar. They left knowledge. Whoever takes it has taken an abundant share."'

Then, the Messenger of Allah ﷺ warned us against the plight that may befall the searcher of knowledge. He orders that seeking knowledge should be for Allah's sake. The Messenger of Allah ﷺ said as:

Narrated by Ka'ab ibn Malek: 'I heard the Messenger of Allah ﷺ saying: "Do not learn knowledge just to be a scholar, to argue with the fool, nor to attract people towards oneself. He that does this, Allah admits him into Hellfire."'

The Messenger of Allah ﷺ said as:

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلاَنَ حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ * الترمذى.

2570. Narrated by Abu-Huraira: 'The Messenger of Allah ﷺ said: "He that has trodden a way searching for knowledge, Allah ﷻ would facilitate a way to Paradise by virtue of it." (At-Termizi) And

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ قَالَ حَدَّثَنَا خَالِدُ بْنُ يَزِيدَ الْعَتَكِيُّ عَنْ أَبِي جَعْفَرٍ الرَّازِيِّ عَنِ الرَّبِيعِ بْنِ أَنَسٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ خَرَجَ فِي طَلَبِ الْعِلْمِ كَانَ فِي سَبِيلِ اللَّهِ حَتَّى يَرْجِعَ * الترمذى.

Narrated Anas ibn Malek: 'The Messenger of Allah ﷺ said: "He that has gone out searching for knowledge is like he that has marched out for fighting for Allah's sake."' (At-Termizi) And

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى الصَّنْعَانِيُّ حَدَّثَنَا سَلَمَةُ بْنُ رَجَاءٍ حَدَّثَنَا الْوَلِيدُ بْنُ جَمِيلٍ حَدَّثَنَا الْقَاسِمُ أَبُو عَبْدِ الرَّحْمَنِ عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ قَالَ ذُكِرَ لِرَسُولِ اللَّهِ ﷺ رَجُلانِ أَحَدُهُمَا عَابِدٌ وَالآخَرُ عَالِمٌ فَقَالَ رَسُولُ اللَّهِ ﷺ فَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِي عَلَى أَدْنَاكُمْ ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ اللَّهَ وَمَلائِكَتَهُ وَأَهْلَ السَّمَوَاتِ وَالأَرَضِينَ حَتَّى النَّمْلَةَ فِي جُحْرِهَا وَحَتَّى الْحُوتَ لَيُصَلُّونَ عَلَى مُعَلِّمِ النَّاسِ الْخَيْرَ * الترمذى.

Narrated Abu-Omama Al-Bahili: 'Two men, one of them was always bowing in prayer and the other was always searching for knowledge were mentioned before the Messenger of Allah ﷺ. The Messenger of Allah ﷺ said: "The superiority of the one who always searches for knowledge to the one who always performs the acts of worship is equal to my superiority over the least pious among you."' Abu-Omama said: 'The Messenger of Allah ﷺ said further: "Allah ﷻ, His angels, and the dwellers of the heavens and the earth, even the ant in its nest and the whale invoke Allah ﷻ for those who teach people goodness."' (At-Termizi)

When our predecessors acted upon these verses and Hadiths, they achieved many discoveries in all fields of activities, in industry, laboratories, medicine, navigation, mathematics, etc. Such discoveries contributed greatly in the industrial revolution in Europe, as they represented the basis to the renaissance in Europe in the various fields of knowledge.

We mention here the Muslim scholars' contribution to medicine for example. The Muslim scientists were the first to introduce the following: isolation wards for communicable diseases, especially leprosy; acid to be used in cauterization; surgical instruments; cardiac medicines; iron tablets as a cure for anemia; and intra-abdominal tubes for the drainage of abdominal abscesses. They were the first to perform cataract removal surgery, and diagnose hydrocephalus and smallpox.

Now, let us read what Imam Al-Nawawi compiled in the same concern.]

Allah ﷻ said:

﴿ أَمَّـنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ قُـلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ﴾
(الزمر ٩)

"Is one who is obedient to Allah, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and hoping for the Mercy of his Lord (like one who disbelieves)? Say: "Are those who know equal to those who know not?" It is only men of understanding who will remember (i.e. get a lesson from Allah's Signs and Verses). *" (39: 9) And

﴿ يَـا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُـمْ وَإِذَا قِيلَ انشُزُوا فَانشُزُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴾ (المجادلة ١١)

"O you who believe! When you are told to make room in the assemblies, (spread out and) make room. Allah will give you (ample) room (of His mercy). And when you are told to rise up, rise up. Allah will exalt in degrees those of you who

believe, and those who have been granted knowledge. And Allah is Well-Acquainted with what you do.*" (58: 11) And

﴿ وَمِنَ النَّاسِ وَالدَّوَابِّ وَالأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ إِنَّمَا يَخْشَى اللهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللهَ عَزِيزٌ غَفُورٌ ﴾ (فاطر ٢٨)

"And likewise of men, living beasts, and cattle are of various colors. It is only those who have knowledge among His servants that fear Allah. Verily, Allah is All-Mighty, Oft-Forgiving. *" (35: 28)

٧٥٢- عَنْ سَهْلِ بْنِ سَعْدٍ ﷺ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ يَوْمَ خَيْبَرَ: (لأُعْطِيَنَّ الرَّايَةَ رَجُلًا يَفْتَحُ اللهُ عَلَى يَدَيْهِ). فَقَامُوا يَرْجُونَ لِذَلِكَ أَيُّهُمْ يُعْطَى، فَغَدَوْا وَكُلُّهُمْ يَرْجُو أَنْ يُعْطَى، فَقَالَ: (أَيْنَ عَلِيٌّ). فَقِيلَ: يَشْتَكِي عَيْنَيْهِ، فَأَمَرَ فَدُعِيَ لَهُ، فَبَصَقَ فِي عَيْنَيْهِ، فَبَرَأَ مَكَانَهُ حَتَّى كَأَنَّهُ لَمْ يَكُنْ بِهِ شَيْءٌ، فَقَالَ: نُقَاتِلُهُمْ حَتَّى يَكُونُوا مِثْلَنَا فَقَالَ: (عَلَى رِسْلِكَ، حَتَّى تَنْزِلَ بِسَاحَتِهِمْ، ثُمَّ ادْعُهُمْ إِلَى الإِسْلَامِ، وَأَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ، فَوَاللهِ لأَنْ يُهْدَى بِكَ رَجُلٌ وَاحِدٌ خَيْرٌ لَكَ مِنْ حُمْرِ النَّعَمِ). رواه البخاري.

752. Sahl ibn Sa'ad ﷺ narrated that he heard the Prophet ﷺ on the day (of the battle) of Khaybar saying: "I will give the flag to a person at whose hands Allah will grant victory. So, the companions of the Prophet ﷺ got up, wishing eagerly to see to whom the flag will be given, and each one of them wished to be given the flag. But the Prophet ﷺ asked for Ali. Someone informed him that he was suffering from eye trouble. So, he ordered them to bring Ali to him. Then the Prophet ﷺ spat in his eyes and his eyes were cured immediately as if he had never any eye trouble. Ali said; 'We will fight against them (the non-Muslims) until they become like us (Muslims). The Prophet ﷺ said: "Be patient, until you

face them and invite them to Islam and inform them of what Allah has enjoined upon them. By Allah! If a single person reverted to Islam at your hands (i.e. through you), that will be better for you than the red camels.''' (Bukhari)

٧٥٣- عَنْ أبي مُوسى ﷺ قَالَ: عَنِ النَّبِيِّ ﷺ قَالَ: (مَثَلُ مَا بَعَثَنِي اللهُ بِهِ مِنَ الْهُدَى وَالعِلْمِ، كَمَثَلِ الْغَيْثِ الْكَثِيرِ أَصَابَ أَرْضًا، فَكَانَ مِنْهَا نَقِيَّةٌ، قَبِلَتِ المَاءَ، فَأَنْبَتَتِ الْكَلأَ وَالْعُشْبَ الْكَثِيرَ، وَكَانَتْ مِنْهَا أَجَادِبُ، أَمْسَكَتِ المَاءَ، فَنَفَعَ اللهُ بِهَا النَّاسَ، فَشَرِبُوا وَسَقَوْا وَزَرَعُوا، وَأَصَابَ مِنْهَا طَائِفَةً أُخْرَى، إِنَّمَا هِيَ قِيعَانٌ لاَ تُمسِكُ مَاءً وَلاَ تُنْبِتُ كَلأً، فَذَلِكَ مَثَلُ مَنْ فَقُهَ فِي دِينِ اللهِ، وَنَفَعَهُ مَا بَعَثَنِي اللهُ بِهِ فَعَلِمَ وَعَلَّمَ، وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا، وَلَمْ يَقْبَلْ هُدَى اللهِ الَّذِي أُرْسِلْتُ بِهِ). رواه البخاري.

753. Narrated Abu-Musa ﷺ: 'The Prophet ﷺ said: "The example of guidance and knowledge with which Allah has sent me is like abundant rain falling on the earth, some of which (the pieces of land) were fertile soil that absorbed rainwater and brought forth vegetation and grass in abundance. (And) another portion was hard and held the rainwater and Allah benefited the people therewith. They utilized it for drinking, (watering their animals, irrigating their fields for cultivation). (And) a portion of it was swampy that could neither hold water nor bring forth vegetation (then that land gave no benefits). The first is the example of the person who comprehends Allah's Religion (Islam) and derives benefit (from the knowledge) which Allah ﷻ has revealed through me and learns it, then teaches it to others. The (last example is that of a) person who does not care for it and does not take Allah 's Guidance revealed through me (He is) like that barren land.''' (Bukhari)

٧٥٤- حَدَّثَنَا أَبُو الأَشْعَثِ أَحْمَدُ بْنُ الْمِقْدَامِ الْعِجْلِيُّ الْبَصْرِيُّ حَدَّثَنَا أُمَيَّةُ بْنُ خَالِدٍ حَدَّثَنَا إِسْحَقُ بْنُ يَحْيَى بْنِ طَلْحَةَ حَدَّثَنِي ابْنُ كَعْبِ بْنِ مَالِكٍ عَنْ أَبِيهِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ مَنْ طَلَبَ الْعِلْمَ لِيُجَارِيَ بِهِ الْعُلَمَاءَ أَوْ لِيُمَارِيَ بِهِ السُّفَهَاءَ أَوْ يَصْرِفَ بِهِ وُجُوهَ النَّاسِ إِلَيْهِ أَدْخَلَهُ اللَّهُ النَّارَ. * الترمذى.

754. Narrated Ka'ab ibn Malek: 'I heard the Messenger of Allah ﷺ saying: "Do not learn knowledge just to be a scholar, to argue with the fool, nor to attract people towards oneself. He that does this, Allah admits him into Hellfire."' (At-Termizi)

٧٥٥- حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ * الترمذى.

755. Narrated Abu-Huraira: 'The Messenger of Allah ﷺ said: "He that has trodden a way searching for knowledge, Allah ﷻ will facilitate a way to Paradise by virtue of it."' (At-Termizi) And

٧٥٦- حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ قَالَ حَدَّثَنَا خَالِدُ بْنُ يَزِيدَ الْعَتَكِيُّ عَنْ أَبِي جَعْفَرٍ الرَّازِيِّ عَنِ الرَّبِيعِ بْنِ أَنَسٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ خَرَجَ فِي طَلَبِ الْعِلْمِ كَانَ فِي سَبِيلِ اللَّهِ حَتَّى يَرْجِعَ * الترمذى.

756. Narrated Anas ibn Malek: 'The Messenger of Allah ﷺ said: "He that has gone out searching for knowledge is like he that has marched out for fighting for Allah's sake."' (At-Termizi)

٧٥٧- عَــنْ أَبِيْ هُرَيْرَةَ ﷺ أَنّ رَسُولَ الله ﷺ قَالَ: إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَــنْهُ عَمَلُــه، إلاّ مِنْ ثَلاَثَة: إلاَ مِنْ صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالَحٍ يَدْعُو لَهُ رَوَاهُ مُسْلِمٌ

757. Narrated Abu-Horaira ﷺ: 'Allah's Messenger ﷺ said: "When a son of Adam dies no further reward is recorded for his actions, with three exceptions. A Sadaqa (an endowment) whose benefit is continuous, knowledge from which benefit continues to be reaped, or the supplication of a righteous son (for him)."' (Muslim)

٧٥٨- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى الصَّنْعَانِيُّ حَدَّثَنَا سَلَمَةُ بْنُ رَجَاءٍ حَدَّثَنَا الْوَلِيدُ بْنُ جَمِيلٍ حَدَّثَنَا الْقَاسِمُ أَبُو عَبْدِ الرَّحْمَنِ عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ قَالَ ذُكِرَ لِرَسُولِ اللَّهِ ﷺ رَجُلَانِ أَحَدُهُمَا عَابِدٌ وَالآخَرُ عَالِمٌ فَقَالَ رَسُولُ اللَّهِ ﷺ فَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِي عَلَى أَدْنَاكُمْ ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ اللَّهَ وَمَلَائِكَتَهُ وَأَهْلَ السَّمَوَاتِ وَالأَرَضِينَ حَتَّى النَّمْلَةَ فِي جُحْرِهَا وَحَتَّى الْحُوتَ لَيُصَلُّونَ عَلَى مُعَلِّمِ النَّاسِ الْخَيْرَ * الترمذى.

758. Narrated Abu-Omama Al-Bahili: 'Two men, one of them was always bowing in prayer and the other was always searching for knowledge were mentioned to the Messenger of Allah ﷺ. The Messenger of Allah ﷺ said: "The superiority of the one who always searches for knowledge [compared] to the one who always performs the acts of worship is equal to my superiority over the least pious among you."' Abu-Omama said: 'The Messenger of Allah ﷺ said further: "Allah ﷻ, His angels, and the dwellers of the heavens and the earth, even the ant in its nest and the whale invoke Allah ﷻ for those who teach people goodness."' (At-Termizi)

٧٥٩- عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُمَا: قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: (إِنَّ اللهَ لاَ يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنَ الْعِبَادِ، وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ، حَتَّى إِذَا لَمْ يُبْقِ عَالِمًا، اتَّخَذَ النَّاسُ رُؤُوسًا جُهَّالًا، فَسُئِلُوا، فَأَفْتَوْا بِغَيْرِ عِلْمٍ، فَضَلُّوا وَأَضَلُّوا). رواه البخاري.

759. Narrated Abdullah ibn Amr ibn Al-Ass: 'I heard Allah's Messenger ﷺ saying: "Allah does not take away (religious) knowledge by taking it away from (the hearts of) the people, but takes it away by the death of the learned religious men until none of them (religious learned men) remains, people will take as their leaders ignorant people who, when they are consulted would give their opinions without knowledge. So they will go astray and will lead the people astray."'(Bukhari)

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٢٢٣ ـ باب حمد الله ﷻ وشكره

Chapter(223)

About Thanking and Praising Allah ﷻ

﴿ فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلاَ تَكْفُرُونِ ﴾ (البقرة ١٥٢)

Allah ﷻ said:

"Therefore remember Me (by praying, glorifying), I will remember you, and be grateful to Me (for My countless Favors on you) and never be ungrateful to Me. *" (2: 152) And

﴿ وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴾ (إبراهيم ٧)

"And (remember) when your Lord proclaimed: "If you give thanks (by accepting Faith and worshipping none but Allah), I will give you more (of My Blessings); but if you are thankless (i.e. disbelievers), verily My Punishment is indeed severe. *" (14: 7) And

﴿ دَعْوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلاَمٌ وَآخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لله رَبِّ الْعَالَمِينَ ﴾ (يونس ١٠)

"Their way of request therein will be: "Subhânaka Allahumma (Glory to You, O Allah!)" and "Salâm (peace, safety from evil)" will be their greetings therein (Paradise)! and the close of their request will be: "Al -Hamdu Lillâhi Rabbil-'Alamîn (all the praises and thanks are to Allah, the Lord of 'Alamîn (mankind, jinn and all that exists))." *" (10: 10)

The Messenger of Allah ﷺ said as:

٧٦٠- حديث أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ الله ﷺ لَيْلَةَ أُسْرِيَ بِهِ رَأَيْتُ مُوسَى وَإِذَا رَجُلٌ ضَرْبٌ رَجِلٌ كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ، وَرَأَيْتُ عِيسَى فَإِذَا هُوَ رَجُلٌ رَبْعَةٌ أَحْمَرُ، كَأَنَّمَا خَرَجَ مِنْ دِيمَاسٍ، وَأَنَا أَشْبَهُ وَلَدِ إِبْرَاهِيمَ بِهِ، ثُمَّ أُتِيتُ بِإِنَاءَيْنِ فِي أَحَدِهِمَا لَبَنٌ، وَفِي الآخَرِ خَمْرٌ، فَقَالَ اشْرَبْ أَيَّهُمَا شِئْتَ، فَأَخَذْتُ اللَّبَنَ فَشَرِبْتُهُ، فَقِيلَ أَخَذْتَ الْفِطْرَةَ، أَمَا إِنَّكَ لَوْ أَخَذْتَ الْخَمْرَ غَوَتْ أُمَّتُكَ أخرجه البخاري.

760. Narrated by Abu-Horaira ﷺ : 'Allah's Messenger ﷺ said: "On the night of my journey by night to Heaven, I saw (the Prophet) Musa (Moses) who was a thin person with soft hair, looking like one of the men of the tribe of Shanu'a, and I saw Isa (Jesus) who was of average height with red face as if he had just come out of a bath-room. And I resemble Prophet Abraham (peace be upon him) more than any of his offspring does. Then I was given two cups, one containing milk and the other wine. Gabriel (peace be upon him) said: 'Drink whichever you like.' I took the milk and drank it. Gabriel said: 'You have accepted what is natural.' (the True Religion

i.e. Islam) and if you had taken the wine, your followers would have gone astray.'"' (Bukhari 607, Vol. 4)

٧٦١- حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ حَمَّادِ بْنِ سَلَمَةَ عَــنْ أَبِي سِنَانٍ قَالَ دَفَنْتُ ابْنِي سِنَانًا وَأَبُو طَلْحَةَ الْخَوْلَانِيُّ جَالِسٌ عَلَى شَفِيرِ الْقَبْرِ فَلَمَّا أَرَدْتُ الْخُرُوجَ أَخَذَ بِيَدِي فَقَالَ أَلا أُبَشِّرُكَ يَا أَبَا سِنَانٍ قُلْتُ بَلَى فَقَالَ حَدَّثَنِــي الضَّحَّاكُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَرْزَبٍ عَنْ أَبِي مُوسَى الأَشْعَرِيِّ أَنَّ رَسُــولَ اللَّـــهِ ﷺ قَالَ إِذَا مَاتَ وَلَدُ الْعَبْدِ قَالَ اللَّهُ لِمَلائِكَتِهِ قَبَضْتُمْ وَلَدَ عَبْدِي فَــيَقُولُونَ نَعَــمْ فَيَقُولُ قَبَضْتُمْ ثَمَرَةَ فُؤَادِهِ فَيَقُولُونَ نَعَمْ فَيَقُولُ مَاذَا قَالَ عَبْدِي فَــيَقُولُونَ حَمِدَكَ وَاسْتَرْجَعَ فَيَقُولُ اللَّهُ ابْنُوا لِعَبْدِي بَيْتًا فِي الْجَنَّةِ وَسَمُّوهُ بَيْتَ الْحَمْدِ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ *

761. Narrated Abu-Sinan: 'I buried my son Sinan and Abu-Talha Al-Khawlani was sitting on the edge of the grave. When I wanted to leave the graveside he held my hand to assist me and said: "May I give you good tidings Abu-Sinan?" I said: "Yes, indeed." He said: "Abu -Musa Al-Asha'ari narrated: The Messenger of Allah ﷺ said: "When the servant of Allah's son dies, Allah says to His angels: 'Have you taken away the soul of the son of my servant?' They say: 'Yes.' He says: 'Have you taken away the fruit of my servant's heart?' They say: 'Yes.' He says: 'What did My servant say?' They say: 'He praised You and Istarja'a[9].' He then will say: 'So, build a palace for My servant and call it the House of Praise.'"'

9 He said: "Truly! To Allâh we belong and truly, to Him we shall return."

(١٤) كتاب الصلاة على رسول الله ﷺ

Book of Invoking Allah ﷻ for the Messenger of Allah ﷺ

٢٢٤ـ باب الأمر بالصلاة عليه وفضلها وبعض صيغها

Chapter(224)

About the Obligation of Invoking Allah ﷻ on behalf of the Prophet ﷺ

Allah ﷻ said:

﴿ إِنَّ اللهَ وَمَلاَئِكَـتَهُ يُصَـلُّونَ عَلَـى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴾ (الأحزاب ٥٦)

Allah sends His Salat (Graces, Honors, Blessings, Mercy) on the Prophet (Muhammad (peace be upon him)) and also His angels (ask Allah to bless and forgive him). O you who believe! Send your Salat on (ask Allah to bless) him (Muhammad (peace be upon him)) and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. "Al-Salâm Alaikum"). *"(33: 56)

The Messenger of Allah ﷺ said as:

٧٦٢- حَدَّثَـنَا أَحْمَـدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ حَدَّثَنَا رِبْعِيُّ بْنُ إِبْرَاهِيمَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَقَ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ رَغِمَ أَنْفُ رَجُلٍ ذُكِرْتُ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيَّ وَرَغِمَ أَنْفُ رَجُلٍ دَخَلَ عَلَيْهِ رَمَضَانُ ثُمَّ انْسَلَخَ قَبْلَ أَنْ يُغْفَرَ لَهُ وَرَغِمَ أَنْفُ رَجُلٍ أَدْرَكَ عِنْدَهُ أَبَوَاهُ الْكِـبَرَ فَلَمْ يُدْخِلَاهُ الْجَنَّةَ قَالَ عَبْدُ الرَّحْمَنِ وَأَظُنُّهُ قَالَ أَوْ أَحَدُهُمَا وَفِي الْبَاب عَنْ جَابِـرٍ وَأَنَسٍ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَرِبْعِيُّ بْنُ

إِبْرَاهِيمَ هُوَ أَخُو إِسْمَعِيلَ بْنِ إِبْرَاهِيمَ وَهُوَ ثِقَةٌ وَهُوَ ابْنُ عُلَيَّةَ وَيُرْوَى عَنْ بَعْضِ أَهْلِ الْعِلْمِ قَالَ إِذَا صَلَّى الرَّجُلُ عَلَى النَّبِيِّ ﷺ مَرَّةً فِي الْمَجْلِسِ أَجْزَأَ عَنْهُ مَا كَانَ فِي ذَلِكَ الْمَجْلِسِ *

762. Narrated by Sa'eed ibn Abu-Sa'eed Al-Maqbori: 'The Messenger of Allah ﷺ said: "He, in whose presence I was mentioned but he did not invoke Allah ﷻ to shower of His mercy on me, has exposed himself to loss. He who was granted life until he attends the month of Ramadhan without attaining forgiveness , has exposed himself to loss. He, who was given life and lived with his parents and was not forgiven due to their invocations, has exposed himself to loss."' The sub-narrator said that he was in doubt as to whether the Prophet ﷺ had said: 'his parents or one of his parents."

٧٦٣- حَدَّثَنَا يَحْيَى بْنُ مُوسَى وَزِيَادُ بْنُ أَيُّوبَ قَالَا حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ عَنْ سُلَيْمَانَ ابْنِ بِلَالٍ عَنْ عُمَارَةَ بْنِ غَزِيَّةَ عَنْ عَبْدِ اللَّهِ بْنِ عَلِيِّ بْنِ حُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنْ أَبِيهِ عَنْ حُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ الْبَخِيلُ الَّذِي مَنْ ذُكِرْتُ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيَّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

763. Narrated Ali ibn Abu-Taleb: 'The Messenger of Allah ﷺ said: "The miserly person is he, in whose presence I was mentioned, but he did not invoke Allah ﷻ to shower of His mercy on me."

٧٦٤- حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِيُّ حَدَّثَنَا حَيْوَةُ قَالَ حَدَّثَنِي أَبُو هَانِئٍ الْخَوْلَانِيُّ أَنَّ عَمْرَو بْنَ مَالِكٍ الْجَنْبِيَّ أَخْبَرَهُ أَنَّهُ سَمِعَ فَضَالَةَ بْنَ عُبَيْدٍ يَقُولُ سَمِعَ النَّبِيُّ ﷺ رَجُلًا يَدْعُو فِي صَلَاتِهِ فَلَمْ يُصَلِّ عَلَى النَّبِيِّ ﷺ فَقَالَ النَّبِيُّ ﷺ عَجِلَ هَذَا ثُمَّ دَعَاهُ فَقَالَ لَهُ أَوْ لِغَيْرِهِ إِذَا صَلَّى أَحَدُكُمْ

فَلْيَبْدَأْ بِتَحْمِيدِ اللَّهِ وَالثَّنَاءِ عَلَيْهِ ثُمَّ لْيُصَلِّ عَلَى النَّبِيِّ ﷺ ثُمَّ لْيَدْعُ بَعْدُ بِمَا شَاءَ
قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

764. Amr ibn Malek Al-Janbiy said that he had heard Fadhala ibn Obayd saying: 'The Prophet ﷺ heard a man invoking Allah ﷻ without asking Allah ﷻ to shower of His mercy on the Prophet ﷺ. The Prophet ﷺ said: "This person has hurried up (in his invocation)." The Prophet ﷺ summoned that man and said to him or to another person: "If one of you invokes Allah ﷻ, let him start with praising Allah ﷻ the due praise and invoke Him to shower of His mercy on the Prophet ﷺ, then to invoke whatever he likes."'

٧٦٥- حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ حَدَّثَنَا أَبُو أُسَامَةَ عَنْ مِسْعَرٍ وَالأَجْلَحِ وَمَالِكِ بْنِ مِغْوَلٍ عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ قُلْنَا يَا رَسُولَ اللَّهِ هَذَا السَّلامُ عَلَيْكَ قَدْ عَلِمْنَا فَكَيْفَ الصَّلاةُ عَلَيْكَ قَالَ قُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ قَالَ مَحْمُودٌ قَالَ أَبُو أُسَامَةَ وَزَادَنِي زَائِدَةُ عَنِ الأَعْمَشِ عَنِ الْحَكَمِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ وَنَحْنُ نَقُولُ وَعَلَيْنَا مَعَهُمْ قَالَ وَفِي الْبَاب عَنْ عَلِيٍّ وَأَبِي حُمَيْدٍ وَأَبِي مَسْعُودٍ وَطَلْحَةَ وَأَبِي سَعِيدٍ وَبُرَيْدَةَ وَزَيْدِ بْنِ خَارِجَةَ وَيُقَالُ ابْنُ جَارِيَةَ وَأَبِي هُرَيْرَةَ قَالَ أَبُو عِيسَى حَدِيثُ كَعْبِ بْنِ عُجْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَعَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى كُنْيَتُهُ أَبُو عِيسَى وَأَبُو لَيْلَى اسْمُهُ يَسَارٌ *

765. Narrated Ka'ab ibn Ojra: 'We said: "O Messenger of Allah! We have been taught to invoke Salam (peace) for you, how would we invoke Salat (invocation) for you?" He said: "Say: O Allah! Send down prayers on Muhammad and the household of Muhammad as You had sent prayers on Ibraheem and the household of Ibraheem. You are Glorious and Praiseworthy. And send down blessings on Muhammad

and the household of Muhammad as You had sent down blessings on Ibraheem and the household of Ibraheem. You are Glorious and Praiseworthy.'"

٧٦٦- حَدَّثَـنَا مُحَمَّدُ بْنُ بَشَّارٍ بُنْدَارٌ حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ ابْنُ عَثْمَةَ حَدَّثَنِي مُوسَـى بْنُ يَعْقُوبَ الزَّمْعِيُّ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ كَيْسَانَ أَنَّ عَبْدَ اللَّهِ بْنَ شَدَّادٍ أَخْـبَرَهُ عَـنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ أَوْلَى النَّاسِ بِي يَوْمَ الْقِـيَامَةِ أَكْثَرُهُمْ عَلَيَّ صَلَاةً قَالَ أبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَرُوِي عَنْ النَّبِيِّ ﷺ أَنَّهُ قَالَ مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا وَكَتَبَ لَهُ بِهَا عَشْرَ حَسَنَاتٍ *

766. Narrated Abdullah ibn Mas'oud" 'The Messenger of Allah ﷺ said: "The worthiest people of me on the Day of Judgment are those who invoke the mercy of Allah for me much."

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(١٥) كتاب الأذكار

Book of remembering Allah

٢٢٥ - باب فضل الذكر والحث عليه

Chapter(225)

About the Virtue of Mentioning Allah ﷻ

﴿ اتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللهِ أَكْبَرُ وَاللهُ يَعْلَمُ مَا تَصْنَعُونَ ﴾ (العنكبوت٤٥)

Allah ﷻ said:

"Recite (O Muhammad (peace be upon him)) what has been revealed to you of the Book (the Koran), and perform Salât (Iqamât Al-Salât). Verily, Salât (the prayer) prevents

from Fahshâ'a (i.e. great sins of every kind, unlawful sexual intercourse) and Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed) and the remembering (praising) of (you by) Allah (in front of the angels) is greater indeed (than your remembering (praising) of Allah in prayers). And Allah knows what you do. *" (29: 45) And

﴿ فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلاَ تَكْفُرُونِ ﴾ (البقرة ١٥٢)

"Therefore remember Me (by praying, glorifying Me), I will remember you, and be grateful to Me (for My countless Favors to you) and never be ungrateful to Me. *" (2: 152) And

﴿ وَاذْكُر رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالآصَالِ وَلاَ تَكُن مِّنَ الْغَافِلِينَ ﴾ (الأعراف ٢٠٥)

"And remember your Lord within yourself, humbly and with fear without loudness in words in the mornings, and in the afternoons and be not of those who are neglectful. * (7: 205) And

﴿ إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ والصَّائِمِينَ والصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللهُ لَهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا ﴾ (الأحزاب ٣٥)

"Verily, the Muslims (those who submit to Allah in Islam) men and women, the believers men and women (who believe in Islamic Monotheism), the men and the women who are obedient (to Allah), the men and women who are truthful (in their speech and deeds), the men and the women who are patient (in performing all the duties that Allah has ordered and in

abstaining from what Allah has forbidden), the men and the women who are humble (before their Lord - Allah), the men and the women who give zakat, the men and the women who observe fasting (the obligatory fasting during the month of Ramadhan, and the optional fasting), the men and the women who guard their chastity (from illegal sexual acts) and the men and the women who remember Allah much with their hearts and tongues Allah has prepared for them forgiveness and a great reward (Paradise). *" (33: 35) And

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللهَ ذِكْرًا كَثِيرًا (٤١) وَسَبِّحُوهُ بُكْرَةً وَأَصِيلاً(٤٢) ﴾ (الأحزاب ٤١-٤٢)

"O you who believe! Remember Allah with much remembrance. And glorify His Praises morning and afternoon (the early morning (fajr) and asr prayers). *" (33: 41-42)

The Messenger of Allah ﷺ said as:

٧٦٧- حديث أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَى الرَّحْمنِ: سُبْحَانَ اللهِ الْعَظِيمِ، سبْحَانَ اللهِ وَبِحَمْدِهِ أخرجه البخاري.

767. Narrated by Abu-Horaira ﷺ : 'The Prophet ﷺ said: "There are two expressions that are very easy for the tongue to say, but they are very heavy in the balance and are very dear to the Beneficent (Allah), and they are: 'Subhan Allah Al-Azim' and 'Subhan Allah wa Bihamdihi'.'"(1) (Bukhari 415, Vol. 8)

٧٦٨- عَنْ أَبِي هُرَيْرَةَ ﷺ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: (مَنْ قَالَ: لاَ إِلَهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الحَمْدُ، وَهُو عَلَى كُلِّ شَيْءٍ قَدِيرٌ. فِي يَوْمٍ مِائَةَ مَرَّةٍ، كَانَتْ لَهُ عَدْلَ عَشْرِ رِقَابٍ، وَكُتِبَتْ لَهُ مِائَةُ حَسَنَةٍ، وَمُحِيَتْ عَنْهُ

مِائَةُ سَيِّئَةٍ، وَكَانَتْ لَهُ حِرْزًا مِنَ الشَّيْطَانِ يَوْمَهُ ذَلِكَ حَتَّى يُمْسِيَ، وَلَمْ يَأْتِ أَحَدٌ بِأَفْضَلَ مِمَّا جَاءَ بِهِ إِلاَّ رَجُلٌ عَمِلَ أَكْثَرَ مِنْهُ). رواه البخاري.

768. Narrated Abu-Horaira ﷺ: 'Allah's Messenger ﷺ said: "Whoever says: 'Lâ ilâha illAllahu wahdahu lâ sharIka lahu, lahulmulku wa lahulhamdu wa Huwa 'ala kulli shai'in QadIr ('There is no God but Allah Alone Who has no partner, to Whom dominion belongs, to Whom praise is due, Who is Omnipotent),' one hundred times a day will get the same reward as given for freeing ten slaves, and one hundred good deeds will be written in his accounts, and one hundred sins will be deducted from his accounts, and it (his saying) will be a shield for him from Satan on that day until night, and nobody will be able to do a better deed except the one who does more than he."' (8:412O.Bukhari)

٧٦٩- عَنْ أَبِيْ أَيُّوبَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: مَنْ قَالَ: لاَ إِلَهَ إِلاَّ اللَّهُ، وَحْدَهُ، لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، بِيَدِهِ الْخَيْرُ، يُحْيِي وَيُمِيتُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، عَشْرَ مَرَّاتٍ، كَانَ كَمَنْ أَعْتَقَ أَرْبَعَةَ أَنْفُسٍ مِنْ وَلَدِ إِسْمَاعِيلَ مُتَّفَقٌ عَلَيْهِ

769. Narrated Abu-Ayoub Al-Ansâri ﷺ: 'Allah's Messenger ﷺ said: "Whoever says ten times: 'There is no God but Allah Alone Who has no partner, to Whom dominion belongs, to Whom praise is due, Who is Omnipotent' will have a reward equivalent to that for emancipating four of the descendants of Ismâ'il (Ishma el) from slavery."' (Agreed upon)

٧٧٠- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا، أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ بَيْنَ السَّجْدَتَيْنِ: اللَّهُمَّ اغْفِرْ لِيْ، وَارْحَمْنِيْ، وَاهْدِنِي، وَعَافِنِيْ، وَارْزُقْنِي رَوَاهُ الأَرْبَعَةُ إِلاَّ النَّسَائِيَّ، وَاللَّفْظُ لأَبِيْ دَاوُدَ، وَصَحَّحَهُ الْحَاكِمُ

770. Narrated Ibn Abbas : 'The Prophet ﷺ used to say between the two prostrations: "Allahumma ighfir li warhamni, wahdini, wa 'âfini warzuqni (O Allah, forgive me, have mercy on me, guide me, heal me, and provide sustenance for me)."' (Reported by Arba'a (the four) except Al-Nasâe'e and this is the version of Abu-Dawood. Al-Hâkim graded it Saheeh (sound).)

٧٧١- عَنِ المُغِيرَةِ بْنِ شُعْبَةَ ﷺ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ فِي دُبُرِ كُلِّ صَلاَةٍ مَكْتُوبَةٍ: (لاَ إِلَهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ المُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. اللَّهُمَّ لاَ مَانِعَ لِمَا أَعْطَيْتَ، وَلاَ مُعْطِيَ لِمَا مَنَعْتَ، وَلاَ يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدّ). رواه البخاري.

771. Narrated Al-Mogheera ibn Sho'aba ﷺ : 'The Prophet ﷺ used to say after every compulsory (prayer), "Lâ ilâha illAllahu wahdahu lâ sharIka lahu, lahulmulku walahulhamdu, wa Huwa alâ kulli shai'in QadIr. Allahumma lâ mani'a limâ a'tâita, wa lâ mu'tiya limâ mana'ta, wa lâ yanfa'u dhaljaddi minkaljadd. (None has the right to be worshipped but Allah and He has no partner in Lordship or in worship or in the Names and the Qualities and for Him is the kingdom and all the praises and thanks are for Him and He is Omnipotent. O Allah! Nobody can hold back what You give and nobody can give what You hold back. Hard efforts by anyone (or good luck or riches) for anything cannot benefit one against Your Will.)"'(And Al-Hasan said: 'Jadd means riches (prosperity).')(1:805O.Bukhari.)

٧٧٢- عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ: جَاءَ الْفُقَرَاءُ إِلَى النَّبِيِّ ﷺ فَقَالُوا: ذَهَبَ أَهْلُ الدُّثُورِ مِنَ الأَمْوَالِ بِالدَّرَجَاتِ الْعُلاَ وَالنَّعِيمِ المُقِيمِ: يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ، وَلَهُمْ فَضْلُ أَمْوَالٍ، يَحُجُّونَ بِهَا وَيَعْتَمِرُونَ، وَيُجَاهِدُونَ وَيَتَصَدَّقُونَ. قَالَ: (أَلاَ أُحَدِّثُكُمْ بِأَمْرٍ إِنْ أَخَذْتُمْ بِهِ، أَدْرَكْتُمْ مَنْ

سَبَقَكُمْ، ولَمْ يُدْرِكْكُمْ أَحَدٌ بَعْدَكُمْ، وكُنْتُمْ خَيْرَ مِنْ أَنْتُمْ بَيْنَ ظَهْرَانَيْهِم، إلاّ مَنْ عَمِلَ مِثْلَهُ تُسَبِّحُونَ وتَحْمَدُونَ وتُكَبِّرُونَ، خَلْفَ كُلِّ صَلاَة، ثَلاَثًا وثَلاَثِينَ).

قَـالَ الـراوي: فَاخْتَلَفْـنَا بَيْنَنَا، فَقَالَ بَعْضُنَا: نُسَبِّحُ ثَلاَثًا وَثَلاَثِينَ، وَنَحْمَدُ ثَلاَثًا وَثَلاَثِينَ، وَنُكَبِّرُ أَرْبَعًا وَثَلاَثِينَ، فَرَجَعْتُ إِلَيْه، فَقَالَ: (تَقُولُ: سُبْحَانَ الله، وَالْحَمْدُ لله، وَالله أَكْبَرُ، حَتَّى يَكُونَ مِنْهُنَّ كُلِّهِنَّ ثَلاَثًا وَثَلاَثِينَ). رواه البخاري.

772. Narrated Abu-Horaira ﷺ : ‘Some poor people came to the Prophet ﷺ and said: “The wealthy people will get higher grades and will have permanent enjoyment, and they offer (prayer) like us and observe Saum (fast) as we do. They have more money by which they perform the Hajj and Omra, fight and struggle in Allah's Cause, and give in charity. The Prophet ﷺ said: “Shall I not tell you a thing upon which if you act you will become equal to those who have surpassed you? Nobody would surpass you and you would be better than the people amongst whom you live, except those who will do the same. Say: ‘Subhân Allah (How perfect Allah is)’, ‘Alhamdulillâh (All praise is for Allah)’ and Allahu Akbar (Allah is the greatest)’ thirty three times each after every (compulsory) prayer .We differed and some of us said that we should say: ‘Subhân Allah’ thirty three times and ‘Alhamdu lillâh’ thirty three times and ‘Allahu Akbar’ thirty four times. I went to the Prophet ﷺ who said” Say” ‘Subhân Allah’ and ‘Alhamdu lillâh’ and ‘Allahu Akbar’ all of them thirty three times. (1:804O.Bukhari)

٧٧٣- عَنْ عَلِيٍّ ﷺ: أَنَّ فاطِمَةَ رَضِيَ اللهُ عَنْهَا شَكَتْ ما تَلْقَى مِنْ أَثَرِ الرَّحى، فَأَتَى النَّبِيَّ ﷺ سَبْيٌ، فَانْطَلَقَتْ فَلَمْ تَجِدهُ فَوَجَدَتْ عائِشَةَ فَأَخْبَرَتْهَا، فَلَمّا جاءَ النَّبِيَّ ﷺ أَخْبَرَتْهُ عائِشَةُ بِمَجِيءِ فاطِمَةَ، فَجَاءَ النَّبِيّ ﷺ إِلَيْنَا وقَدْ أَخَذْنَا مَضَاجِعَنَا، فَذَهَبْتُ لأَقُومَ، فَقَالَ: (عَلَى مَكانِكُمَا). فَقَعَدَ بَيْنَنا، حَتَّى وَجَدْتُ بَرْدَ قَدَمَيْه عَلَى

صَدْرِي، وَقَالَ: (أَلاَ أُعَلِّمُكُمَا خَيْرًا مِمَّا سَأَلْتُمَانِي، إِذَا أَخَذْتُمَا مَضَاجِعَكُمَا، تُكَبِّرَا أَرْبَعًا وَثَلاَثِينَ، وَتُسَبِّحَا ثَلاَثًا وَثَلاَثِينَ، وَتَحْمَدَا ثَلاَثًا وَثَلاَثِينَ، فَهُوَ خَيْرٌ لَكُمَا مِنْ خَادِمٍ). رواه البخاري.

773. Narrated 'Ali ﷺ' : 'Fatima complained of the suffering caused to her by the hand mill. Some captives were brought to the Prophet ﷺ and she went to him but did not find him at home. A'isha was present there to whom she told (of her desire for a servant). When the Prophet ﷺ came, A'isha informed him about Fatima's visit.' 'Ali added: 'So the Prophet ﷺ came to us, after we had gone to bed, I wanted to get up but the Prophet ﷺ said: "Remain in your place." Then he sat down between us until I found the coolness of his feet on my chest. Then he said: "Shall I teach you a thing that is better than what you have asked me? When you go to bed, say: 'Allah Akbar' thirty-four times, and 'Subhân Allah' thirty-three times, and 'Alhamd lillah' thirty-three times for that is better for you both than a servant."' (5:55O. Bukhari)

٧٧٤- عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ ﷺ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَأْمُرُ بِهَؤُلاَءِ الْكَلِمَاتِ: (اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمُرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا يَعْنِي فِتْنَةَ الدَّجَّالِ وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ). رواه البخاري.

774. Narrated Sa'ad ibn Abi-Waqqâs ﷺ : 'Allah's Messenger ﷺ ordered the following statements: "O Allah! I seek refuge with You from miserliness, and I seek refuge with You from cowardice, and I seek refuge with You from old age, and I seek refuge with You from the Fitna (trial and affliction etc.) of this world (i.e. Fitna (of Al-dajjâl etc.), and I

seek refuge with You from the punishment in the grave.''' (8:376O.Bukari)

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٢٢٦ ــ باب: التَعَوّذُ مِنَ المَأثَمِ وَالمَغْرَم

Chapter(226)

Seeking The refuge Of Allah from Committing sins and debts

٧٧٥– عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا:أَنَّ النَّبِيَّ ﷺ كانَ يَقُولُ: (اللّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ، وَالمَأثَمِ وَالمَغْرَمِ، وَمِنْ فِتْنَةِ الْقَبْرِ، وَعَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ النَّارِ وَعَذَابِ النَّارِ، وَمِنْ شَرِّ فِتْنَةِ الْغِنَى، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْفَقْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ المَسِيحِ الدَّجَالِ، اللَّهُمَّ اغْسِلْ عَنِّي خَطَايَايَ بِمَاءِ الثَّلْجِ وَالْبَرَدِ، وَنَقِّ قَلْبِي مِنْ الخَطَايَا كَما نَقَّيْتَ الثَّوْبَ الأَبْيَضَ مِنَ الدَّنَسِ، وَبَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَما بَاعَدْتَ بَيْنَ المَشْرِقِ وَالمَغْرِبِ). رواه البخاري.

775. Narrated 'Aisha : 'The Prophet ﷺ used to say: "O Allah! I seek refuge with You from laziness, from old age, from all kinds of sins, and from being in debt; from the Fitna (trial and affliction etc.) of the grave and from the punishment in the grave; from the Fitna (of the Fire and from the punishment of the Fire; and from the evil of the Fitna of wealth. And I seek refuge with You from the Fitna of poverty, and I seek refuge with You from the Fitna of Al-Maseeh Al-Dajjâl. O Allah! Wash away my sins with the water from snow and hail, and cleanse my heart from all sins, as a white garment is cleansed from dirt, and let there be a great distance between me and my sins, as You made east and west far from each other."' (8:379O.Bukhari)

٧٧٦- حديث أَبِي مُوسى رضي الله عنه، قَالَ: قَالَ النَّبِيّ ﷺ: مَثَلُ الَّذي يَذْكُرُ رَبَّهُ وَالَّذي لاَ يَذْكُرُ مَثَلُ الْحَيِّ وَالْمَيِّتِ أخرجه البخاري.

776. Narrated Abu-Musa ﷺ: 'The Prophet ﷺ said: "The example of the one who remembers (glorifies the Praises of) his Lord (Allah) in comparison to the one who does not remember his Lord, is like that of a living creature compared to a dead one."' (Bukhari 416, Vol. 8)

٧٧٧- عَنْهُ ﷺ قالَ: قالَ النَّبِيّ ﷺ: (يَقُولُ اللهُ تَعَالَى: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعَهُ إِذَا ذَكَرَنِي، فَإِنْ ذَكَرَنِي في نَفْسِهِ ذَكَرْتُهُ في نَفْسِي، وَإِنْ ذَكَرَنِي في مَلَإٍ ذَكَرْتُهُ في مَلَإٍ خَيْرٍ مِنْهُمْ، وَإِنْ تَقَرَّبَ إِلَيَّ شِبْرًا تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا، وَإِنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا تَقَرَّبْتُ إِلَيْهِ بَاعًا، وَإِنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً). رواه البخاري.

777. Narrated Abu-Horaira ﷺ: 'Allah's Messenger ﷺ said: "Allah says: 'I am just as My slave thinks I am, (i.e. I am Able to do for him what he thinks I can do for him) and I am with him if he remembers Me. If he remembers Me in himself I too remember him in Myself; and if he remembers Me in a group of people I remember him in a group that is better than them; and if he comes one span nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to Me, I go the distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running.'"' (9:502O.Bukhari)

٧٧٨- عَنْ أَبِي مُوسى الأَشْعَرِيِّ ﷺ قالَ: لَمَّا غَزَا رَسُولُ اللهِ ﷺ خَيْبَرَ، أَشْرَفَ النَّاسُ عَلَى وَادٍ، فَرَفَعُوا أَصْوَاتَهُمْ بِالتَّكْبِيرِ: اللهُ أَكْبَرُ اللهُ أَكْبَرُ، لاَ إِلَهَ إِلاَّ اللهُ، فَقَالَ رَسُولُ اللهِ ﷺ: (ارْبَعُوا عَلَى أَنْفُسِكُمْ، إِنَّكُمْ لاَ تَدْعُونَ أَصَمَّ وَلاَ غَائِبًا، إِنَّكُمْ تَدْعُونَ سَمِيعًا قَرِيبًا، وَهُوَ مَعَكُمْ). وَأَنَا خَلْفَ دَابَّةِ رَسُولِ اللهِ ﷺ، فَسَمِعَنِي وَأَنَا أَقُولُ: لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللهِ، فَقَالَ لِي: (يَا عَبْدَ اللهِ بْنَ قَيْسٍ). قُلْتُ: لَبَّيْكَ

يَا رَسُولَ اللهِ، قَالَ: (أَلاَ أَدُلُّكَ عَلَى كَلِمَةٍ مِنْ كَنْزٍ مِنْ كُنُوزِ الجَنَّةِ) قُلْتُ: بَلَى يَا رَسُولَ اللهِ، فِدَاكَ أَبِي وَأُمِّي، قَالَ: (لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللهِ). رواه البخاري.

778. Narrated Abu-Musa Al-Asha'ari ﷺ' : When Allah's Messenger ﷺ fought the Battle of Khaybar, (whenever) the people (passed over a high place) overlooking a valley, they raised their voices saying: “Allah Akbar! Allah Akbar! (Allah is the Most Great), Lâ ilaha ill Allah (none has the right to be worshipped but Allah).” On that Allah's Messenger ﷺ said (to them): “Lower your voices, for you are not calling a deaf and absent one, but you are calling the Hearer Who is near and is with you.” I was on the back of the mount of Allah's Messenger ﷺ and he heard me saying: “Lâ hawla wala quwata illâ billah (There is neither might, nor power but with Allah).” On hearing that he said to me: “O Abdullah ibn Qays!” I said: “Labbaik (Here I am) O Allah's Messenger!” He said: “Shall I tell you a sentence that is one of the treasures of Paradise?” I said,: “Yes, O Allah's Messenger! Let my father and mother be sacrificed for your sake.” He said: “It is: ‘Lâ hawla wala quwata illa billah (There is neither might nor power but with Allah)’.”’ (5:516O.Bukhari)

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٢٢٧ــ باب ذكر الله ﷻ قائما وقاعدا ومضطجعا

Chapter (227)

About Mentioning Allah ﷻ standing, sitting, and reclining

Allah ﷻ said:

﴿ إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالأَرْضِ وَاخْتِلاَفِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لأُولِي الأَلْبَابِ (١٩٠) الَّذِينَ يَذْكُرُونَ اللهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي

خَلْقِ السَّمَاوَاتِ وَالأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلاً سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ (١٩١) ﴾ (آل عمران ١٩٠-١٩١)

"Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. * Those who remember Allah (always, and in prayers) standing, sitting, and lying on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted be You above all that they associate with You as partners). Give us salvation from the torment of the Fire." *" (3: 190-191)

The Messenger of Allah ﷺ said as:

٧٧٩- عَـنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَذْكُرُ اللَّهَ عَلَى كُلِّ أَحْيَانِهِ رَوَاهُ مُسْلِمٌ، وَعَلَّقَهُ البُخَارِيّ

779. Narrated by A'isha (may Allah be pleased with her): 'Allah's Messenger ﷺ used to mention Allah's Name (praise be to Him) at all times.' (Reported by Muslim and Bukhâri recorded it as Mu'allaq (suspended).)

٧٨٠- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ النَّبِيّ ﷺ: (أَمَا لَوْ أَنَّ أَحَدَهُمْ يَقُولُ حِينَ يَأْتِي أَهْلَهُ: بِاسْمِ اللهِ، اللَّهُمَّ جَنِّبْنِي الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ ما رَزَقْتَنَا، ثُمَّ قُدِّرَ بَيْنَهُمَا فِي ذَلِكَ، أَوْ قُضِيَ بَيْنَهُمَا وَلَدٌ، لَمْ يَضُرَّهُ شَيْطَانٌ أَبَدًا). رواه البخاري.

780. Narrated Ibn Abbas : 'The Prophet ﷺ said: "If anyone of you, when having sexual intercourse with his wife, says: 'Bismillâh, Allahumma jannibni Shaitân, wa jannib Shaitân ma razaqtanâ (In the Name of Allah, keep Satan away from us and keep Satan away from what You have blessed us

with),' and if it is destined that they should have a child, then Satan will never be able to harm him."' (7:94O.Bukhari)

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٢٢٨ــ باب ما يقوله عند نومه واستيقاظه

Chapter(228)

About the Invocation One invokes on Sleeping and Waking

٧٨١- عَنْ حُذَيْفَةَ بْنِ الْيَمانِ ﷺ قَالَ: كانَ النَّبِيَّ ﷺ إِذَا أَخَذَ مَضْجَعَهُ مِنَ اللَّيْلِ، وَضَعَ يَدَهُ تَحْتَ خَدِّهِ، ثُمَّ يَقُولُ: (بِاسْمِكَ اللَّهُمَّ أَمُوتُ وَأَحْيَا). وَإِذَا قَامَ قَالَ: (الحَمْدُ للهِ الَّذِي أَحْيَانَا بَعْدَ ما أَماتَنَا وَإِلَيْهِ النُّشُورُ). رواه البخاري.

781. Narrated Hozaifa ibn Al-Yamân ﷺ : 'When the Prophet ﷺ went to bed at night, he would put his hand below his cheek and would say: "Bismika amutu wa ahyâ (In Your name Allah I live and die)." and when he got up he would say: "Alhamd lillâhilladhI ahyânâ ba'da mâ amâtanâ wa ilaihin nushur (All praise is for Allah Who gave us life after having taken it from us and unto Him is the resurrection)." (8:324O.Bukhari)

٧٨٢- عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: كَانَ رَسُولُ اللهِ ﷺ: إِذَا أَصْبَحَ، يَقُولُ: اللَّهُمَّ بِكَ أَصْبَحْنَا، وَبِكَ أَمْسَيْنَا، وَبِكَ نَحْيَا، وَبِكَ نَمُوتُ، وَإِلَيْكَ النُّشُورُ وَإِذَا أَمْسَى قَالَ مِثْلَ ذَلِكَ، إِلاَّ أَنَّهُ قَالَ: وَإِلَيْكَ المَصِيرُ أَخْرَجَهُ الأَرْبَعَةُ

782. Narrated Abu-Horaira ﷺ : 'Allah's Messenger ﷺ would say in the morning: "O Allah, by You we come to the morning, by You we come to the evening, by You we live, by You we die, and to You are we resurrected." In the evening

he would say the same except for the last phrase: "And to You do we return."' (Arba'a (the four) reported it)

* * *

٢٢٩ــ باب فضل حلق الذكر

Chapter(229)

About the Virtue of Mentioning Allah ﷻ in Gatherings

Allah ﷻ said:

﴿ وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلاَ تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلاَ تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا ﴾ (الكهف ٢٨)

"And keep yourself (O Muhammad (peace be upon him)) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, and other righteous deeds) morning and afternoon, seeking His Pleasure; and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our Remembrance, and who follows his own lusts, and whose affair (deeds) has been lost. *" (18: 28)

٧٨٣- عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: (إِنَّ للهِ مَلاَئِكَةً يَطُوفُونَ فِي الطُّرُقِ يَلْتَمِسُونَ أَهْلَ الذِّكْرِ، فَإِذَا وَجَدُوا قَوْمًا يَذْكُرُونَ اللهَ تَنَادَوْا: هَلُمُّوا إِلَى حَاجَتِكُمْ. قَالَ: فَيَحُفُّونَهُمْ بِأَجْنِحَتِهِمْ إِلَى السَّمَاءِ الدُّنْيَا، قَالَ: فَيَسْأَلُهُمْ رَبُّهُمْ، وَهُوَ أَعْلَمُ بِهِمْ، مَا يَقُولُ عِبَادِي قَالَ: تَقُولُ: يُسَبِّحُونَكَ وَيُكَبِّرُونَكَ وَيَحْمَدُونَكَ وَيُمَجِّدُونَكَ، قَالَ: فَيَقُولُ: هَلْ رَأَوْنِي قَالَ: فَيَقُولُونَ: لاَ وَاللهِ مَا رَأَوْكَ، قَالَ:

فَيَقُولُ: وَكَيْفَ لَوْ رَأَوْنِي قالَ: يَقُولُونَ: لَوْ رَأَوْكَ كانُوا أَشَدَّ لَكَ عِبَادَةً، وَأَشَدَّ لَكَ تَمْجِيدًا وَتَحْمِيدًا وَأَكْثَرَ لَكَ تَسْبِيحًا، قالَ: يَقُولُ: فَمَا يَسْأَلُونَنِي قالَ: يَسْأَلُونَكَ الجَنَّةَ، قالَ: يَقُولُ: وَهَلْ رَأَوْهَا قالَ: يَقُولُونَ: لاَ وَاللهِ يَا رَبِّ ما رَأَوْهَا، قالَ: يَقُولُ: فَكَيْفَ لَوْ أَنَّهُمْ رَأَوْهَا قالَ: يَقُولُونَ: لَوْ أَنَّهُمْ رَأَوْها كانُوا أَشَدَّ عَلَيْهَا حِرْصًا، وَأَشَدَّ لَهَا طَلَبًا، وَأَعْظَمَ فِيهَا رَغْبَةً، قالَ: فَمِمَّ يَتَعَوَّذُونَ قالَ: يَقُولُونَ: مِنَ النَّارِ، قالَ: يَقُولُ: وَهَلْ رَأَوْهَا قالَ: يَقُولُونَ: لاَ وَاللهِ يَا رَبِّ ما رَأَوْها، قالَ: يَقُولُ: فَكَيْفَ لَوْ رَأَوْهَا قالَ: يَقُولُونَ: لَوْ رَأَوْهَا كانُوا أَشَدَّ مِنْهَا فِرَارًا، وَأَشَدَّ لَهَا مَخَافَةً، قالَ: فَيَقُولُ: فَأُشْهِدُكُمْ أَنِّي قَدْ غَفَرْتُ لَهُمْ. قالَ: يَقُولُ مَلَكٌ مِنَ المَلاَئِكَةِ: فِيهِمْ فُلاَنٌ لَيْسَ مِنْهُمْ، إِنَّمَا جاءَ لِحَاجَةٍ. قالَ: هُمُ الْجُلَسَاءُ لاَ يَشْقَى بِهِمْ جَلِيسُهُمْ). رواه البخاري.

783. Narrated Abu-Horaira ﷺ : 'Allah's Messenger ﷺ said: "Allah has some angels who look for those who remember (glorify the Praises of) Allah on the roads and paths. And when they find some people remembering Allah, they call each other, saying: 'Come to the object of your pursuit.' (He added) Then the angels encircle them with their wings up to the nearest heaven (sky of the world). Their Lord asks them (the angels) although He knows better than them: 'What do My slaves say?' The angels reply: 'They say: 'Subhân Allah, Allah Akbar, Alhamd Lillâh (How perfect Allah is, Allah is the greatest, and All praise is for Allah),' and they glorify you,' Allah then says: Have they seen Me?' The angels reply: 'No! By Allah, they haven't seen You.' Allah says: 'How would it have been if they had seen Me?' The angels reply: 'If they had seen You, they would worship You more devoutly and remember You more deeply, and declare Your freedom from any resemblance to anything more often.' Allah says: 'What do they ask Me for?' The

angels reply: 'They ask You for Paradise.' Allah says (to the angels): 'Have they seen it?' The angels say: 'No! By Allah, O Lord! They have not seen it.' Allah says: 'How would it have been if they had seen it?' The angels say: 'If they had seen it, they would have a greater greed for it and would seek it with greater zeal and would have a greater desire for it.' Allah says: 'From what do they seek refuge?' The angels reply: 'They seek refuge from the Hellfire.' Allah says: 'Have they seen it?' The angels say: 'No By Allah, O Lord! They have not seen it.' Allah says: 'How it would have been if they had seen it?' The angels say: 'If they had seen it they would flee from it with extreme speed and would have extreme fear of it.' Then Allah says: 'I make you witnesses that I have forgiven them.' (Allah's Messenger ﷺ added) One of the angels would say: 'There was so and so amongst them and he was not one of them, but he had just come for another purpose.' Allah would say: 'These are those people whose companions will not be reduced to misery."'' (8:417O.Bukhari)

٧٨٤- عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: مَا جَلَسَ قَوْمٌ مَجْلِساً يَذْكُرُونَ اللَّهَ فِيهِ إِلاَّ حَفَّتْهُمُ الْمَلاَئِكَةُ، وَغَشِيَتْهُمُ الرَّحْمَةُ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ أَخْرَجَهُ مُسْلِمٌ

784. Narrated Abu-Horaira ؓ : 'Allah's Messenger ﷺ said: "People will not sit in an assembly in which they remember Allah without the angels surrounding them, mercy covering them, and Allah mentioning them among those who are with Him."' (Muslim)

٧٨٥- عَــنْ أَبِي وَاقِدٍ اللَّيْثِيِّ ؓ: أَنَّ رَسُولَ اللهِ ﷺ بَيْنَمَا هُوَ جَالِسٌ فِي الْمَسْــجِدِ وَالــنَّاسُ مَعَهُ، إِذْ أَقْبَلَ ثَلاثَةُ نَفَرٍ، فَأَقْبَلَ اثْنَانِ إِلَى النَّبِيِّ ﷺ وَذَهَبَ

وَاحِــدٌ، قَالَ: فَوَقَفَا عَلَى رَسُولِ اللهِ ﷺ، فَأَمَّا أَحَدُهُمَا: فَرَأَى فُرْجَةً فِي الْحَلْقَةِ فَجَلَــسَ فِيهَا، وَأَمَّا الآخَرُ: فَجَلَسَ خَلْفَهُمْ، وَأَمَّا الثَّالِثُ: فَأَدْبَرَ ذَاهِبًا، فَلَمَّا فَرَغَ رَسُــولُ اللهِ ﷺ قَالَ: (أَلاَ أُخْبِرُكُمْ عَنِ النَّفَرِ الثَّلاثَةِ أَمَّا أَحَدُهُمْ فَأَوَى إِلَى اللهِ فَــآوَاهُ اللهُ، وَأَمَّــا الآخَــرُ فَاسْتَحْيَا فَاسْتَحْيَا اللهُ مِنْهُ، وَأَمَّا الآخَرُ فَأَعْرَضَ فَأَعْرَضَ اللهُ عَنْهُ). رواه البخاري.

785. Narrated Abu-Wâqid Al-Leithy ﷺ: 'While Allah's Messenger ﷺ was sitting in the mosque with some people, three men came in. Two of them came up to Allah's Messenger ﷺ and the third one went away. (The narrator added:) The two people stood in front of Allah's Messenger ﷺ (for a while) and then one of them found a place in the circle and sat there while the other sat behind them (the gathering), and the third one went away. When Allah's Messenger ﷺ finished his teaching, he said: "Shall I tell you about these three people? One of them gave himself to Allah, so Allah took him into His Grace and Mercy and accommodated him, the second felt shy from Allah, so Allah sheltered Him in His Mercy (and did not punish him), while the third turned his face away from Allah and went away, so Allah turned His Face from him (likewise)."' (1:66O.Buk hari)

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٢٣٠ ـ باب الذكر عند الصباح والمساء

Chapter(230)

About Mentioning Allah ﷻ by Day and Night

Allah ﷻ said:

﴿ وَإِذَا تَوَلَّى سَعَى فِي الأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللهُ لاَ يُحِبُّ الْفَسَادَ ﴾ (البقرة ٢٠٥)

"And remember your Lord within yourself, humbly and with fear without loudness, in words in the mornings and in the afternoons, and be not of those who are neglectful. * (7: 205) And

﴿ فَاصْبِرْ عَلَى مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ آنَاءِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَى ﴾ (طه ١٣٠)

"So bear patiently (O Muhammad!) what they say, and glorify the praises of your Lord before the rising of the sun, and before its setting, and during some of the hours of the night, and at the ends of the day (an indication of the five compulsory congregational prayers), that you may become pleased with the reward which Allah shall give you. *" (20: 130) And

﴿ فَاصْبِرْ إِنَّ وَعْدَ اللهِ حَقٌّ وَاسْتَغْفِرْ لِذَنْبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالإِبْكَارِ ﴾ (غافر ٥٥)

"So be patient (O Muhammad!). Verily, the Promise of Allah is true, and ask forgiveness for your fault and glorify the praises of your Lord during the midday until sunset period. And in the morning (between sunrise until before midday) (it is said that, that means the five compulsory congregational (prayers) or asr and fajr Prayers). *" (40: 55) And

﴿ فِي بُيُوتٍ أَذِنَ اللهُ أَن تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالأَصَالِ (٣٦) رِجَالٌ لاَ تُلْهِيهِمْ تِجَارَةٌ وَلاَ بَيْعٌ عَن ذِكْرِ اللهِ وَإِقَامِ الصَّلاَةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالأَبْصَارُ (٣٧) ﴾(النور ٣٦-٣٧)

" In houses (mosques), that Allah has ordered to be raised (to be cleaned, and to be honored), in them His Name is remembered in the mornings and in the afternoons (or the

evenings), * Men whom, neither trade nor sale (business) diverts them from mentioning Allah (with the heart and tongue), nor from performing the prayer, nor from giving zakat. They fear a Day when hearts and eyes will be overturned (out of the horror of the torment of the Day of Resurrection). *" (24: 36-37) And

﴿ إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعَشِيِّ وَالإِشْرَاقِ ﴾ (ص ١٨)

"Verily, We made the mountains to glorify Our Praises with him (David) during the time from mid-day until the sunset and during the time after the sunrise until mid-day *" (38: 18)

The Messenger of Allah ﷺ said as:

٧٨٦- عَــنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: كَانَ رَسُولُ الله ﷺ: إِذَا أَصْــبَحَ، يَقُــولُ: اللَّهُمَّ بِكَ أَصْبَحْنَا، وَبِكَ أَمْسَيْنَا، وَبِكَ نَحْيَا، وَبِكَ نَمُوتُ، وَإِلَــيْكَ النُّشُــورُ وَإِذَا أَمْسَــى قَالَ مِثْلَ ذلِكَ، إِلاَّ أَنَّهُ قَالَ: وَإِلَيْكَ المَصِيرُ أَخْرَجَهُ الأَرْبَعَةُ

786. Narrated by Abu-Huraira ﷺ: 'Allah's Messenger ﷺ would say in the morning: "O Allah, by You we come into the morning, by You we come to the evening, by You we live, by You we die, and to You we will be resurrected." In the evening he would say the same except for the last phrase: "And to You do we return."' (Arba'a (the four) reported it.)

٧٨٧- حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ حَدَّثَنَا جَرِيرٌ عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْــنِ سُــوَيْدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ عَنْ عَبْدِ اللَّهِ قَالَ كَانَ النَّبِيُّ ﷺ إِذَا أَمْسَى قَــالَ أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ أُرَاهُ قَــالَ فِيهَا لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ أَسْأَلُكَ خَيْرَ مَا فِي هَذِهِ

اللَّيْلَةِ وَخَيْرَ مَا بَعْدَهَا وَأَعُوذُ بِكَ مِنْ شَرِّ هَذِهِ اللَّيْلَةِ وَشَرِّ مَا بَعْدَهَا وَأَعُوذُ بِكَ مِنَ الْكَسَلِ وَسُوءِ الْكِبَرِ وَأَعُوذُ بِكَ مِنْ عَذَابِ النَّارِ وَعَذَابِ الْقَبْرِ وَإِذَا أَصْبَحَ قَالَ ذَلِكَ أَيْضًا أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ وَالْحَمْدُ لِلَّهِ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ شُعْبَةُ بِهَذَا الْإِسْنَادِ عَنِ ابْنِ مَسْعُودٍ لَمْ يَرْفَعْهُ *

787. Narrated Abdullah: 'Whenever the evening arrived, the Messenger of Allah ﷺ used to invoke Allah ﷻ: "Amsayna Wamsal Molko Lillah. Wal Hamdo Lillahi Wala illaha illallaho Wahdaho La Shareeka Laho (We have entered into evening and sovereignty is to Allah. Praise be to Allah and none has the right to be worshipped except Allah without any partner."' Abdullah said: 'I think that the Messenger of Allah ﷺ also said: "Laholmolko Wa Laholhamdo, Wa Howa Ala Kolli Shay'in Qadeer (All Sovereignty is for Him, and all the praises are for Him, and He is the Omnipotent). As'aloka Khayra Ma Fi Hazihi Al-Laylat Wa Khayra Ma Ba'adaha Wa 'A'uzu Bika Min Sharri Hazihi Al-Layla Wa Min Sharri Ma Ba'adaha. Wa 'A'uzu Bika Minal Kasali Wasoo'il Kibari Wa 'A'uzu Boka Min Athabil Qabr (I ask You to grant me the goodness in this night and any other goodness besides this. I seek refuge with You from the evil of this night and whatever evil besides it. I seek refuge with You from laziness, I seek refuge with You from the trouble of old age. And I seek refuge with You from the torment in the grave)." Abdullah said: 'The Messenger of Allah ﷺ used to make the same supplication in the morning changing the words: "We entered into night" into "entered into morning."'

٢٣١ـ باب ما يقوله عند النوم

Chapter(231)

About the Invocation One should invoke on Sleeping

﴿ إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالأَرْضِ وَاخْتِلاَفِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لأُولِي الأَلْبَابِ (١٩٠) الَّذِينَ يَذْكُرُونَ اللهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلاً سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ (١٩١) ﴾ (آل عمران ١٩٠-١٩١)

Allah ﷻ said:

"Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. * Those who remember Allah (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted be You above all that they associate with You as partners). Give us salvation from the torment of the Fire. *" (3: 190-191)

٧٨٨- عَنْ حُذَيْفَةَ بْنِ الْيَمانِ ﷺ قالَ: كانَ النَّبِيَّ ﷺ إِذَا أَخَذَ مَضْجَعَهُ مِنَ اللَّيْلِ، وَضَعَ يَدَهُ تَحْتَ خَدِّهِ، ثُمَّ يَقُولُ: (بِاسْمِكَ اللَّهُمَّ أَمُوتُ وَأَحْيَا). وَإِذَا قَامَ قالَ: (الحَمْدُ للهِ الَّذِي أَحْيَانَا بَعْدَ ما أَماتَنَا وَإِلَيْهِ النُّشُورُ). رواه البخاري.

788. Narrated Hozayfa ibn Al-Yaman ﷺ: 'When the Prophet ﷺ went to bed at night, he would put his hand below his cheek and would say: "Bismika Amoto Wa Ahya (O Allah! In Your Name I die and live)." When he got up he would say: "Alhamd lillah illaze Ahyana Ba'ada Ma Amatana Wa ilayhin-

Noshor (Praise be to Allah Who gave us life after He had caused us to die (sleep) and to Him is the Final Return."' (Bukhari)

٧٨٩- عَـنْ أَبِي هُرَيْرَةَ ﷺ قَالَ: قَالَ النَّبِيِّ ﷺ: (إِذَا أَوَى أَحَدُكُمْ إِلَى فِرَاشِهِ فَلْيَنْفُضْ فِرَاشَهُ بِدَاخِلَةِ إِزَارِهِ، فَإِنَّهُ لاَ يَدْرِي ما خَلَفَهُ عَلَيْهِ، ثُمَّ يَقُولُ: بِاسْمِكَ رَبِّـي وَضَعْتُ جَنْبِي وَبِكَ أَرْفَعُهُ، إِنْ أَمْسَكْتَ نَفْسِي فَارْحَمْهَا، وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ). رواه البخاري.

789. Narrated Abu-Huraira ﷺ: 'The Prophet ﷺ said: "When one of you goes to bed, he should shake out his bed with the inside of his shirt, for he does not know what has been on it after him, and then he should invoke: 'Bismika Rabbee Wadha'ato Janbee Wa Bika Arfa'aoho. In Amsakta Nafsee Farhamha. Wa In Arsaltaha Fahfazha Bima Tahfaz Bihee Ibadakas-Saliheen (In Your Name, my Lord! I lay my side down and in Your Name, I lift it. If you cause me to die, show mercy on me and if You let me live, guard me as you guard the righteous devotees of Yours)."' (Bukhari)

٧٩٠- عَـنِ الْـبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ النَّبِيِّ ﷺ: (إِذَا أَتَيْتَ مَضْـجَعَكَ، فَتَوَضَّـأْ وُضُوءَكَ لِلصَّلاَةِ، ثُمَّ اضْطَجِعْ عَلَى شِقِّكَ الأَيْمَنِ، ثُمَّ قُلْ: اللَّهُـمَّ أَسْـلَمْتُ وَجْهِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْـبَةً إِلَيْكَ، لاَ مَلْجَأَ وَلاَ مَنْجَى مِنْكَ إِلاَّ إِلَيْكَ، اللَّهُمَّ آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَنَبِيِّـكَ الَّذِي أَرْسَلْتَ. فَإِنْ مُتَّ مِنْ لَيْلَتِكَ، فَأَنْتَ عَلَى الْفِطْرَةِ، وَاجْعَلْهُنَّ آخِرَ مَا تَكَلَّـمُ بِـهِ). قَـالَ: فَرَدَّدْتُهَا عَلَى النَّبِيِّ ﷺ، فَلَمَّا بَلَغْتُ: اللَّهُمَّ آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، قُلْتُ: وَرَسُولِكَ، قَالَ: (لاَ، وَنَبِيِّكَ الَّذِي أَرْسَلْتَ). رواه البخاري.

790. Narrated Al–Bara'a ibn Azeb: 'The Prophet ﷺ said to me: "Whenever you go to bed perform ablution like that of the prayer, lie on your right side and say: 'Allahomma Innee Wajjahto Wajhee Ilayka, Wa Fawwadhto Amree Ilayka, Wa

Alja'to Thahree Ilayka Raghbatan Wa Rahbatan Ilayka. La Malja' Wa la Manja Minka Illa Ilayka. Amanto Bikitabika Allazi Anzalta Wa Nabiyyika Allazi Arsalta! (O Allah! I have submitted my soul to You. I have turned my face towards You. I have confined my affairs to You. I have left my back to Your protection out of fear and hope in You. There is neither resort nor delivery from You except to You. I believe in the Book You have sent down. I believe in the Prophet You have sent).' Then if you die during that very night, you will die in the state of faith (on the religion of Islam). Let the aforesaid words be your last utterance (before sleep)."' Al–Bara'a said: 'I repeated this supplication to the Prophet ﷺ and when I reached "Amanto Bikitabika Allazi Anzalta Wa Nabiyyika Allazi Arsalta (O Allah I believe in Your Book that You have revealed and You Prophet You have sent)," I said: "Wa Rasoolika Allathee Arsalta (and Your Messenger instead of Your Prophet)." Thereupon, the Prophet ﷺ said: "No, (but say): 'Wa Nabiyyika Allazi Arsalta (Your Prophet whom You have sent).'"' (Bukhari)

(١٦) كتاب الدعوات

٢٣٢ــ باب الأمر بالدعاء وفضل الدعاء

Chapter(232)

About the Obligation of Praying to Allah ﷻ

﴿ وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴾ (غافر ٦٠)

Allah ﷻ said:

"And your Lord said: "Invoke Me, (believe in My Oneness, Islamic Monotheism and ask Me for anything). I will respond to your (invocation). Verily! Those who scorn My worship (do not invoke Me, and do not believe in My Oneness, (the Islamic Monotheism)) they will surely enter Hell in humiliation!" *" (40: 60) And

﴿ ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لاَ يُحِبُّ الْمُعْتَدِينَ ﴾ (الأعراف ٥٥)

"Invoke your Lord with humility and in secret. He likes not the aggressors. *" (7: 55). And

﴿ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴾ (البقرة ١٨٦)

"And when My servants ask you (O Muhammad!) about Me, then (answer them) that I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright. *" (2: 186) And

﴿ أَمَّن يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الأَرْضِ أَإِلَهٌ مَّعَ اللهِ قَلِيلاً مَّا تَذَكَّرُونَ ﴾ (النمل ٦٢)

"Is not He Who responds to the distressed one, when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations (better than your gods)? Is there any god with Allah? Little is that you remember! *" (27: 62)

The Messenger of Allahﷺ said as:

٧٩١- عَـنِ النُّعْمَانِ ابْنِ بَشِيْرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ الدُّعَــاءَ هُوَ العِبَادَةُ رَوَاهُ الأَرْبَعَةُ وَصَحَّحَهُ التِّرْمِذِيُّ وَلَهُ مِنْ حَدِيْثِ أَنَسَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، مَرْفُوعاً، بِلَفْظِ: الدُّعَاءُ مُخُّ العِبَادَةِ وَلَهُ مِنْ حَدِيْثِ أَبِيْ هُرَيْــرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، رَفَعَهُ: لَيْسَ شَيْءٌ أَكْرَمَ عَلَى اللهِ مِنَ الدُّعَاءِ وَصَحَّحَهُ ابْنُ حِبَّانَ وَالحَاكِمُ

791. Narrated by Al-No'aman ibn Basheer (may Allah be pleased with him: 'The Prophet ﷺ said: "Verily, supplication is worship." (Reported by Arba'a (the four). At-Termizi graded it Saheeh (sound).)

Narrated Anas ﷺ: 'Allah's Messenger ﷺ said: "Supplication is the pith of worship." (Compiled by At -Termizi with a full chain of transmission).

Narrated Abu-Huraira ﷺ: 'Allah's Messenger ﷺ said: "Nothing is more honorable before Allah than supplication."' (At-Termizi compiled it with a full chain of transmission. Ibn Hibban and Al-Hakim graded it Saheeh (sound).)

٧٩٢- عَـنْ أَنَـسٍ ﷺ قَالَ: كَانَ النَّبِيَّ ﷺ يَقُولُ: (اللَّهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الآخِرَةِ حَسَنَةً، وَقِنَا عَذَابَ النَّارِ). رواه البخاري.

792. Narrated Anas ﷺ: 'The Prophet ﷺ used to say: "O Allah! Our Lord! Give us in this world what is good and in the Hereafter what is good and save us from the torment of the Fire."' (Bukhari)

٧٩٣- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا، أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ بَيْنَ السَّـجْدَتَيْنِ: اللَّهُـمَّ اغْفِرْ لِيْ، وَارْحَمْنِيْ، وَاهْدِنِي، وَعَافِنِيْ، وَارْزُقْنِي رَوَاهُ الأَرْبَعَةُ إِلاَّ النَّسَائِيَّ، وَاللَّفْظُ لأَبِيْ دَاوُدَ، وَصَحَّحَهُ الحَاكِمُ

793. Narrated Ibn Abbas: 'The Prophet ﷺ used to say between the two prostrations: "Allahomma ighfir Lee Warhamnee Wahdinee Wa A'afinee Warzoqnee (O Allah! Forgive me, have mercy on me, guide me, keep me healthy, and provide sustenance for me).". (Reported by Arba'a (the four) except Al-Nasae'e, and this is the version of Abu-Dawood. Al-Hakim graded it Saheeh (sound).)

٧٩٤- عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَقُولُ: اللَّهُـمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةُ أَمْرِي، وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَاشِـي، وَأَصْلِحْ لِي آخِرَتِي الَّتِي إِلَيْهَا مَعَادِي، وَاجْعَلِ الحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ، وَاجْعَلِ المَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ أَخْرَجَهُ مُسْلِمٌ

794. Narrated Abu-Huraira ﷺ: 'Allah's Messenger ﷺ used to say: "O Allah, set right for me my religion which is the safeguard of my affairs. Set right for me my worldly affairs in which are my livelihood. And set right

for me my Hereafter on which the affairs of my afterlife depend. O Allah! Make life for me a means of increase in all that is good; and make death a protection for me from every evil."' (Muslim)

٧٩٥- عَــنْ شَدَّادَ بْن أَوْسٍ ﷺ عَنِ النَّبيِّ ﷺ قَالَ: (سَيِّدُ الاسْتِغْفَارِ أَنْ تَقُولَ: اللَّهُــمَّ أَنْــتَ رَبِّــي، لاَ إِلَهَ إِلاَّ أَنْتَ، خَلَقْتَنِي، وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْــدِكَ ما اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ ما صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُــوءُ بِذَنْبِي فَاغْفِرْ لِي، فَإِنَّهُ لاَ يَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ. قَالَ: وَمَنْ قَالَهَا مِنَ الــنَّهَارِ مُوقِنًا بِهَا، فَمَاتَ مِنْ يَوْمِهِ قَبْلَ أَنْ يُمْسِيَ، فَهُوَ مِنْ أَهْلِ الجَنَّةِ، وَمَنْ قَالَهَــا مِنَ اللَّيْلِ وَهُوَ مُوقِنٌ بِهَا، فَمَاتَ قَبْلَ أَنْ يُصْبِحَ، فَهُوَ مِنْ أَهْلِ الجَنَّةِ). رواه البخاري.

795. Narrated Shaddad ibn Aws ﷺ: The Prophet ﷺ said: "The most superior formula of asking for forgiveness is: 'Allahomma Anta Rabbee La iIlaha illa Anta, Khalaqtanee Wa Ana Abdoka, Wa Ana Ala Ahdika Wa Wa'adika Mastatat. A'uzu Bika Min Sharri Ma Sanat, Abo'o Laka Bini'amatika Alayya, Wa Abo'o Bizanbee Faghfirlee Fa Innaho la Yaghfiro Al-zonoba Illa Ant (O Allah! You are my Sustainer and there is none worthy of worship besides You. You have created me and I am Your servant. I will be adhering to Your covenant and obligations as much as I can. I seek refuge with You from what evil I have done. I bear witness to Your (countless) favors to me. I bear witness to whatever favors You have given me and confess whatever evil I have done. So, forgive me since, none forgives sins except You)." The Prophet ﷺ added: "If somebody invoked it during the day with firm faith in it, and died on the same day before the evening, he will be from the

people of Paradise; and if somebody invoked it at night with firm faith in it, and died before the morning, he will be from the people of Paradise.''' (Bukhari)

٧٩٦- عَـنْ أَبِي مُوسى الأَشْعَرِيِّ ﷺ عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ يَدْعُو: (اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي، وَإِسْرَافِي فِي أَمْرِي، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي. اللَّهُمَّ اغْفِرْ لِي هَزْلِي وَجِدِّي وَخَطَئِي وَعَمْدِي، وَكُلُّ ذَلِكَ عِنْدِي). رواه البخاري.

796. Narrated Abu-Musa ﷺ: 'The Prophet ﷺ used to invoke Allah (with the following invocation): "Allahomma GhfiriIee Khate'atee Wa Jahlee Wa Israfee Fi Amree Wama Anta A'alamo bihee Minnee. Allahomma ghfiriIee Hazlee Wa Jiddee Wa Khate'e Wa Amdee Wa Kollo zalika Indee (O Allah! Forgive me for what I do mistakenly, out of ignorance, out of extremism in my affairs, and forgive me for what You know better than I. O Allah! Forgive me for what I do in jest and out of earnestness, what I do intentionally or unintentionally; for I am liable to do all."'

٧٩٧- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا قَامَ مِنَ اللَّيْلِ يَتَهَجَّدُ قَالَ: (اللَّهُمَّ لَكَ الحَمْدُ، أَنْتَ قَيِّمُ السَّماوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الحَمْدُ، لَكَ مُلْكُ السَّموَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الحَمْدُ، أَنْتَ نُورُ السَّموَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ مَلِكُ السَّمَوَاتِ وَالأَرْضِ، وَلَكَ الحَمْدُ، أَنْتَ الحَقّ، وَوَعْدُكَ الحَقّ، وَلِقَاؤُكَ حَقّ، وَقَوْلُكَ حَقّ، وَالجنَّةُ حَقّ، وَالنَّارُ حَقّ، وَالنَّبِيُّونَ حَقّ، وَمُحَمَّدٌ ﷺ حَقّ، وَالسَّاعَةُ حَقّ، اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْـكَ تَوَكَّلْتُ، وَإِلَيْـكَ أَنَبْـتُ، وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاغْفِـرْ لِـي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَـا

أَسْـرَرْتُ وَمَا أَعْلَنْتُ، أَنْتَ المُقَدِّمُ، وَأَنْتَ المُؤَخِّرُ، لاَ إِلَهَ إِلاَّ أَنْتَ، أَوْ: لاَ إِلَهَ غَيْرُكَ. رواه البخاري.

ﷺ got

up at night to offer Tahajjod prayer he used to say: -Samawati

Walardhi Wa Man Feehinna. Wa Lakalhamdo, Anta Noor Al-Samawati Walardhi Wa Man Feehinna. Wa Lakalhamdo, Anta Malek Al-Samawati Walardhi Wa Man Feehinna. Wa Lakalhamdo, Antal Haqqo Wa Wa'adok alhaqqo, Wa liqa'aqakal Haqqo, Wa Qawlokal Haqqo, Waljannato Haqqon Wannaro Haqqon Wannabiyona Haqqon, Wa Muhammadon Haqqon, Was-Sa'ato Haqqon. Allahomma Laks Aslamto Wabika Amanto, Wa'alayka Tawakkalto Wa Ilayka Anabto Wa Bika Khasamto, Wa Ilayka Hakamto Faghfir Lee Ma Qaddamto Wa Ma Akhkharto Wa Ma Asrarto Wa Ma A'alanto Antal Moqaddim Wa Antal

(O Allah! All praises are due to You. You are the Sustainer of the heavens and the earth, and whatever is in them. All praises are due to You. You are the Light of the heavens and the earth; and whatever is in them, You are the King of the heavens and the earth and whatever is in them. All praises are due to You, You are the Truth, Your Promise is the truth, meeting with You is the truth, Your Words are the truth, Paradise is the truth, Hell is the truth, the Prophets (peace be upon them) are the truth, and Muhammad ﷺ is the truth. The Hour (Day of Resurrection) is the truth. O Allah! I surrender to You, I believe in You depend on You, and repent to You, and with Your Help I argue (with my opponents), and I take You as a Judge (to judge between us). So, forgive me my past and future sins, and whatever I

concealed and whatever I revealed. You are the One Who makes (some people) forward and (some) backward; there is none who has the right to be worshipped but You)," or the Messenger of Allah ﷺ said: "There is no other deity besides You."

٧٩٨- عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَقُولُ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ، وَتَحَوُّلِ عَافِيَتِكَ، وَفُجَاءَةِ نِقْمَتِكَ، وَجَمِيعِ سَخَطِكَ أَخْرَجَهُ مُسْلِمٌ

798. Narrated Ibn Omar : 'Allah's Messenger ﷺ used to supplicate: "O Allah, I seek refuge in You from the decline of Your favor, a change in Your granting well-being, sudden vengeance from You and all Your displeasures."' (Muslim)

٧٩٩- عَنْ قُطْبَةَ بْنِ مَالِكٍ ﷺ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَقُولُ: اللَّهُمَّ جَنِّبْنِي مُنْكَرَاتِ الأَخْلاَقِ، وَالأَعْمَالِ، وَالأَهْوَاءِ، وَالأَدْوَاءِ أَخْرَجَهُ التِّرْمِذِيّ، وَصَحَّحَهُ الحَاكِمُ وَاللَّفْظُ لَهُ.

799. Narrated Qotba ibn Malek ﷺ: 'Allah's Messenger ﷺ used to say: "O Allah, I seek refuge with You from objectionable characteristics, deeds, passions, and diseases."' (At-Termizi . Al-Hakim graded it Saheeh (sound) and this version is his.)

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٢٣٣ـ باب الدعاء بظهر الغيب

Chapter (233)
About Invoking Allah ﷻ for Others in their Absence

﴿ وَالَّذِيـنَ جَـاءُوا مِن بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالإِيمَانِ وَلاَ تَجْعَلْ فِي قُلُوبِنَا غِلاًّ لِّلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَّحِيمٌ ﴾
(الحشر ١٠)

Allah ﷻ said:

"And those who came after them say: "Our Lord! Forgive us and our brothers who have preceded us in faith. And put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful." *" (59: 10) And

﴿ فَاعْلَمْ أَنَّهُ لاَ إِلَهَ إِلاَّ اللهُ وَاسْتَغْفِرْ لِذَنبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ ﴾ (محمد ١٩)

"So know (O Muhammad!) that La iIlaha illa Allah (None has the right to be worshipped except Allah) and ask forgiveness for your sins, and also for (the sins of) believing men and believing women. And Allah knows well your moving about and your place of rest (in your homes). *" (47: 19) And

﴿ رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴾ (إبراهيم ٤١)

"Our Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established. *" (14: 41)

The Messenger of Allah ﷺ said as

٨٠١- حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ عَنْ أَبِي الزُّبَيْرِ عَنْ صَفْوَانَ بْنِ عَبْدِ اللَّهِ بْنِ صَفْوَانَ قَالَ وَكَانَتْ تَحْتَهُ ابْنَةُ أَبِي الدَّرْدَاءِ فَأَتَاهَا فَوَجَدَ أُمَّ الدَّرْدَاءِ وَلَمْ يَجِدْ أَبَا الدَّرْدَاءِ فَقَالَتْ لَهُ تُرِيدُ الْحَجَّ الْعَامَ قَالَ نَعَمْ قَالَتْ فَادْعُ اللَّهَ لَنَا بِخَيْرٍ فَإِنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ دَعْوَةُ الْمَرْءِ مُسْتَجَابَةٌ لِأَخِيهِ بِظَهْرِ الْغَيْبِ عِنْدَ رَأْسِهِ مَلَكٌ يُؤَمِّنُ عَلَى دُعَائِهِ كُلَّمَا دَعَا لَهُ بِخَيْرٍ قَالَ آمِينَ وَلَكَ بِمِثْلِهِ قَالَ ثُمَّ خَرَجْتُ إِلَى السُّوقِ فَلَقِيتُ أَبَا الدَّرْدَاءِ فَحَدَّثَنِي عَنِ النَّبِيِّ ﷺ بِمِثْلِ ذَلِكَ *

801. Narrated by Abdullah ibn Safwan (the son in law of Abu Al-Darda'a): 'I visited Abu Al-Darda'a but I did not find him at home. Umm Al-Darada'a said to me: "Do you intend to perform Hajj this year?" I said: "Yes." She said: "Invoke Allah ﷻ for us for the Prophet ﷺ said: 'The invocation of a man for his brother in his absence is granted. Allah ﷻ assigns an angel at his head. The angel invokes Allah for him whenever he invokes good for his brother.''" Abdullah said: 'Then, I went to the market and met Abu Al-Darda'a who narrated to me the same.'

٢٣٤ ــ باب فى مسائل الدعاء

Chapter(234)

About Miscellaneous Invocations

٨٠٢- عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ ﷺ: مَــنْ صُــنِعَ إِلَيْهِ مَعْرُوفٌ، فَقَالَ لِفَاعِلِهِ: جَزَاكَ اللَّهُ خَيْراً، فَقَدْ أَبْلَغَ فِي الثَّنَاءِ أَخْرَجَهُ التِّرْمِذِيّ، وَصَحَّحَهُ ابْنُ حِبَّانَ

802. Narrated Osama ibn Zayd: 'Allah's Messenger ﷺ said: "If a kind act was done to one of you and one of you expressed thanks for that act as saying to the good doer: "Jazak Allah Khayran (May Allah ﷻ reward you bountifully)," he is considered to have highly estimated the favor done to him."' (At-Termizi)

٨٠٣- عَنْ إِبى هريرة ﷺ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: (يُسْتَجَابُ لأَحَدِكُمْ مَا لَمْ يَعْجَلْ، يَقُولُ: دَعَوْتُ فَلَمْ يُسْتَجَبْ لِي). رواه البخاري.

803. Narrated Abu-Huraira ﷺ: 'Allah's Messenger ﷺ said: "The invocation of anyone of you is granted (by Allah) if he does not show impatience by saying: 'I have prayed to Allah but my prayer has not been granted.'"' (Bukhari)

٨٠٤- حَدَّثَــنَا قُتَيْبَةُ حَدَّثَنَا ابْنُ لَهِيعَةَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ مَا مِنْ أَحَدٍ يَدْعُو بِدُعَاءٍ إِلَّا آتَاهُ اللَّهُ مَا سَأَلَ أَوْ كَفَّ عَنْهُ مِــنَ السُّــوءِ مِثْلَهُ مَا لَمْ يَدْعُ بِإِثْمٍ أَوْ قَطِيعَةِ رَحِمٍ وَفِي الْبَاب عَنْ أَبِي سَعِيدٍ وَعُبَادَةَ بْنِ الصَّامِتِ *

804. Narrated Jaber: 'I heard the Messenger of Allah ﷺ saying: "There is no one who invokes Allah ﷻ with an

invocation except that Allah ﷻ grants his prayer or withhold a harm equal (to what he has invoked), as long as he does not make a sinful invocation or an invocation against one of his kith and kin."' (At-Termizi)

٨٠٥- عَـنِ ابْـنِ عَـبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَقُولُ عِنْدَ الْكَـرْبِ: (لاَ إِلهَ إِلاَّ الْعَظِيمُ الحَلِيمُ، لاَ إِلهَ إِلاَّ اللهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لاَ إِلهَ إِلاَّ اللهُ رَبُّ السَّماوَاتِ وَرَبُّ الأَرْضِ، وَرَبُّ الْعَرْشِ الْكَرِيمِ). رواه البخاري.

805. Narrated Ibn Abbas, may Allah be pleased with them : 'The Prophet ﷺ used to invoke Allah at the time of distress: "La iIlaha illa Allaho Al-Azim Al-Haleem (None has the right to be worshipped except Allah, the Most Great, the Benign) La iIlaha illa Allah Rabb Al-Arsh Al-Azim (None has the right to be worshipped except Allah, the Lord of the Great throne). La iIlaha illa Allah Rabb Al-Samawati Wa Rabb Al-Ardhi Wa rabb Al-Arsh Kareem (None has the right to be worshipped except Allah, the Sustainer of the heavens and the earth and the Lord of the Great Throne)."' (Bukhari)

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٢٣٥ـ باب كرامات الأولياء

Chapter(235)

About Karamat Al-Awliya'a (Allah's Devotees' uncommon Acts)

[Mo'ajizat, is the plural of Moajiza and Karamat is the plural of Karama. Mo'ajiza was an uncommon act

done by a Prophet or a Messenger of Allah ﷻ to prove that he was a Prophet or a Messenger. Karama is given to one of Allah's devotees.

Now, let us read what Imam Al-Nawawi compiled in the same concern.]

Allah ﷻ said:

﴿ أَلاَ إِنَّ أَوْلِيَاءَ اللهِ لاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ (٦٢) الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ (٦٣) لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَفِي الآخِرَةِ لاَ تَبْدِيلَ لِكَلِمَاتِ اللهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ (٦٤) ﴾ (يونس ٦٢-٦٤)

"No doubt! Verily, there will be neither fear nor grief to Allah's devotees. * Those who believed and used to fear Allah much. * There will be glad tidings for them in the present life and in the Hereafter. No change can there be in the Words of Allah, this is indeed the supreme success. *" (10: 62-64) And

﴿ وَهُزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسَاقِطْ عَلَيْكِ رُطَبًا جَنِيًّا (٢٥) فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا فَإِمَّا تَرَيِنَّ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنسِيًّا (٢٦) ﴾ (مريم ٢٥-٢٦)

"And shake the trunk of the date-palm towards you, it will let fall fresh ripe-dates upon you. * So eat and drink and be glad. And if you see any human being, say: 'Verily! I have vowed a fast unto the Most Gracious (Allah) so I shall not speak to any human being this day.' *" (19: 25-26) And

﴿ فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِندَهَا رِزْقًا قَالَ يَا مَرْيَمُ أَنَّى لَكِ هَذَا قَالَتْ هُوَ مِنْ عِندِ اللهِ إِنَّ اللهَ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ ﴾ (آل عمران ٣٧)

"So her Lord (Allah) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariya. Every time he entered Al-Mihrâb (the private place of worship) to (visit) her, he used to find her supplied with sustenance. He said: "O Mary! From where have you got this?" She said: "This is from Allah." Verily, Allah provides sustenance to whom He wills, without limit. *" (3: 37) And

﴿ وَإِذِ اعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلاَّ اللهَ فَأْوُوا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُم مِّن رَّحْمَتِهِ وَيُهَيِّئْ لَكُم مِّنْ أَمْرِكُم مِّرْفَقًا(١٦) وَتَرَى الشَّمْسَ إِذَا طَلَعَت تَّزَاوَرُ عَن كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَت تَّقْرِضُهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ مِّنْهُ ذَلِكَ مِنْ آيَاتِ اللهِ مَن يَهْدِ اللهُ فَهُوَ الْمُهْتَدِ وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُ وَلِيًّا مُّرْشِدًا (١٧) ﴾ (الكهف ١٦-١٧)

"(The young men said to one another): "And when you withdrew from them, and from what they worship, except Allah, then seek refuge in the Cave. Your Lord will open a way for you from His Mercy and will make easy for you your affair (He ﷻ will give you what you need of provision, dwelling, etc.). * And you might have seen the sun, when it rises, declining to the right from their cave, and when it sets, it turns away from them to the left side, while they lay in the middle of the cave. That is (one) of the signs of Allah. He whom Allah guides, is rightly guided. And he whom He ﷻ sends

astray, for him you will find no guiding friend to lead him (to the right Path). *" (18: 16-17)

٨٠٦- عَـنْ عَبْدِ الرَّحْمنِ بْنِ أَبِي بَكْرٍ رَضِيَ اللهُ عَنْهُما أَنَّ أَصْحَابَ الصُّفَّةِ كَـانُوا نَاسًـا فُقَرَاءَ، وَأَنَّ النَّبِيَّ ﷺ قَالَ: (مَنْ كَانَ عِنْدَهُ طَعَامُ اثْنَيْنِ فَلْيَذْهَبْ بِثَالِثٍ، وَإِنْ أَرْبَعٍ فَخَامِسٍ أَوْ سَادِسٍ). وَإِنَّ أَبَا بَكْرٍ جَاءَ بِثَلاَثَةٍ، فَانْطَلَقَ النَّبِيِّ ﷺ بِعَشَـرَةٍ، قَالَ: فَهُوَ أَنَا وَأَبِي وَأُمِّي، فَلاَ أَدْرِي قَالَ: وَامْرَأَتِي وَخَادِمٌ، بَيْنَنَا وَبَيْـنَ بَيْتِ أَبِي بَكْرٍ، وَإِنَّ أَبَا بَكْرٍ تَعَشَّى عِنْدَ النَّبِيِّ ﷺ، ثُمَّ لَبِثَ حَيْثُ صُلِّيَتِ الْعِشَاءُ، ثُمَّ رَجَعَ فَلَبِثَ حَتَّى تَعَشَّى النَّبِيَّ ﷺ، فَجَاءَ بَعْدَ مَا مَضَى مِنَ اللَّيْلِ مَا شَاءَ اللهُ، قَالَتْ لَهُ امْرَأَتُهُ: وَمَا حَبَسَكَ عَنْ أَضْيَافِكَ، أَوْ قَالَتْ ضَيْفِكَ قَالَ: أَوَ مَـا عَشَّـيْتِيهِمْ قَالَـتْ: أَبَوْا حَتَّى تَجِيءَ، قَدْ عُرِضُوا فَأَبَوْا، قَالَ: فَذَهَبْتُ أَنَا فَاخْتَـبَأْتُ، فَقَالَ: يَا غُنْثَرُ، فَجدَّعَ وَسَبَّ، وَقَالَ: كُلُوا لاَ هَنِيئًا، فَقَالَ: وَاللهِ لاَ أَطْعَمُـهُ أَبَـدًا، وَايْمُ اللهِ، مَا كُنَّا نَأْخُذُ مِنْ لُقْمَةٍ إِلاَّ رَبَا مِنْ أَسْفَلِهَا أَكْثَرُ مِنْهَا، قَالَ: حَتَّى شَبِعُوا، وَصَارَتْ أَكْثَرَ مِمَّا كَانَتْ قَبْلَ ذَلِكَ، فَنَظَرَ إِلَيْهَا أَبُو بَكْرٍ فَإِذَا هِيَ كَمَا هِيَ أَوْ أَكْثَرُ مِنْهَا، فَقَالَ لاِمْرَأَتِهِ: يَا أُخْتَ بَنِي فِرَاسٍ، مَا هَذَا قَالَتْ: لاَ وَقُـرَّةِ عَيْنِي، لَهِيَ الآنَ أَكْثَرُ مِنْهَا قَبْلَ ذَلِكَ بِثَلاَثِ مَرَّاتٍ، فَأَكَلَ مِنْهَا أَبُو بَكْـرٍ وَقَـالَ: إِنَّمَا كَانَ ذَلِكَ مِنَ الشَّيْطَانِ، يَعْنِي يَمِينَهُ، ثُمَّ أَكَلَ مِنْهَا لُقْمَةً، ثُمَّ حَمَلَهَـا إِلَـى النَّبِـيِّ ﷺ فَأَصْبَحَتْ عِنْدَهُ، وَكَانَ بَيْنَنَا وَبَيْنَ قَوْمٍ عَقْدٌ، فَمَضَى الأَجَلُ، فَفَرَّقَنَا اثْنَيْ عَشَرَ رَجُلًا، مَعَ كُلِّ رَجُلٍ مِنْهُمْ أُنَاسٌ، اللهُ أَعْلَمُ كَمْ مَعَ كُلِّ رَجُلٍ، فَأَكَلُوا مِنْهَا أَجْمَعُونَ، أَوْ كَمَا قَالَ. رواه البخاري.

806. Narrated Abdul-Rahman ibn Abu-Bakr, may Allah be pleased with them Ashab Al-Soffa1 were poor people. The Prophet ﷺ said to the well-to-do companions: "Whoever has food for sufficient for two people should take a third one from them (Ashab Al-Soffa). And whosoever has food for sufficient for four people should take one or two of them." Abu-Bakr took three men and the Prophet ﷺ took ten of them.' (Abdul-Rahman added): 'My father, my mother, and I were there (in the house). (The sub-narrator is not sure whether Abdul-Rahman also said: 'my wife and our servant who was common for both my house and Abu-Bakr's house'). Abu-Bakr took his supper with the Prophet ﷺ and remained there until isha Prayer was offered, [after which] Abu-Bakr went back and stayed with the Prophet ﷺ until the Prophet ﷺ took his meal and then Abu-Bakr returned to his house after a long part of night had passed. His wife said: "'What detained you from your guests (or guest)?" He said: "Have you not served them the supper yet?" She said: "They refused to eat until you came, and the food was served to them but they refused it."' (Abdul-Rahman) said: 'I went away and hid myself (being afraid of Abu-Bakr) and in the meantime he called out to me: "O Ghonthar (a harsh word)!" He also called me bad names and abused me and then said (to his family): "Eat! No welcome for you." Then (the supper was served) Abu-Bakr took an oath that he would

whenever anyone of us (myself and the guests of Ashab Al-Soffa)

[1] Ashab Al-Soffa were the poor companions who used had no dwelling place except under the covered part of the Mosque.

took anything from that food, it increased from underneath. We all ate our fill and the food was more than it had been before serving it. Abu-Bakr looked at it and found it more than when it had first been served. He said to his wife : "O the sister of Bano Firas! What is this?" She said: "O apple of my eye! The food is now three times more than it had been before." Abu-Bakr ate from it, and said: "That (the oath of refraining from food) was from Satan." Then he took a morsel of it and took the rest of it to the Prophet ﷺ. So, that meal was with the Prophet ﷺ.' Abdul-Rahman added: 'There was a treaty between some people and us. When the period of that treaty had elapsed the Prophet ﷺ divided us (the Prophet's companions) into twelve (groups) each being headed by a [different] man. Allah knows how many men were under the command of each (leader). So all of them (the 12 groups of men) ate of that meal.' (Bukhari)

٨٠٧- عَنْ جَابِرِ بْنِ سَمُرَةَ ﷺ قَالَ: شَكَا أَهْلُ الْكُوفَةِ سَعْدًا ﷺ إِلَى عُمَرَ ﷺ فَعَزَلَهُ وَاسْتَعْمَلَ عَلَيْهِمْ عَمَّارًا، فَشَكَوْا حَتَّى ذَكَرُوا أَنَّهُ لاَ يُحْسِنُ يُصَلِّي، فَأَرْسَلَ إِلَيْهِ فَقَالَ: يَا أَبَا إِسْحق، إِنَّ هؤُلاَءِ يَزْعُمُونَ أَنَّكَ لاَ تُحْسِنُ تُصَلِّي قَالَ: أَمَّا أَنَا، وَاللهِ فَإِنِّي كُنْتُ أُصَلِّي بِهِمْ صَلاَةَ رَسُولِ اللهِ ﷺ مَا أَخْرِمُ عَنْهَا، أُصَلِّي صَلاَةَ الْعِشَاءِ، فَأَرْكُدُ فِي الأُولَيَيْنِ، وَأُخِفُّ فِي الأُخْرَيَيْنِ. قَالَ: ذَاكَ الظَّنُّ بِكَ يَا أَبَا إِسْحق. فَأَرْسَلَ مَعَهُ رَجُلًا، أَوْ رِجَالًا، إِلَى الْكُوفَةِ، فَسَأَلَ عَنْهُ أَهْلَ الْكُوفَةِ، وَلَمْ يَدَعْ مَسْجِدًا إِلاَّ سَأَلَ عَنْهُ، وَيُثْنُونَ عليه مَعْرُوفًا، حَتَّى دَخَلَ مَسْجِدًا لِبَنِي عَبْسٍ، فَقَامَ رَجُلٌ مِنْهُمْ، يُقَالُ لَهُ أُسَامَةُ بْنُ قَتَادَةَ، يُكْنَى أَبَا سَعْدَةَ، قَالَ: أَمَّا إِذْ نَشَدْتَنَا، فَإِنَّ سَعْدًا كَانَ لاَ يَسِيرُ بِالسَّرِيَّةِ، وَلاَ يَقْسِمُ بِالسَّوِيَّةِ، وَلاَ يَعْدِلُ فِي الْقَضِيَّةِ. قَالَ سَعْدٌ: أَمَا وَاللهِ لأَدْعُوَنَّ بِثَلاَثٍ: اللَّهُمَّ إِنْ كَانَ عَبْدُكَ هذَا كَاذِبًا، قَامَ

رِيَـــاءً وَسُــمْعَةً، فَأَطِلْ عُمْرَهُ، وَأَطِلْ فَقْرَهُ، وَعَرِّضْهُ بِالْفِتَنِ. وَكَانَ بَعْدُ إِذَا سُــئِلَ يَقُولُ: شَيْخٌ كَبِيرٌ مَفْتُونٌ، أَصَابَتْنِي دَعْوَةُ سَعْدٍ. قَالَ الراوي عن جابر: فَأَنَــا رَأَيْــتُهُ بَعْــدُ، قَــدْ سَقَطَ حَاجِبَاهُ عَلَى عَيْنَيْهِ مِنَ الكِبَرِ، وَإِنَّهُ لَيَتَعَرَّضُ لِلْجَوَارِي فِي الطَّرِيقِ يَغْمِزُهُنَّ. رواه البخاري.

807. Narrated Jaber ibn Samora ﵁: ' The people of Kufa lodged a complaint against Sa'ad to Omar ﵁. Omar dismissed Sa'ad and appointed Ammar as their governor. They had lodged many complaints against Sa'ad, even alleging that he did not offer the prayer properly. Omar sent for him and said: "O Abu-Ishaq[2] These people claim that you do not offer the prayer properly." Abu-Ishaq said: "By Allah, I used to pray with them the prayer similar to that of Allah's Messenger ﷺ. I never reduced anything of it. I used to prolong the first two raka'as of isha Prayer and shorten the last two raka'as." Omar said: "O Abu-Ishaq! This is what I thought about you." Omar sent one or more people to Kufa so as to ask the people about him, so they went there. They did not leave any mosque without asking about Sa'ad. All the people praised him until they came to the mosque of the tribe of Bano Abs. One of the men called Osama ibn Qatada with the kuniayh of Abu-Sa'ada stood up and said: "As you have put us under an oath, I am bound to tell you that Sa'ad never went himself with the army and never distributed (the spoils of war) equally and never did justice in legal verdicts." (Having heard this) Sa'ad said: "I invoke Allah for three things. O Allah! If this servant of yours is a liar and got up to show

[2] Sa'ad's Kunya (a name consisting of the title 'father' or 'mother' and followed by the name of their eldest child, in this case it means 'father of Ishaq'.)

off, give him long life, increase his poverty, and put him to trials." (And this is just what happened) Later on when that person was asked how he was, he used to reply that he was an old man in trial as a result of Sa'ad's invocation.' Jaber added that he had seen the man afterwards with his eyebrows overhanging his eyes owing to old age and he used to tease and assault small girls on the roads. (Bukhari)

٨٠٨- عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: (انْطَلَقَ ثَلاثَةُ رَهْطٍ مِمَّنْ كانَ قَبْلَكُمْ، حَتَّى أَوَوُا المَبِيتَ إِلَى غارٍ فَدَخَلُوهُ، فَانْحَدَرَتْ صَخْرَةٌ مِنَ الجَبَلِ فَسَدَّتْ عَلَيْهِمُ الْغَارَ، فَقَالُوا: إِنَّهُ لاَ يُنْجِيكُمْ مِنْ هذِهِ الصَّخْرَةِ إِلاَّ أَنْ تَدْعُوا اللهَ بِصَالِحِ أَعْمَالِكُمْ، فَقَالَ رَجُلٌ مِنْهُمْ: اللَّهُمَّ كانَ لِي أَبَوَانِ شَيْخَانِ كَبِيرَانِ، وكُنْتُ لاَ أَغْبُقُ قَبْلَهُمَا أَهْلًا وَلاَ مالًا، فَنَاءَ بِي فِي طَلَبِ شَيْءٍ يَوْمًا، فَلَمْ أُرِحْ عَلَيْهِمَا حَتَّى نَامَا، فَحَلَبْتُ لَهُمَا غَبُوقَهُمَا فَوَجَدْتُهُمَا نَائِمَيْنِ، وكَرِهْتُ أَنْ أَغْبِقَ قَبْلَهُمَا أَهْلًا أَوْ مالًا، فَلَبِثْتُ وَالْقَدَحُ عَلَى يَدَيَّ أَنْتَظِرُ اسْتِيقَاظَهُمَا حَتَّى بَرَقَ الْفَجْرُ، فَاسْتَيْقَظَا فَشَرِبَا غَبُوقَهُمَا، اللَّهُمَّ إِنْ كُنْتُ فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ فَفَرِّجْ عَنَّا ما نَحْنُ فِيهِ مِنْ هذِهِ الصَّخْرَةِ، فَانْفَرَجَتْ شَيْئًا لاَ يَسْتَطِيعُونَ الْخُرُوجَ)، قَالَ النَّبِيَّ ﷺ: (وَقَالَ الآخَرُ: اللَّهُمَّ كانَتْ لِي بِنْتُ عَمّ كانَتْ أَحَبَّ النَّاسِ إِلَيَّ، فَأَرَدْتُهَا عَنْ نَفْسِهَا فَامْتَنَعَتْ مِنِّي، حَتَّى أَلَمَّتْ بِهَا سَنَةٌ مِنَ السِّنِينَ، فَجَاءَتْنِي فَأَعْطَيْتُهَا عِشْرِينَ وَمِائَةَ دِينَارٍ عَلَى أَنْ تُخَلِّيَ بَيْنِي وَبَيْنَ نَفْسِهَا، فَفَعَلَتْ حَتَّى إِذَا قَدَرْتُ عَلَيْهَا قَالَتْ: لاَ أُحِلُّ لَكَ أَنْ تَفُضَّ الْخَاتَمَ إِلاَّ بِحَقِّهِ، فَتَحَرَّجْتُ مِنَ الْوُقُوعِ عَلَيْهَا، فَانْصَرَفْتُ عَنْهَا وَهِيَ أَحَبَّ النَّاسِ إِلَيَّ وَتَرَكْتُ الذَّهَبَ الَّذِي أَعْطَيْتُهَا، اللَّهُمَّ إِنْ كُنْتُ فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ فَافْرُجْ عَنَّا ما نَحْنُ فِيهِ، فَانْفَرَجَتِ الصَّخْرَةُ غَيْرَ أَنَّهُمْ لاَ

يَسْتَطِيعُونَ الخُرُوجَ مِنْهَا)، قَالَ النَّبِيّ ﷺ: (وَقَالَ الثَّالِثُ: اللَّهُمَّ إِنِّي اسْتَأْجَرْتُ أُجَرَاءَ فَأَعْطَيْتُهُمْ أَجْرَهُمْ غَيْرَ رَجُلٍ وَاحِدٍ تَرَكَ الَّذِي لَهُ وَذَهَبَ، فَثَمَّرْتُ أَجْرَهُ حَتَّى كَثُرَتْ مِنْهُ الأَمْوَالُ، فَجَاءَنِي بَعْدَ حِينٍ، فَقَالَ: يَا عَبْدَ اللهِ أَدِّ إِلَيَّ أَجْرِي، فَقُلْتُ لَهُ: كُلُّ مَا تَرَى مِنْ أَجْرِكَ، مِنَ الإِبِلِ وَالْبَقَرِ وَالغَنَمِ وَالرَّقِيقِ، فَقَالَ: يَا عَبْدَ اللهِ لاَ تَسْتَهْزِئ بِي، فَقُلْتُ: إِنِّي لاَ أَسْتَهْزِئ بِكَ، فَأَخَذَهُ كُلَّهُ فَاسْتَاقَهُ فَلَمْ يَتْرُكْ مِنْهُ شَيْئًا، اللَّهُمَّ فَإِنْ كُنْتُ فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ فَافْرُجْ عَنَّا مَا نَحْنُ فِيهِ، فَانْفَرَجَتِ الصَّخْرَةُ فَخَرَجُوا يَمْشُونَ). رواه البخاري.

808. Narrated Abdullah ibn Omar : 'I heard Allah's Messenger ﷺ saying: "Three men from among those who were before you, set out together until they reached a cave by night and entered it. A big rock rolled down the mountain and closed the mouth of the cave. They said (to each other): 'Nothing can save you from this rock but invoking Allah by mentioning the righteous deeds that you have done (for Allah's sake only).' So one of them said: 'O Allah! I had old parents (whom I used to provide the milk to first) and I never provided my family (wife, children, etc.) with milk before them. One day, by chance I was delayed and I came late (at night) after they had slept. I milked the sheep and took the milk to them, but I found them sleeping. I disliked to offer my family the milk before them, so I waited for them with the bowl of milk in my hand, and I kept on waiting for them to get up until dawn. Then they got up and drank the milk. O Allah! If I did that for Your sake only, I invoke You to relieve us from our critical situation caused by this rock.' So the rock moved a little, but they could not get out."

The Prophet ﷺ added: "The second man said: 'O Allah! I had a cousin who was the dearest of all people to me and I wanted to have sexual intercourse with her but she refused. Later she had a hard time in a year of famine and she came to me and I gave her one hundred and twenty Dinars on the condition that she would not resist my desire, and she agreed. When I was about to fulfill my desire, she said: "It is illegal for you to outrage my chastity except through legitimate marriage." So, I thought it a sin to have sexual intercourse with her and left her although she was the dearest of all the people to me and also I left the gold I had given her. O Allah! If I did that for Your sake only, please relieve us from the present calamity.' So, the rock moved a little more, but still they could not get out from there."

The Prophet ﷺ added: "Then the third man said: 'O Allah! I employed few laborers and I paid all of them their wages with the exception of one man who did not take his wages and went away. I invested his wages and I got much property thereby. (Then after some time) he came and said to me :"O Allah's servant! Pay me my wages." I said to him: "All the camels, cows, sheep and slaves you see, are yours." He said: "O Allah's slave! Don't mock me." I said: "I am not mocking you." So he took the herd and drove them away and left nothing. O Allah! If I did that for Your sake only, please relieve us from the present suffering.' So that rock moved completely and they walked out [of the cave].' (Bukhari)

٨٠٩- عَـنْ أَبِـي هُرَيْرَةَ ﷺ: عَنِ النَّبِيِّ ﷺ قالَ: (لَمْ يَتَكَلَّمْ في المَهْدِ إِلاَّ ثَلاثَـةٌ: عِيسى، وكانَ في بَنِي إِسْرائيلَ رَجُلٌ يُقالُ لَهُ جُرَيْجٌ، كانَ يُصَلِّي، جاءَتْـهُ أُمُّهُ فَدَعَتْهُ، فَقالَ: أُجِيبُهـا أَوْ أُصَلِّـي، فَقالَتْ: اللَّـهُمَّ لاَ تُمِتْـهُ

حَتَّى تُرِيَهُ وُجُوهَ المُومِسَاتِ، وكَانَ جُرَيْجٌ في صَوْمَعَتِه، فَتَعَرَّضَتْ لَهُ امْرَأَةٌ وَكَلَّمَتْهُ فَأَبى، فَأَتَتْ رَاعيًا فَأَمْكَنَتْهُ مِنْ نَفْسِهَا، فَوَلَدَتْ غُلامًا، فَقَالَتْ: مِنْ جُرَيْجٍ، فَأَتَوْهُ فَكَسَرُوا صَوْمَعَتَهُ وَأَنْزَلُوهُ وَسَبّوهُ، فَتَوَضَّأَ وَصَلّى ثُمَّ أَتَى الْغُلامَ، فَقَالَ: مَنْ أَبُوكَ يَا غُلاَمُ قالَ: الرّاعِي، قالُوا: نَبْنِي صَوْمَعَتَكَ مِنْ ذَهَبٍ قَالَ: لاَ، إِلاَّ مِنْ طِينٍ. وكَانَتِ امْرَأَةٌ تُرْضِعُ ابْنًا لَهَا مِنْ بَنِي إِسْرَائيلَ، فَمَرَّ بِهَا رَجُلٌ رَاكِبٌ ذُو شَارَةٍ، فَقَالَتْ: اللّهُمَّ اجْعَلِ ابْنِي مِثْلَهُ، فَتَرَكَ ثَدْيَهَا وَأَقْبَلَ عَلَى الرّاكِبِ، فَقَالَ: اللّهُمَّ لاَ تَجْعَلْنِي مِثْلَهُ، ثُمَّ أَقْبَلَ عَلَى ثَدْيِهَا يَمَصّهُ) قَالَ أَبُو هُرَيْرَةَ: كَأَنّي أَنْظُرُ إِلَى النَّبِيِّ ﷺ يَمَصّ إِصْبَعَهُ (ثُمَّ مُرَّ بِأَمَةٍ، فَقَالَتْ: اللّهُمَّ لاَ تَجْعَلِ ابْنِي مِثْلَ هذِهِ، فَتَرَكَ ثَدْيَهَا، فَقَالَ: اللّهُمَّ اجْعَلْنِي مِثْلَهَا، فَقَالَتْ: لِمَ ذَاكَ فَقَالَ: الرّاكِبُ جَبّارٌ مِنَ الجَبَابِرَةِ، وَهذِهِ الأَمَةُ يَقُولُونَ: سَرَقْتِ، زَنَيْتِ، وَلَمْ تَفْعَلْ). رواه البخاري.

809. Narrated Abu-Huraira ﵁: 'The Prophet ﷺ said: "None spoke in cradle but three. (The first was) Jesus, (and the second was a child of Bano Israel whose story is as follows.) There was a man from Bano Israel called Jorayj. While he was offering the prayer, his mother came and called him. He said (to himself): "Shall I answer her or keep on praying?" (He went on praying and did not answer her.) His mother invoked: "O Allah! Do not let him die until he sees the faces of the prostitutes." So while he was in his hermitage, a woman came and sought to seduce him, but he refused. So she went to a shepherd and presented herself to him to have sexual intercourse with her , and later she gave birth to a child and claiming that it belonged to Jorayj The people therefore came to him and dismantled his hermitage,threw him out of it, and abused him. Jorayj performed ablution and offered a prayer, and then went to the child

and said: "O child! Who is your father?" The child replied: "The shepherd." (After hearing this) the people said: "We shall rebuild your hermitage with gold." He said: "No. It should be built of nothing but mud." (The third was the hero of the following story.) A lady from Bano Israel was nursing her child at her breast when a handsome rider passed by. She said: "O Allah! Make my child like him." At that the child left her breast, looking at the horseman, he said: "O Allah! Do not make me like him." The child then started sucking her breast again.' Abu-Huraira further said: 'It is as if I were now looking at the Prophet ﷺ sucking his finger (by way of demonstration). (The Prophet ﷺ continued): "After a while they (some people) passed by, with a female slave and she (i.e. the child's mother) said: "O Allah! Do not make my child like this (slave-girl)!" At that the child left her breast and said: "O Allah! Make me like her." When she asked why, the child replied: "The horseman is one of the tyrants while this slave-girl is falsely accused of theft and illegal sexual intercourse, yet she has done neither."' (Bukhari)

(١٧) كتاب الأمور المنهى عنها

Book of Some Prohibited Affairs

٢٣٦ـ باب تحريم الغيبة وحفظ اللسان

Chapter (236)

About Curbing One's Tongue and the Forbiddance of Slander

[Imam Al-Ghazali elaborated on this subject in his book titled 'Ihya'a Ulum Al-Din (Revival of the Religious Sciences)'

Below is a quotation from this work hoping that it will benefit the reader on this topic.

The fifteenth Evil: Slander

This is a lengthy subject, thus, we mention first the criticism of slander and the textual proofs of this. Allah ﷻ has criticized it and likened the slanderer to a person who eats his dead brother's flesh. Allah ﷻ says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ﴾ (الحجرات ١٢)

"...Nor speak ill of each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay, you would abhor it...*" (49: 12)

The Messenger of Allah ﷺ said as

عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: "... كُلّ المُسْلِمِ عَلَى المُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعِرْضُه. *" مُسْلِمٌ.

Narrated by Abu-Huraira ﷺ: 'Allah's Messenger ﷺ said: "...The Muslim's blood, property, and honor are unlawful to be violated by another Muslim."'

Slander pertains to honor, and Allah ﷻ has combined it with wealth and blood in the Hadith.

عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ قَالَ رَسُولُ اللهِ ﷺ: "لاَ تَحَاسَدُوا، وَلاَ تَنَاجَشُوا، وَلاَ تَبَاغَضُوا، وَلاَ تَدَابَرُوا وَلاَ يَبِعْ بَعْضُكُمْ عَلَى بيع بَعْضٍ، وَكُونُوا عِبَادَ اللهِ إِخْوَاناً.... *" مُسْلِمٌ.

Narrated Abu-Huraira ﷺ; 'Allah's Messenger ﷺ said: "Do not feel envy between one another, do not outbid one another (with a view to raising the price), do not bear aversion to one another, do not bear enmity against one another, one of you should not enter into a transaction when the other has already entered into it, and be fellow brothers and slaves of Allah..." And

عن أنس قال: قال رسول الله ﷺ "لما عرج بي إلى السماء مررت بقوم لهم أظافير من نحاس يخمشون وجوههم وصدورهم فقلت من هؤلاء يا جبريل قال هؤلاء الذين يأكلون لحوم الناس ويقطعون أعراضهم.

Narrated Anas: 'The Messenger of Allah ﷺ said: "When I ascended to heaven on the night of the nocturnal journey, I passed by some people who were scratching their faces with their nails made of copper. I said: "Who

are these Gabriel!" He said: "These are the people who slander people and speak ill of their honor." And

عن ابن عباس عن النبي ﷺ أنه خطب الناس فقال: "يا معشر من آمن بلسانه ولم يخلص الإيمان إلى قلبه حتى أسمع العواتق في خدورهن لا تؤذوا المؤمنين ولا تتبعوا عوراتهم فإنه من تتبع عورة أخيه تتبع الله عورته حتى يخرقها عليه في قعر بيته."

Narrated Ibn Abbas: 'The Messenger of Allah ﷺ addressed us so loudly that the virgins in houses heard. He said: "O assemble of those who believed with their tongues not their hearts! Do not slander the Muslims nor find fault with them. For he who follows his brother's defects, Allah follows his defects. He who Allah follows his defects exposes him even if he is in the furthest corner of his house." And]

عــن جابر بن عبد الله قال كنا مع النبي ﷺ في مسير فأتى على قبرين يعذب صـــاحباهما فقـــال: "أما إنهما لن يعذبا في كبير أما أحدهما فكان يغتاب الناس وأما الآخر فكان لا يتأذى من بوله فدعا بجريدة رطبة أو جريدتين فكسرهما ثم أمـــر بكـــل كســـرة فغرست على قبر فقال رسول الله ﷺ أما إنه سيهون من عذابهما ما كانتا رطبتين أو ما لم تيبسا."

Jaber said: 'We were traveling with the Messenger of Allah ﷺ and we approached two graves the wherein the two who were buried there were being punished. He said: "They are being punished, but they are being punished for a dangerous affair. One of them used to slander people and the other used not to clean himself from urine. He then asked for a green palm leaf and broke it. Then he ordered that each piece should be

planted on one of the graves and said: "This will alleviate their torture as long for as they are green."

The companions ﷺ used to meet each other smiling, and they never slandered each other. They saw this as the best of deeds and its contradiction as a habit of the hypocrites.

Commenting on the following statement of Allah, Mujahed said that the verse refers to defaming people and slandering them. The verse says:

﴿ وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴾ (الهمزة ١)

"Woe to every kind of) scandal-monger and backbiter. *"(104: 1)

Ibn Abbas said: "If you want to mention your brother's defects, remember your own defects."

Abu-Huraira said: 'One sees the speck in his brother's eye and overlook the wooden plank in his eye.'

Al-Hasan said: 'Son of Adam! You will not attain the true faith until you do not defame people of a defect you also have and until you begin by reforming that defect in yourself. If you apply this, you will get involved in your own affair and be busy with trying to get rid of your defects. Such a servant is the most beloved to Allah.'

Omar said: 'Remember Allah ceaselessly for it is a remedy and beware of mentioning people because it is a malady.'

Nature of Slander and its Criterion

Please bear in mind that slander is to mention about your brother what he dislikes if it is conveyed to him. It is the same whether you mention a physical defect, a defect in

lineage, a behavioral defect, or a religious defect. One should abstain from slandering even if about the other's garment or riding animal.

As to the physical defects, they are like squinting, baldness, shortness, tallness, yellowness, blackness, etc. As to the defects of lineage this could be like describing one as rebellious or insolent. As to the behavioral defects this could be like describing one as ill-natured, miserly, haughty, argumentative etc. As to the religious defects, they are like describing one as a thief, a liar, disloyal, neglectful of the prayer, undutiful to his parents, uncaring about his fasting, defaming people, etc. As to the worldly defects, they are like describing him as impolite, selfish, talkative, etc. As to the defects in his garments, they are like describing him as having wide sleeves, letting his garment hang down below his heels, etc.

Some people said that there is no harm in mentioning the religious defects because this is criticizing what Allah ﷻ has criticized. They based their views on the narrative of a woman who used to perform the prayer and observe fasting punctually, but she used to hurt her neighbors with her tongue and when [the Prophet] was asked about her, he said: "She is in Hellfire." Using analogy in this case is invalid, because they asked to know what the ruling was and not to mention her defects. Unanimity is another proof as the whole Muslim nation agreed that he who mentions another man with what he hates, has slandered him according to the definition of the Messenger of Allah ﷺ.

If what one has mentioned of a defect was in that person, then the person has slandered him, and he is disobedient to Allah ﷻ and 'eating his dead brother's flesh'. The Messenger of Allah ﷺ said as:

عَنْ أَبِيْ هُرَيْرَةَ ﷺ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: " أَتَدْرُونَ مَا الغِيبَةُ قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ: ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ قَالَ: أَفَرَأَيْتَ إِنْ كَانَ فِي أَخِي مَا أَقُولُ قَالَ: إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدِ اغْتَبْتَهُ وَإِنْ لَمْ يَكُنْ فِيهِ فَقَدْ بَهَتَّهُ. " مُسْلِمٌ.

Narrated by Abu-Huraira ﷺ: 'Allah's Messenger ﷺ asked: "Do you know what is slander?" They replied: "Allah and His Messenger know best." He said: "It is saying something about your brother that he dislikes." Someone asked: "Suppose that what I said about my brother was true?" He replied: "If what you have said about him is true you have backbitten him, and if it is not true you have told a lie about him."

Al-Hasan said: "Mentioning evil things about others are three: Ghayba (slander), Bohtan (fabricating lies against people), and ifk (repeating gossip that one hears). The three are mentioned in Allah's Book."

Ibn-Sireen mentioned a man as saying: "That black man." Then he said: "I seek Allah's forgiveness, I see I have slandered him."

When Ibn-Sireen mentioned Ibraheem Al-Nakhe'e, he put his hand on his eye gesturing that he is one-eyed.

Slander is not through the Tongue only

Please be informed that mentioning others' defects by the tongue is unlawful because it is conveying something evil or detested from one person to another, therefore implicit or explicit mentioning, utterance and actions are equal, so gesturing and blinking, writing and movement, etc. can also categorized as being slanderous.

عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَتْ هِنْدٌ أُمّ مُعَاوِيَةَ لِرَسُولِ اللهِ ﷺ إِنّ أَبَا سُفْيَانَ رَجُلٌ شَحِيحٌ، فَهَلْ عَلَيّ جُنَاحٌ أَنْ آخُذَ مِنْ مَالِهِ سِرًا. قَالَ: "خُذِي أَنْتِ وَبَنُوكِ مَا يَكْفِيكِ بِالمَعْرُوفِ." البخاري.

Narrated A'isha: 'A woman to see us. When she left, I gestured with my hand, hinting she was short. At that the Messenger of Allah ﷺ said: "You have slandered her."

Imitating others' gait is also slander, in fact it is more repugnant than slander, because it contains more intense contempt. When the Messenger of Allah ﷺ saw that A'isha has gestured with her hand, he said: "It does not please me to mime a person even if I were to have such and such."

Writing also is another form of slander and the pen is another tongue. When an author or writer mentions a certain person and criticizes his speech, he slanders him, except in the case of having a legitimate excuse. As to saying: 'Such and such people…' this is not slander. Slander is mentioning a living or a dead person with what he would dislike to be motioned. Saying; 'Some of those who passed by us today are…is slander if this refers to certain person or persons.

When the Messenger of Allah disliked anything of a person, he used to say: "What is wrong with such and such folk!"

One's saying: "Some of those who have arrived from…", or "Some of those who claim knowledge…" is slander, if there is a indication of it being related to a certain person or people.

The most repugnant form of slander is that of the readers of the Noble Koran who depict themselves as being righteous people, not knowing that they combine two evils, i.e. slander and showing off. An example of this is if a man is mentioned before one of them, he says: "Praise be to Allah Who did not test us with seeking the pleasure of the ruler or degrading ourselves by asking for the passing delights of this life." Or saying: "We seek refuge with Allah from lack of coyness and ask Him to protect us from it." In such cases, one intends to defame others through praying unto Allah ﷻ. Another way of showing up others' defects is exaggerating in the use of praise, such as saying: "How excellent is the character of so and so. He did not slacken in the performance of the acts of worship, but he has been afflicted with what we were afflicted with of impatience." In this way, he mentions himself aiming at criticizing others. He may criticize himself in imitation of the righteous people, pretending self-purification. In this way he combines between slander, affectation, and purifying his soul thinking that he is one of the righteous who do not slander people.

For this reason, Satan plays tricks with ignorant people who worship Allah ﷻ without knowledge. He chases them and renders their deeds futile and mocks at them. An example of this is when one mentions another's defect and some of the listeners do not take note of it, and he says: "Glory be to Allah, how strange is this affair!" saying this in order that the people pay attention to what he has said. Then he mentions Allah's Name, using it to conceal his evil intention. Another example is one's saying: "We became sad over what has afflicted our friend and ask Allah ﷻ to alleviate his

misfortune." He is a liar in his praying and in his pretended sadness, for if he had intended praying to Allah for his friend, it would have been better if he had prayed to Allah ﷻ in seclusion after performing the prayer.

A third example is one's saying: "Such and such a person has been afflicted with a dangerous evil, may Allah ﷻ cure us and him." He shows off by praying, while Allah ﷻ knows his innermost wicked feelings and his concealed aim. Out of ignorance, he does not know that he has exposed himself to a detestation, more intense than that of the ignorant people who show clearly what they conceal.

A fourth example is listening attentively to slander showing wonder to encourage the slanderer to indulge more and more by saying: "I wonder, how amazing this is? I have never known him except as a good man, but now I know him in reality. May Allah protect us from what He has afflicted him." These are signs of accepting the slanderer's statements and the one who believes in what a slanderer fabricates and the one who listens to it are partners.

The one listening to slander is not safe from its sin, except in the case when he denies [what he hears] with his tongue or heart. If he was able to interrupt or leave the assembly, but he did not do, he sins. If he said: " Be quiet!" with his mouth but accepted it in his heart, this is hypocrisy. He is sinful as long as he does not deny it in his heart. It is not enough to use body language by signaling with the hand, an eye-brow, or cheek to the slanderer to stop. He should behave positively.

The Messenger of Allah ﷺ said: "He that repels evil from his brother's honor in his absence, Allah will save him from Hellfire."

The Motives for Slander

Please bear in mind that the motives of slander are numerous. They can be summarized in eleven causes; eight of them are related to the common people, and three are related to the religious people.

As to the eight motives, the first is to quell one's anger when it is stirred. One might mention the evil characters of another one if the latter had vexed him, especially if there was no religious curb. One may also not be able to quench his anger, and thus, it retreats to the heart and becomes a lasting spite, and then becomes an eternal cause for mentioning defects. Thus, spite and anger are some of the motives for slander.

The second is to harmonize with one's fellows, by flattering one's companions, and encouraging them to indulge in that evil speech. If they become pleased with talking about the honor of others', he will not boycott them lest they should develop an aversion to him also. So he helps them out of courtesy. If they become angry, he may also get angry with them and indulge in mentioning other's defects and evil characteristics.

The third is that one anticipates that someone will defame him in front of a decent person, so he hastens to mention his defects to affect his testimony in advance. He may start with telling the truth about him in order to fabricate lies against him later, and thus the people believe him. He may say: "It is not my habit to tell lies. Have not I told you the truth?"

The fourth is to attribute something to someone. When that one disavows that thing, the person who slanders mentions what that one has done mentioning nothing about the other party.

The fifth is to boast about oneself falsely by degrading another, such as saying: "So and so is ignorant and his style is weak." He aims at showing that he is higher in knowledge [than the one he is slandering] lest people should consider the former equal to him, and hence he precedes to criticize him

The sixth is done through envy of a person whom people praise, love, or dignify. One wants to remove the blessing from that person, but finds no way to this except through criticizing him in order for the people to stop praising him, loving him, or dignifying him. This is explicit anger, envy, and spite. It should be noted that envy may also be shown against a bosom friend and a close companion.

The seventh is for pastime, jesting, courtesy, and passing time by joking. One mentions others' defects in order that people should laugh at such a person. This stems from arrogance and vain pride.

The eighth is to mock someone and deride him. This can be done in the presence of the person or in his absence. This also stems from arrogance and vain pride

As to the three causes of slander that are related to the religious people, these are the deepest and the most ambiguous. They are the evil insinuations of Satan, mixed with some good.

The first is that one exclaims something about a certain person while denying a wrong deed. One may

say; "How strange so and so is!" He may be telling the truth, but his wonder is false. One is permitted to wonder [at people's behavior] but not with mentioning their names, but Satan facilitates this . In this way, he slanders and backbites inadvertently. An example of this is one saying: "I wonder about so and so! How can he love his slave girl despite her ugliness?" "How can he sit with so and so despite his ignorance?"

The second is to show mercy, i.e. one becomes sad when someone else is afflicted. One may say: "I am so sorry for so and so, that poor person!" One may tell the truth about the sadness, but the sadness causes him to forget himself and he mention the afflicted one's name. In this way, he slanders that person. His sadness, mercy, and wonder were good, but Satan drove him to evil inadvertently, because one may become sad and show mercy to others without mentioning their names; but Satan stirs him to mention their name to render his sufferings fruitless.

The third is getting angry for Allah's sake. One may get angry when someone commits an evil deed and mention the name of that man, but one should show his anger against that man by ordering him to do what is good and forbidding him from what is wrong, along with concealing that man's name and not defaming him.

These three causes are not understood by the scholars let alone the common people. They think that mentioning the names of the people concerned is permissible as long as their anger is for Allah ﷻ. This is incorrect. What is permissible on the subject of mentioning the name of a slandered person is explained by the following narrative:

Amer ibn Wa'ila said: 'A man passed by a group of people during the life of the Prophet ﷺ. He greeted them and they returned the greeting. When he left, one of them said: "I hate that man for Allah's sake." They said "How evil is what you have said! By Allah, we will inform him." They told a man from their group to meet that man and inform him. The man [who was defamed] went to the Messenger of Allah ﷺ and informed him of the story and asked him to summon the man (who had defamed him). The Messenger of Allah ﷺ summoned the man and asked him: "Why do you hate him?" He said: "I am his neighbor and know him better. By Allah, I have never seen him performing but the obligatory prayer." The man said" "Ask him, Messenger of Allah, have I delayed it beyond its stated time? Have I performed its ablution, bowing, or prostration imperfectly?" The Messenger of Allah ﷺ asked the man and he said: "No." The man said: "By Allah, I have never seen him observing fasting but the obligatory one that both the righteous and the insolent people observe." The man said: "Ask him, Messenger of Allah, have I broken the fast [illegitimately]?" The Messenger of Allah ﷺ asked the man and he said: "No." The man said: "By Allah, I have never seen him paying except the obligatory zakat that both the righteous and the insolent persons give; and he never gives a beggar anything." The man said: "Ask him, Messenger of Allah, have I paid it less than the due rate or procrastinated in paying it?" The Messenger of Allah ﷺ asked the man and he said: "No." The Messenger of Allah ﷺ said to the man (who had defamed his neighbor): "Get up! He may be better than you."'

Remedy for Slander

Please bear in mind that an evil character can be cured by knowledge and practice, as each malady can be cured with its counter medication. So, let us search for its cause. Curing the tongue from slander can be done through two ways, the first is general and the second is detailed.

As to the general way, one should know that slander exposes himself to Allah's wrath and renders his deeds futile on the Day of Resurrection. It transfers his good deeds to the slandered one for what he violated of his honor. If the slanderer has no good deeds, the evil deeds of the slandered one will be transferred to the slanderer's record. Additionally the slanderer exposes himself to Allah's wrath, and he is also likened to the one who eats his dead brother's flesh. A servant may be cast into Hellfire merely when the scale of his evil deeds outweighs the scale of his good deeds.

It could happen that a single evil deed transferred to one's evil deeds, due to the oppression of others could make the scale of evil deeds outweigh his good deeds, and therefore he would be cast into Hellfire. The least dangerous result would be that one's reward would decreases. This happens after accountability [on the Day of Judgment].

It was narrated that a man said to Al -Hasan: "I have been informed that you slander me." Al -Hasan said: "It is not I who makes you control my good deeds." Thus, whenever a servant believes in the texts regarding slander, he will withhold his tongue out of fear of this. It is more useful if one considers his own defects and preoccupies himself with mending them, and whenever he finds a defect, he should feel shy of leaving criticism

of himself and criticizing others. He should free himself lest he should be disabled like that person having the criticized defect. This applies to the defects under his control, as to the defects in one's body, criticizing them is criticize the Creator ﷻ. For he that criticized a creation has criticized its crea tor.

It was said to a wise man: "O ugly-faced one!" He said" "It was not my handiwork that I could perfect it."

If a servant does not find any defect in himself, he should praise Allah ﷻ and to be keen lest he should contaminate himself with the worst of defects, i.e. slander as this is likened to eating one's dead brother's flesh. If such a person thinks carefully about his claim that he is defect-free, he is showing his ignorance of himself, and that is one of the worst defects.

One should not forget that his pain, when he is slandered by other people, is not less than that of the people he slandered. This helps him to abstain from injuring others with what injures him.

As to the detailed way, one should consider the motive of slander or the reason behind it, because curing a malady is done through uprooting its causes, and we have explained them. As to anger, one cures it by considering Allah's Ability to direct His anger against him. One should say: "If I directed my anger against him, Allah ﷻ may direct His anger against me, because I did not abstain from what He has forbidden me."

The Messenger of Allah ﷺ said: "He that suppresses his anger while he is able to affect it, Allah ﷻ will call him on the Day of Resurrection and give him the choice of the bright-eyed damsels of Paradise."

One should know that Allah gets angry with you if you substitute His satisfaction for human satisfaction. How could you be content to revere the creatures and not the Creator, and to prefer people's pleasure to Allah's? You must get angry for Allah's sake. This entails that you do not mention evil about anyone, rather you must get angry, for the sake of Allah, with your companions if they slander others in your presence, because they have disobeyed Allah ﷻ with the worst of sins (i.e. slander).

As to thinking well of one's soul by attributing evil to other people when one should not mention them, this can be cured by knowing that exposing oneself to Allah's wrath (that is sure) is more severe than exposing oneself to people's anger. Thus, you live restlessly in life, lose your good deeds in the Hereafter, incur Allah's criticism, and wait for other people's criticism; and this is the extreme ignorance and disgrace.

As to your saying: "If I consume other peoples' properties, so and so consumes them, and if I accepted the property from the state, others accept them too," this is a type of ignorance because you emulate him that should not be emulated, because one should not emulate him that violates Allah's commandments. This can be explained by the following example. If anyone casts himself into a fire, do you cast yourself in too? If you do the same as him, you are foolish. Thus, what you would have mentioned would have been slander plus an additional sin, i.e. your emulation of the one violating Allah's commandments, in addition to proving your own foolishness and ignorance.

As to your intention to boast and praise yourself by criticizing others, please be informed that what you

would have mentioned would negate your bounty with Allah ﷻ. Additionally, what you expect of people's praise to you is liable to vanish, rather, their opinions about you may decrease due to your defamation of other people. In this way you have sold what is sure with Allah ﷻ for what is imagined to be with people. Even if you acquired praise from the creation, this will not avail you anything with Allah ﷻ.

As to slander done out of envy, this combines two types of punishment for you because you have envied him for a worldly pleasure and will live in constant punishment in life due to envy. In the meantime, you have added to the punishment in the Hereafter. Thus, you have combined the two losses, i.e. a loss in life and a loss in the Hereafter. You aimed at hurting the one you have envied, but you have only hurt your own self and lost the reward of your good deeds. Against your expectation, you in fact became your enemy's friend and your soul's enemy, because slandering him hurts you not him and benefits him not you. As your good deeds will be transferred to him or his evil deeds will be transferred to you. In this way, you have combined between the malice of envy and the foolishness of ignorance. Your envy and criticism may turn out to be a praise for the one you envy. A poet said:

When Allah wills that a virtue prevails that has vanished

He stirs an envious tongue to revive it.

As to scorning, you intend to degrade others in people's eyes but end up degrading yourself with Allah, with the angels, and with Prophets peace be upon them. If you consider your regret, your crime, your shame on the Day

of Resurrection when you will bear the evil deeds of those whom you have slandered, and thereby be driven to Hellfire, this will encourage you to abandon disgracing others. It should be obvious that becoming angry for Allah's sake does not entail slander. It is Satan who beautifies slander for you to render your anger for Allah's sake futile and fruitless, in addition to you become exposed to Allah's wrath due to your slander.

As to speculation when it leads to slander, consider yourself first! Wonder how you caused yourself and your religion to perish for another's religion or another's life. You will not be safe from punishment in life as Allah ﷻ may reveal what you have concealed as you have revealed what was concealed of your brother by your speculation.

Thus, the remedy for this is knowledge and having firm faith. He who has firm faith, his tongue is automatically withheld.

Prohibition of the Slander of the Heart

Please be informed that thinking ill of people is like uttering ill about them. As it is unlawful for you to talk to others about people's defects, it is not lawful to you to think ill of them. Passing thoughts are excluded and pardoned, even doubt is pardoned. It is the whole hearted thinking ill that is forbidden. Allah ﷻ says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللهَ إِنَّ اللهَ تَوَّابٌ رَّحِيمٌ ﴾ (الحجرات ١٢)

"O you who believe! avoid suspicion as much (as possible), for suspicion in some cases is a sin…* (49: 12)

The wisdom behind forbidding this is that the hearts' secrets are known to none besides Allah ﷻ, the Knower of the unseen. Thus, you are not to think ill of others except in the situation where you see plain and unquestionable evidence, then you are entitled to think about what you have plainly seen. What you have not seen with your own eyes, heard with your own ears, or had a firm belief in the heart are mere insinuations of Satan. You must belie him because he is the most rebellious among the rebellious. Allah ﷻ says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَإٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَى مَا فَعَلْتُمْ نَادِمِينَ ﴾ (الحجرات ٦)

"O you who believe! if a wicked person comes to you with any news, ascertain the truth, lest you harm people unwittingly…*" (49: 6)

It is impermissible to give credit to what Satan insinuates. It is a well-known rule that one should not leave what is certain for what is probable. Thus, a rebellious one may not be telling a lie, but you are not ordered to give credit to what he utters. There is also another rule that if someone smelt wine on someone's breath, this does not justify affecting the prescribed punishment for drinking wine on him, because it is possible that he had rinsed his mouth with wine and then spat it out, or it could be that he was coerced to drink it. These are possible matters, and thus one should not believe them whole heartedly and think ill of a Muslim.

As one is not permitted to take others' possessions, except when evident proofs are available to prove his entitlement to such possessions. One also is not permitted to think ill of others, except when evident

proofs are available too. In case of a lack of evident proofs, one should repel such thoughts, basing your opinion on the fact that man is liable both to do good and to do evil.

If you say: "How does one know 'the firm thinking' while doubts arise and the soul entices? We say the proof that one was thinking ill of someone is that the heart changes and one develops an aversion to the person. He may not be keen to know his latest news, to dignify him, or to become sad at what befalls him of misfortune.

As regards the heart, one knows this through developing an aversion or hatred towards someone, as regards the limbs, one knows this through their readiness to do harm. Satan induces man to do evil to people for the least evil thought one has in the heart, insinuating in him that this reaction is due to his intelligence and sharpness, and that the believer sees with Allah's light, while he is actually seeing with Satan's eyes and leaps into his darkness.

If a fair person tells you something, you would tend to believe what he has told because if you disbelieved him, you would offend his justice. This is also a form of thinking ill. It is not justice that you think ill of one person and think well of another You have to consider whether there is hostility or envy between them and if it is for this reason that he has told you that slander.

Islamic law does not accept the testimony of a fair father about his son and reject the testimony of an enemy , so you have to pause and consider. Even if the one who told you something was just, do not believe him or disbelieve him, but say to yourself: "That man (the slandered one) is unknown to me and I cannot see

anything that shows an evil intention from him. That man who told me about him may be fair and he may not have any dispute with the slandered one, but he (who told me) may be fond of mentioning people's defects." Thus, one may think that he is just while he is not, because the one who slanders is unjust. If this is his habit, his testimony should be rejected except that people used to fall into the abyss of slander easily and they do not care about slandering people's honor anymore.

Whenever an evil thought about a Muslim passes through your heart, you should care about him much and pray to Allah ﷻ for him. This irritates Satan and prevents him from tempting you incase you defy him by showing care about your brother and praying to Allah ﷻ for him. Whenever you heard a proven defect of a Muslim, advise him privately and do not let Satan deceive you and invite you to slander him. When you advise him, do not advise him showing pleasure at knowing about his defects or show him scorn by rebuking him with your preaching. Let your aim be to release him from that sin, showing the same sadness that you w if any defect in your religion afflicted you. Be more pleased if he abandons that evil deed, without your advice than if he gives it up because of your advice. If you do so, you will have combined between a reward for advising, one for the sadness (that you showed for him), and one for restoring him to the religion of Allah ﷻ.

Spying on people is one of the fruits of thinking ill because the heart is not convinced by conjecture, it strives to confirm the ill thought, even through spying on people. For this reason, Allah ﷻ has forbidden spying. He ﷻ said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلاَ تَجَسَّسُوا وَلاَ يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللهَ إِنَّ اللهَ تَوَّابٌ رَّحِيمٌ ﴾ (الحجرات ١٢)

"O you who believe! Avoid suspicion as much (as possible): for suspicion in some cases is sin. And spy not on each other, nor speak ill of each other behind their backs...*" (49: 12)

The previous verse combined together the three vices, i.e. slander, thinking ill, and spying on people. Spying means that one does not leave alone those for whom Allah has screened their defects, in fact he tries to reveal them by spying in order that he knows that which would be better for his heart and religion if it remained concealed.

Permissibility of Slander

Please be informed that it is permissible to mention others' faults if there is a legal justification that negates the sin of slander. They are six occasions:

The first is mentioning that an unjust judge has taken a bribe or committed an act of oppression as long as that judge takes bribe or oppresses. The one being oppressed is entitled to complain to the ruler attributing oppression to that judge, because this is the only way to restore one's rights. The Messenger of Allah ﷺ said as:

عَنْ أَبِي هُرَيْرَةَ ﷺ: أَنَّ رَجلا أَتَى النَّبِيَّ ﷺ يَتَقَاضَاهُ فَأَغْلَظَ، فَهَمَّ بِهِ أَصْحَابُهُ، فَقَالَ رَسُولُ اللهِ ﷺ: (دَعُوهُ، فَإِنَّ لِصَاحِبِ الْحَقِّ مَقَالا..." البخاري.

Narrated by Abu-Huraira ﷺ: ‘ A man came to the Prophet ﷺ demanding his debts and behaved rudely. The companions of the Prophet ﷺ wanted to harm him, but Allah's Messenger ﷺ said (to them): “Leave him. For the creditor (owner of a right) has the right to speak…”' And

عَنْ أَبِي هُرَيْرَةَ ﷺ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: "مَطْلُ الْغَنِيِّ ظُلْمٌ..." البخاري.

Narrated Abu-Huraira ﷺ" ‘The Prophet ﷺ said: “Procrastination in repaying debts by a wealthy person is an injustice…”' And

“Delay in paying what is due by one able to repay [a debt] entails punishment.”

The second is seeking help to change what is wrong and saving a sinful person from the way of sin. It was narrated that Omar ﷺ passed Othman ﷺ or Talha ﷺ and greeted him, but he did not return the greeting. So Omar went to Abu-Bakr ﷺ and mentioned this to him and Abu-Bakr ﷺ came to reconcile between them. This was not considered to be slander to them.

It was narrated that someone told Omar that Abu-Jandal, who was in Greater Syria, had drunk some wine. Omar wrote to him:

﴿ حم (١) تَنزِيلُ الْكِتَابِ مِنَ اللهِ الْعَزِيزِ الْعَلِيمِ (٢) غَافِرِ الذَّنبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ لاَ إِلَهَ إِلاَّ هُوَ إِلَيْهِ الْمَصِيرُ (٣) ﴾
(غافر ١: ٣)

"Hâ-Mêêêm[3] * The revelation of the Book is from Allah, Exalted in Power, Full of Knowledge * Who forgives sin, accepts repentance, and Who is strict in punishment, and Who has a long reach (in all things). There is no god but He: to Him is the Final Goal. *" (40: 1-3)

It is obvious that Omar ﷺ considered this as slander from the one who conveyed the information to him, because he tried to correct the mis-deed. If this is not the intention, it is unlawful.

The third is asking for a religious verdict such as the saying of a woman to a scholar: "My father, or brother, has oppressed me, what should I do?" It is more acceptable if one phrases the question implicitly such as saying: "What is the ruling on a father who has oppressed his son or daughter?" Specifying a person's name is permissible, but within limits. The following narrative was compiled by Imam Bukhari and Imam Muslim:

Narrated A'isha; 'Hind, the mother of Mu'aweya said to Allah's Messenger: "Abu-Sofyan (her husband) is a miserly person. Am I allowed to take his money secretly?" The Prophet ﷺ said to her: "Take what suffices you and your sons reasonably."'

She mentioned the miserliness and oppression by her husband to her and his son, but the Prophet ﷺ did not rebuke her for that because she said it intending to learn the legal ruling.

[3] According to the rules of recitation of the Noble Koran, the letter Mêêêm is prolonged 6 Haraka (6 counts) a count equals the time taken in folding and unfolding one's finger. Hence it take 3 ês.

The fourth is warning a Muslim against evil. Thus, if one sees a scholar who frequents an innovator or a rebellious person and he fears lest that scholar would be affected negatively by these people, one is permitted to reveal their innovation or rebellion. This is permissible only if one fears lest the innovator or the rebellious person could affect the scholar negatively. This is the source of delusion, as envy could be the motive and Satan deludes man showing mercy at people. He who bought a slave and came to know that he is known for theft, rebellion, or any other fault is permitted to mention this, because keeping silent harms the buyer. Mentioning it harms the slave, but the buyer is worthier to be warned. The one who assesses witnesses, if asked about one of the witnesses, he should mention his faults if he has any. A matchmaker has to mention the faults of a [potential] spouse, to give advice not to defame. If a matchmaker knew that a brief mention is sufficient, he should do this. It may be enough to say: :He/she would not suit you," But if the matchmaker knows that an explicit information is essential, he should say it explicitly. It was said that telling people's faults is permissible in regard to three people: an unjust ruler, an innovator, and a rebellious one who shows his rebellion publicly .

The fifth is naming someone by the name of a defect that he has become known by. Examples of this is A'araj (the lame one) or A'amash (the bleary-eyed one), if one is not identified except by that name. There is no harm in mentioning this as the compilers of Sunna say narrated by A'amash (the bleary-eyed one) or narrated by A'araj (the lame one). The scholars have done this for necessity, additionally the people who bore these names did not dislike them. It would however, be better if one chose

another good name, for example, one may call a blind person, "The seer" averting the defective name.

The sixth is when the slandered one reveals his lewdness publicly like effeminate man or the one who drinks wine publicly in a way he does not feel shy if this is mentioned to him. Omar ﷺ said: "There is inviolability for the one showing his lewdness openly." It is impressible to expose the rebellious who screens himself. Al-Salt ibn Tareef said: "I said to Al-Hasan: "Is my mentioning the fault of the one showing his lewdness openly slander?" He said: "No." Al-Hasan also said: "There is no slander for three people: the one following his whims, the rebellious who shows his rebellion openly, and an unjust ruler." It should be note d that these three people should have the characteristics of doing the evil deed openly; they may even boast about it. So how can they dislike it while they expose it? It is impermissible to mention a fault of any of them, other than what one of them shows openly.

Atonement of Slander

You should know that a slanderer should repent to Allah ﷻ and show regret for the slander so that his will be pardoned by Allah ﷻ. He should then seek the pardon of the slandered one showing regret and sorrow, to be released from that burden. The slanderer who shows off may seek pardon from the slandered one only to show his piety, but in fact he is not regretful. In this way he commits another sin.

Al-Hasan said: "Seeking the forgiveness of Allah ﷻ is sufficient for the slanderer (he should not seek pardon of the slandered one)."

Mujahed said: "To atone for 'eating your dead brother's flesh' is to praise him and pray to Allah ﷻ for him."

Ata'a ibn Abu-Rabah was asked about repentance from slander and he said: "To walk to the slandered one and to say to him: 'I have told a lie against you, oppressed you, and I have done evil to you. Requite of me if you will or pardon if you will.'" This is a sound opinion.

As to the allegation that there is no indemnification for honor, this is a weak opinion because the Noble Koran and Sunna have prescribed a definite punishment for defamation of honor.

عَنْ أَبِي هُرَيْرَةَ ﷺ قالَ: قالَ رَسُولُ اللهِ ﷺ: (مَنْ كانَتْ لَهُ مَظْلَمَةٌ لأَخِيْهِ مِنْ عِرْضِه أَوْ شَيْءٌ فَلْيَتَحَلَّلْهُ مِنْهُ الْيَوْمَ، قَبْلَ أَنْ لاَ يَكُونَ دِينَارٌ وَلاَ دِرْهَمٌ، إِنْ كانَ لَهُ عَمَلٌ صَالِحٌ أُخِذَ مِنْهُ بِقَدْرِ مَظْلَمَتِهِ، وَإِنْ لَمْ تَكُنْ لَهُ حَسَنَاتٌ أُخِذَ مِنْ سَيِّئَاتِ صَاحِبِهِ فَحُمِلَ عَلَيْهِ).

رواه البخاري.

Narrated Abu-Huraira ﷺ: 'Allah's Messenger ﷺ said: "Whoever has oppressed another person concerning his reputation, or anything else, he should beg him to forgive him before the Day of Resurrection when there will be no money (to compensate for wrong deeds), but if he has good deeds, those good deeds will be taken from him according to the oppression that he has done, and if he has no good deeds, the sins of the oppressed person will be loaded on him."'

Thus, seeking the slandered person's pardon is essential as long as one is able to do it. If the slandered person has died or is absent, the slanderer should ask Allah ﷻ to

forgive his sins on his behalf, pray to Allah ﷻ for him, and do many good deeds.

If you say: "Is it obligatory to seek the slandered person's pardon?" I say: "No, as it is a n optional deed; it is not obligatory, it is desirable." The slanderer should exaggerate in praising the slandered one and showing him love, doing this until the slandered person is satisfied. If the slandered person is not satisfied, what the slanderer does will be recorded for him as good deeds that will be set against the slander's punishment on the Day of Resurrection.

Some of the pious predecessors [the companions of the Prophet (peace and blessings of Allah be upon him) and those who followed soon after them] would not seek a slandered person's pardon. Sa'eed ibn Al-Mosayib said: "I do not seek the pardon of him whom I have wronged." Ibn Seereen said: "I am not entitled to make slander permissible because Allah ﷻ has forbidden it."

Allah ﷻ says

﴿ خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ﴾ (الأعراف ١٩٩)

"Hold to forgiveness; command what is right; but turn away from the ignorant. *" (7: 199). The Prophet ﷺ said to Gabriel ﷺ: "What is afw (hold to forgiveness)?" Gabriel said: "It is to pardon him who oppressed you, show kindness to him who severed his relationship with you, and to give to him who deprived you.'"

It was narrated that Al-Hasan was informed that a man has slandered him. Al-Hasan sent a plate full of fresh dates and said to him: "I have been informed that you have added some good deeds to mine , so accept this

present and know that I cannot compensate you the due compensation."

Dear Muslim brother! Keep in mind that you should curb your tongue as far as you can. Your tongue is the means through which you will perish or be render safe.

It is said that a man could perish due to a slip of the tongue while he could not perish due to a slip of the foot.

It should be obvious that if the harm and benefit in speech are equal, it is better to keep silent.]

Now, let us read what Imam Al-Nawawi compiled in the same concern.]

Allah ﷻ said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلاَ تَجَسَّسُوا وَلاَ يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللهَ إِنَّ اللهَ تَوَّابٌ رَّحِيمٌ ﴾ (الحجرات ١٢) "O you who believe! Avoid most forms suspicion. Indeed, some forms of suspicion are sins. Spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allah. Verily, Allah is the One Who forgives and accepts *" (49: 12) And repentance, Most Merciful.

﴿ وَلاَ تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْؤُولاً ﴾ (الإسراء ٣٦)

"And do not think ill about that which you have no knowledge. Verily, you are responsible for your hearing, sight, and the heart *" (17: 36_) And

﴿ مَا يَلْفِظُ مِن قَوْلٍ إِلاَّ لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴾ (ق ١٨)

"Not a word does he (or she) utter, but there is a watcher by him ready (to record it). *" (50: 18)

The Messenger of Allah ﷺ said as:

٨١٠- عَـنْ أَبِـي هُرَيْرَةَ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: (مَن كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلاَ يُؤْذِ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ). رواه البخاري.

810. Narrated by Abu-Huraira ﷺ:; 'Allah's Messenger ﷺ said: "Whosoever believes in Allah and the Last Day should not harm his neighbor, and whosoever believes in Allah and the Last Day should entertain his guest generously and whosoever believes in Allah and the Last Day should speak what is good or keep silent. (i.e. abstain from all kinds of evil and dirty talk, e.g. abusing,lying, backbiting etc.)."'(Bukhari)

٨١١- حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ الصَّنْعَانِيُّ عَنْ مَعْمَرٍ عَـنْ عَاصِمِ بْنِ أَبِي النَّجُودِ عَنْ أَبِي وَائِلٍ عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ كُنْتُ مَعَ النَّبِـيِّ ﷺ فِي سَفَرٍ فَأَصْبَحْتُ يَوْمًا قَرِيبًا مِنْهُ وَنَحْنُ نَسِيرُ فَقُلْتُ يَا رَسُولَ اللَّـهِ أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ وَيُبَاعِدُنِي عَنِ النَّارِ قَالَ لَقَدْ سَأَلْتَنِي عَنْ عَظِـيمٍ وَإِنَّهُ لَيَسِيرٌ عَلَى مَنْ يَسَّرَهُ اللَّهُ عَلَيْهِ تَعْبُدُ اللَّهَ وَلا تُشْرِكْ بِهِ شَيْئًا وَتُقِيمُ الصَّلاةَ وَتُؤْتِي الزَّكَاةَ وَتَصُومُ رَمَضَانَ وَتَحُجُّ الْبَيْتَ ثُمَّ قَالَ أَلا أَدُلُّكَ عَلَـى أَبْوَابِ الْخَيْرِ الصَّوْمُ جُنَّةٌ وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ وَصَلاةُ الرَّجُلِ مِنْ جَوْفِ اللَّيْلِ قَالَ ثُمَّ تَلا:

﴿ تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفاً وَطَمَعاً وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ (١٦) فَلاَ تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ (١٧) ﴾ (السجدة ١٦-١٧) ثُمَّ قَالَ أَلا أُخْبِرُكَ بِرَأْسِ الأَمْرِ كُلِّهِ وَعَمُودِهِ وَذِرْوَةِ سَنَامِهِ قُلْتُ بَلَى يَا رَسُولَ اللَّهِ قَالَ رَأْسُ الأَمْرِ الإِسْلامُ وَعَمُودُهُ الصَّلاةُ وَذِرْوَةُ سَنَامِهِ الْجِهَادُ ثُمَّ قَالَ أَلا أُخْبِرُكَ بِمَلاكِ ذَلِكَ كُلِّهِ قُلْتُ بَلَى يَا نَبِيَّ اللَّهِ فَأَخَذَ بِلِسَانِهِ قَالَ كُفَّ عَلَيْكَ هَذَا فَقُلْتُ يَا نَبِيَّ اللَّهِ وَإِنَّا لَمُؤَاخَذُونَ بِمَا نَتَكَلَّمُ بِهِ فَقَالَ ثَكِلَتْكَ أُمُّكَ يَا مُعَاذُ وَهَلْ يَكُبُّ النَّاسَ فِي النَّارِ عَلَى وُجُوهِهِمْ أَوْ عَلَى مَنَاخِرِهِمْ إِلا حَصَائِدُ أَلْسِنَتِهِمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

811. Narrated Mo'az ibn Jabal: 'I was with the Prophet ﷺ on a journey. One morning, I was near him and I said: "Messenger of Allah! Tell me about a deed that is liable to admit me into Paradise and keep me away from the Fire." The Messenger of Allah ﷺ said: "You have asked me about a grave thing yet it is easy for him whom Allah ﷻ has made it easy. You should worship Allah ﷻ, ascribing nothing with Him; perform the prayer; give zakat; observe fasting; and perform pilgrimage (to Mecca)."' Mo'az said: 'The Messenger of Allah ﷺ said: "Would I guide you to the ways of goodness? Fasting is a shield, giving (obligatory and voluntary) charity extinguishes sin as water extinguishes fire, and performing the voluntary Night Prayer in the last part of night."' Mo'az said; 'The Messenger of Allah ﷺ recited:

"They slip quietly away from their bed to appeal to their Lord in fear and hope, and they spend (in charity) out of the sustenance that We have bestowed on them. * Now no person knows what delights of the eye are kept hidden (in reserve) for them, as a reward for their (good) deeds. *" (32: 16-17)

Mo'az said: 'The Messenger of Allah ﷺ said: "Should I inform you about the head and the peak of the affair?" I said: "Yes indeed, Messenger of Allah!"' He said: "The head matter is Islam and its peak is Jihad."' Mo'az said: 'Then, the Messenger of Allah ﷺ said: "Should I inform you about the prominent organ over these things?" I said: "Yes indeed, Prophet of Allah!" He caught his tongue and said: "Withhold this." I said: "Will we be called to account for what we say, Prophet of Allah?" He said: "May your mother be deprived of you Mo'az! Does anything besides the tongue drag people in Fire?"' (At-Termizi)

٨١٢- عَـنْ أَبِـي مُوسَى ﷺ قَالَ: قَالُوا: يَا رَسُولَ اللهِ، أَيّ الإِسْلاَمِ أَفْضَلُ قَالَ: (مَنْ سَلِمَ المُسْلِمُونَ مِنْ لِسانِهِ وَيَدِهِ). رواه البخاري.

812. Narrated Abu-Musa ﷺ : 'Some people asked Allah's Messenger ﷺ : "Whose Islâm is the best? (i.e. Who is a very good Muslim?)" He replied: "One who avoids harming the Muslims with his tongue and hands."' (1:10O.Bukhari)

٨١٣- عَنْ سَهْلِ بْنِ سَعْدٍ ﷺ عَنْ رَسُولِ اللهِ ﷺ قالَ: (مَنْ يَضْمَنْ لِي ما بَيْنَ لَحْيَيْهِ وَما بَيْنَ رِجْلَيْهِ أَضْمَنْ لَهُ الجَنَّةَ). رواه البخاري.

813. Narrated Sahl ibn Sa'ad ﷺ: 'Allah's Messenger ﷺ said: "Whoever can guarantee (the chastity of) what is between his two jawbones (i.e. his mouth and tongue) and what is between his two legs (i.e. his private parts), I guarantee Paradise for him." (Bukhari)

٨١٤- عَـنْ أَبِي هُرَيْرَةَ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: (إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللهِ، لاَ يُلْقِي لَهَا بَالًا، يَرْفَعُ اللهُ بِهَا دَرَجَاتٍ، وَإِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللهِ، لاَ يُلْقِي لَهَا بالًا، يَهْوِي بِهَا فِي جَهَنَّمَ). رواه البخاري.

814. Narrated Abu-Huraira ﷺ: 'The Prophet ﷺ said: "A servant (of Allah) may utter a word, which pleases Allah, without giving it much importance, and because of that Allah will raise him degrees (of reward). And a servant of Allah may utter a word (carelessly) which displeases Allah without thinking of its gravity and because of that he will be thrown into the Hellfire." (Bukhari)

٨١٥- عَنْ أَبِيْ هُرَيْرَةَ ﷺ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: " أَتَدْرُونَ مَا الغِيبَةُ قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ: ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ قَالَ: أَفَرَأَيْتَ إِنْ كَانَ فِي أَخِي مَا أَقُولُ قَالَ: إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدِ اغْتَبْتَهُ وَإِنْ لَمْ يَكُنْ فِيهِ فَقَدْ بَهَتَّهُ. * مُسْلِمٌ.

815. Narrated Abu-Huraira ﷺ: 'Allah's Messenger ﷺ asked: "Do you know what is slander?" They replied: "Allah and His Messenger know best." He said: "It is saying something about your brother that he dislikes." Someone asked: "Suppose that what I said about my brother was true?" He replied: "If what you have said about him is true you have backbitten him, and if it is not true you have slandered him."' (Muslim)

٨١٦- عَنْ أَبِي بَكْرَةَ ﷺ: قَعَدَ عليه السَّلامُ عَلَى بَعِيرِهِ، وَأَمْسَكَ إِنْسَانٌ بِخِطَامِهِ أَوْ بِزِمَامِهِ ثُمَّ قَالَ: (أَيُّ يَوْمٍ هذَا). فَسَكَتْنَا حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ سِوَى اسْمِهِ، قَالَ: (أَلَيْسَ يَوْمَ النَّحْرِ). قُلْنَا: بَلَى، قَالَ: (فَأَيُّ شَهْرٍ هذَا).

فَسَكَتْنَا حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ، فَقَالَ: (أَلَيْسَ بِذِي الْحِجَّةِ). قُلْنَا: بَلَى، قَالَ: (فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ، وَأَعْرَاضَكُمْ، بَيْنَكُمْ حَرَامٌ، كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا، لِيُبَلِّغِ الشَّاهِدُ الْغَائِبَ، فَإِنَّ الشَّاهِدَ عَسَى أَنْ يُبَلِّغَ مَنْ هُوَ أَوْعَى لَهُ مِنْهُ). رواه البخاري.

816. Narrated Abu-Bakra ﷺ: 'Once the Prophet ﷺ was riding his camel and a man was holding its reins. The Prophet ﷺ asked: "Which day is this day?"' Abu-Bakra said: 'We kept silent thinking that he might give it another name. He said: "Isn't it the day of Nahr (slaughtering of the animals for sacrifice)?" We said: "Yes indeed." He further asked: "Which month is this?" We again kept silent thinking that he might give it another name. Then he said: "Isn't it the month of Zol-Hijja?" We said: "Yes indeed." He said: "Verily! Your blood, your property and your honors are inviolable to one another like the inviolability of this day of yours, in this month of yours and in this city of yours. It is incumbent upon those who are present to inform those who are absent because those who are absent might comprehend (what I have said) better than the present audience."' (Bukhari)

٨١٧- حَدَّثَنَا صَالِحُ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا ابْنُ الْمُبَارَكِ ح و حَدَّثَنَا سُوَيْدٌ أَخْبَرَنَا ابْـنُ الْمُبَارَكِ عَنْ يَحْيَى بْنِ أَيُّوبَ عَنْ عُبَيْدِ اللَّهِ بْنِ زَحْرٍ عَنْ عَلِيِّ بْنِ يَزِيدَ عَـنِ الْقَاسِـمِ عَنْ أَبِي أُمَامَةَ عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ مَا الـنَّجَاةُ قَـالَ أَمْسِكْ عَلَيْكَ لِسَانَكَ وَلْيَسَعْكَ بَيْتُكَ وَابْكِ عَلَى خَطِيئَتِكَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ *

817. Narrated Oqba ibn Amer;:'I said: "Messenger of Allah! How does one attain felicity?" He said: "Bridle

your tongue, let your house be your resort, and weep for your sins[4].''' (At-Termizi)

٨١٨- حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى الْبَصْرِيُّ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَبِي الصَّهْبَاءِ عَنْ سَعِيدِ ابْنِ جُبَيْرٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَفَعَهُ قَالَ إِذَا أَصْبَحَ ابْنُ آدَمَ فَإِنَّ الأَعْضَاءَ كُلَّهَا تُكَفِّرُ اللِّسَانَ فَتَقُولُ اتَّقِ اللَّهَ فِينَا فَإِنَّمَا نَحْنُ بِكَ فَإِنِ اسْتَقَمْتَ اسْتَقَمْنَا وَإِنِ اعْوَجَجْتَ اعْوَجَجْنَا حَدَّثَنَا هَنَّادٌ حَدَّثَنَا أَبُو أُسَامَةَ عَنْ حَمَّادِ بْنِ زَيْدٍ نَحْوَهُ وَلَمْ يَرْفَعْهُ وَهَذَا أَصَحُّ مِنْ حَدِيثِ مُحَمَّدِ بْنِ مُوسَى قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ لا نَعْرِفُهُ إِلا مِنْ حَدِيثِ حَمَّادِ بْنِ زَيْدٍ وَقَدْ رَوَاهُ غَيْرُ وَاحِدٍ عَنْ حَمَّادِ بْنِ زَيْدٍ وَلَمْ يَرْفَعُوهُ حَدَّثَنَا صَالِحُ ابْنُ عَبْدِ اللَّهِ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَبِي الصَّهْبَاءِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ أَحْسَبُهُ عَنِ النَّبِيِّ ﷺ فَذَكَرَ نَحْوَهُ *

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[4] Imam Al-Taybi said: "If one says: 'How do we reconcile between this Hadith and the one that says:
"Narrated Al-No'aman bin Basheer: 'I heard Allah's Messenger ﷺ saying: "Both the legal and illegal things are evident but in between them there are doubtful (unclear) matters that most of people have no knowledge about. So whoever saves himself from these doubtful (unclear) matters, he saves his religion and his honor. And whoever indulges in these doubtful (unclear) matters is like a shepherd who grazes (his herds) near the privately owned pasture of someone else. He is liable to encroach it at any moment. (O people!) Beware! Every king has an inviolable area and the inviolable area of Allah ﷻ on the earth is what He has prohibited. Beware! There is a piece of flesh in the body, if it becomes good (reformed), the whole body becomes good, but if it gets spoilt the whole body gets spoilt and that is the heart."""' I say: "The tongue is the translator of the heart and its physical substitute so, if anything is attributed to it, it is by way of a metaphor similarly to the way one says: 'The physician has cured the patient.'"

818. Narrated Abu Sa'eed Al-Khudri (in the Marfo'o Hadith): 'The Messenger of Allah ﷺ said: "Every morning, the organs appeal to the tongue in full humility: 'Fear Allah ﷻ for our sake for we follow you. If you have been upright, we will be upright and if you have gone crookedly we would go crookedly."' (At-Termizi)

٨١٩- حَدَّثَنَا هَنَّادٌ حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ شَبِيبِ بْنِ غَرْقَدَةَ عَنْ سُلَيْمَانَ بْنِ عَمْرِو بْنِ الأَحْوَصِ عَنْ أَبِيهِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ فِي حَجَّةِ الْوَدَاعِ لِلنَّاسِ أَيُّ يَوْمٍ هَذَا قَالُوا يَوْمُ الْحَجِّ الأَكْبَرِ قَالَ فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ بَيْنَكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا أَلا لا يَجْنِي جَانٍ إِلا عَلَى نَفْسِهِ أَلا لا يَجْنِي جَانٍ عَلَى وَلَدِهِ وَلا مَوْلُودٌ عَلَى وَالِدِهِ أَلا وَإِنَّ الشَّيْطَانَ قَدْ أَيِسَ مِنْ أَنْ يُعْبَدَ فِي بِلادِكُمْ هَذِهِ أَبَدًا وَلَكِنْ سَتَكُونُ لَهُ طَاعَةٌ فِيمَا تَحْتَقِرُونَ مِنْ أَعْمَالِكُمْ فَسَيَرْضَى بِهِ قَالَ أَبُو عِيسَى وَفِي الْبَاب عَنْ أَبِي بَكْرَةَ وَابْنِ عَبَّاسٍ وَجَابِرٍ وَحِذْيَمِ بْنِ عَمْرٍو السَّعْدِيِّ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَرَوَى زَائِدَةُ عَنْ شَبِيبِ بْنِ غَرْقَدَةَ نَحْوَهُ وَلا نَعْرِفُهُ إِلا مِنْ حَدِيثِ شَبِيبِ بْنِ غَرْقَدَةَ *

819. Narrated Amr ibn Al-Ahwas: 'I heard the Messenger of Allah ﷺ saying in the Farewell Pilgrimage: "Which day is this?" They said: "The day of Hajj." He said: "Your blood, your properties, and your honors are as inviolable as this inviolable day of yours and this inviolable City (Mecca) of yours. Behold! No one commits a crime except against himself. No father is responsible for what his son commits and no son is responsible for what his father commits. Behold! Satan has become desperate of being worshipped in this region forever. He is satisfied with what you consider to be minor sins and [so you] commit them."' (At-Termizi)

٨٢٠- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالا حَدَّثَنَا سُفْيَانُ عَنْ عَلِيِّ بْنِ الأَقْمَرِ عَنْ أَبِي حُذَيْفَةَ وَكَانَ مِنْ أَصْحَابِ ابْنِ مَسْعُودٍ عَنْ عَائِشَةَ قَالَتْ حَكَيْتُ لِلنَّبِيِّ ﷺ رَجُلا فَقَالَ مَا يَسُرُّنِي أَنِّي حَكَيْتُ رَجُلا وَأَنَّ لِي كَذَا وَكَذَا قَالَتْ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّ صَفِيَّةَ امْرَأَةٌ وَقَالَتْ بِيَدِهَا هَكَذَا كَأَنَّهَا تَعْنِي قَصِيرَةً فَقَالَ لَقَدْ مَزَجْتِ بِكَلِمَةٍ لَوْ مَزَجْتِ بِهَا مَاءَ الْبَحْرِ لَمُزِجَ *

820. Narrated A'isha: 'I mimicked a man to the Prophet ﷺ and he said: "I would not mimic any person even if I was given such and such." A'isha said: "Messenger of Allah! Safiya is (then she gestured with hand that she is short)." The Messenger of Allah ﷺ said: "You have said a word that if it was mixed with the sea water, it would spoil it."' (At-Termizi)

٢٣٧ــ باب تحريم سماع الغيبة

Chapter (237)

About the Prohibition of Listening to Slander and Leaving out the Setting

Allah ﷻ said:

﴿ وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ سَلَامٌ عَلَيْكُمْ لاَ نَبْتَغِي الْجَاهِلِينَ ﴾ (القصص ٥٥)

"And when they hear the vain talk, they withdraw from it and say: "To us our deeds, and to you your deeds. Peace be upon you. We seek not (the way of the ignorant." *" (28: 55) And

﴿ قَدْ أَفْلَحَ الْمُؤْمِنُونَ (١) الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ (٢) وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ (٣) ﴾ (المؤمنون ١-٣)

"Successful indeed are the believers, * Those who offer their prayers with all solemnity and full submissiveness, * And those who turn away from vain talk, falsehood, and all that Allah has forbidden. *" (23: 1-3) And

﴿ وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرَى مَعَ الْقَوْمِ الظَّالِمِينَ ﴾ (الأنعام ٦٨)

"And when you (Muhammad) see those who engage in false conversation about Our Verses (of the Koran) by mocking them, stay away from them until they turn to another topic. And if Satan causes you to forget, then after the remembrance do not sit in the company of those people who are wrong-doers. *" (6: 68)

The Messenger of Allah ﷺ said as:

٨٢١- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ أَخْبَرَنَا ابْنُ الْمُبَارَكِ عَنْ أَبِي بَكْرٍ النَّهْشَلِيِّ عَنْ مَرْزُوقٍ أَبِي بَكْرٍ التَّيْمِيِّ عَنْ أُمِّ الدَّرْدَاءِ عَنْ أَبِي الدَّرْدَاءِ عَنِ النَّبِيِّ ﷺ قَالَ مَنْ رَدَّ عَنْ عِرْضِ أَخِيهِ رَدَّ اللَّهُ عَنْ وَجْهِهِ النَّارَ يَوْمَ الْقِيَامَةِ قَالَ وَفِي الْبَاب عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ *

821. Narrated by Abu Al-Darda'a: 'The Prophet ﷺ said: "Whoever defends his brother's honor, Allah will protect his face from fire of Hell on the Day of Resurrection."' (At-Termizi)

٨٢٢– عَنْ مَحْمُودِ بْنِ الرَّبِيعِ الأَنْصَارِيِّ ﵁: أَنَّ عِتْبَانَ بْنَ مَالِكٍ، وَهُوَ مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ، مِمَّنْ شَهِدَ بَدْرًا مِنَ الأَنْصَارِ: أَتَى رَسُولَ اللهِ ﷺ فَقَالَ: يَا رَسُولَ اللهِ قَدْ أَنْكَرْتُ بَصَرِي، وَأَنَا أُصَلِّي لِقَوْمِي، فَإِذَا كَانَتِ الأَمْطَارُ، سَالَ الْوَادِي الَّذِي بَيْنِي وَبَيْنَهُمْ، لَمْ أَسْتَطِعْ أَنْ آتِيَ مَسْجِدَهُمْ فَأُصَلِّيَ لهم، وَوَدِدْتُ يَا رَسُولَ اللهِ، أَنَّكَ تَأْتِينِي فَتُصَلِّيَ فِي بَيْتِي، فَأَتَّخِذَهُ مُصَلًّى، قَالَ: فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: (سَأَفْعَلُ إِنْ شَاءَ اللهُ). قَالَ عِتْبَانُ: فَغَدَا عَلَيَّ رَسُولُ اللهِ ﷺ وَأَبُو بَكْرٍ حِينَ ارْتَفَعَ النَّهَارُ، فَاسْتَأْذَنَ رَسُولُ اللهِ ﷺ فَأَذِنْتُ لَهُ، فَلَمْ يَجْلِسْ حَتَّى دَخَلَ الْبَيْتَ، ثُمَّ قَالَ: (أَيْنَ تُحِبَّ أَنْ أُصَلِّيَ مِنْ بَيْتِكَ). قَالَ: فَأَشَرْتُ إِلَى نَاحِيَةٍ مِنَ الْبَيْتِ، فَقَامَ رَسُولُ اللهِ ﷺ فَكَبَّرَ، فَقُمْنَا فَصَفَفْنَا، فَصَلَّى رَكْعَتَيْنِ ثُمَّ سَلَّمَ، قَالَ: وَحَبَسْنَاهُ عَلَى خَزِيرَةٍ صَنَعْنَاهَا لَهُ، قَالَ: فَثَابَ فِي الْبَيْتِ رِجَالٌ مِنْ أَهْلِ الدَّارِ ذَوُو عَدَدٍ، فَاجْتَمَعُوا، فَقَالَ قَائِلٌ مِنْهُمْ: أَيْنَ مَالِكُ بْنُ الدُّخَيْشِنِ أَوِ ابْنُ الدُّخْشُنِ فَقَالَ بَعْضُهُمْ: ذَلِكَ مُنَافِقٌ لاَ يُحِبَّ اللهَ وَرَسُولَهُ، فَقَالَ رَسُولُ اللهِ ﷺ: (لاَ تَقُلْ ذَلِكَ، أَلاَ تَرَاهُ قَدْ قَالَ لاَ إِلَهَ إِلاَّ اللهُ، يُرِيدُ بِذَلِكَ وَجْهَ اللهِ). قَالَ: اللهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: فَإِنَّا نَرَى وَجْهَهُ وَنَصِيحَتَهُ إِلَى الْمُنَافِقِينَ، قَالَ رَسُولُ اللهِ ﷺ: (فَإِنَّ اللهَ قَدْ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ لاَ إِلَهَ إِلاَّ اللهُ، يَبْتَغِي بِذَلِكَ وَجْهَ اللهِ). رواه البخاري.

822. Narrated Mahmood ibn Al-Rabe'e: 'Itban ibn Malek ﵁ who was one of the companions of Allah's Messenger ﷺ and one of the Ansar who took part in the

battle of Badr said: "I came to Allah's Messenger ﷺ and said: 'I have weak eyesight and I lead my people in the prayer. When it rains the water flows in the valley between my people and me so I cannot go to their mosque to lead them in the prayer. O Allah's Messenger! I wish you would come to my house and offer the prayer there so that I could take that place as a mosque. Allah's Messenger ﷺ said: 'If Allah wills, I will do so.' Itban said: "The next day after the sun rose high, Allah's Messenger ﷺ and Abu-Bakr came and Allah's Messenger ﷺ asked for permission to enter. I gave him the permission and he did not sit on entering the house but said to me: 'Where would you like me to offer the prayer?' I pointed to a place in my house. So Allah's Messenger ﷺ stood there and said: 'Allah Akbar,' and we all got up and lined up behind him and offered a two-raka'a prayer and ended it with Al-Tasleem. We invited him to stay for a meal called Khazeera that we had prepared for him. Many members of our family gathered in the house and one of them said: 'Where is Malek ibn Al-Dakhayshin or Ibn Al-Dakhayshin?' One of them replied: 'He is a hypocrite and does not love Allah and His Messenger.' Hearing that, Allah's Messenger ﷺ said: 'Do not say so. Haven't you seen that he has said: "La ilaha illa Allah (None has the right to be worshipped except Allah)" for Allah's sake only?' The man said: 'Allah and His Messenger know best. We have seen him helping and advising the hypocrites.' Allah's Messenger ﷺ said: 'Allah has forbidden Hellfire for those who say: "La ilaha illa Allah (None has the right to be worshipped except Allah)" only for Allah's sake.'"" (Bukhari)

٨٢٣- عَـــنْ كَعْـــبِ بْـــنِ مالِكٍ ﷺ قالَ: لَمْ أَتَخَلَّفْ عَنْ رَسُولِ اللهِ ﷺ في غَـــزْوَةٍ غَزَاهَا إلاَّ غَزْوَةِ تَبُوكَ، غَيْرَ أَنّي كُنْتُ تَخَلَّفْتُ في غَزْوَةِ بَدْرٍ، ولَمْ يُعَاتِبْ أَحَدًا تَخَلَّفَ عَنْهَا، إنّمَا خَرَجَ رَسُولُ اللهِ ﷺ يُرِيدُ عِيرَ قُرَيْشٍ، حَتّى جَمَـــعَ اللهُ بَيْنَهُمْ وبَيْنَ عَدُوّهِمْ عَلَى غَيْرِ مِيعَادٍ، ولَقَدْ شَهِدْتُ مَعَ رَسُولِ اللهِ ﷺ لَيْلَةَ الْعَقَبَةِ، حِينَ تَوَاثَقْنَا عَلَى الإِسْلاَمِ، ومَا أُحِبّ أَنّ لِي بِهَا مَشْهَدَ بَدْرٍ، وإِنْ كانَـــتْ بَـــدْرٌ أَذْكَرَ في النّاسِ مِنْهَا، كانَ مِنْ خَبَرِي: أَنّي لَمْ أَكُنْ قَطّ أَقْـــوَى ولاَ أَيْسَرَ مِنّي حِينَ تَخَلّفْتُ عَنْهُ في تِلْكَ الْغَزَاةِ، وَاللهِ ما اجْتَمَعَتْ عِـــنْدِي قَبْلَهُ رَاحِلَتَانِ قَطّ، حَتّى جَمَعْتُهُمَا في تِلْكَ الْغَزْوَةِ، ولَمْ يَكُنْ رَسُولُ اللهِ ﷺ يُـــرِيدُ غَـــزْوَةً إلاَّ وَرّى بِغَـــيْرِهَا، حَتّى كانَتْ تِلْكَ الْغَزْوَةُ، غَزَاهَا رَسُـــولُ اللهِ ﷺ في حَرّ شَدِيدٍ، وَاسْتَقْبَلَ سَفَرًا بَعِيدًا، وَمَفَازًا وَعَدُوًّا كَثِيرًا، فَجَلّـــى لِلْمُسْلِمِينَ أَمْرَهُمْ لِيَتَأَهّبُوا أُهْبَةَ غَزْوِهِمْ، فَأَخْبَرَهُمْ بِوَجْهِهِ الّذِي يُرِيدُ، وَالْمُسْلِمُونَ مَعَ رَسُولِ اللهِ ﷺ كَثِيرٌ، ولاَ يَجْمَعُهُمْ كِتَابٌ حافِظٌ، قَالَ كَعْبٌ: فَمَا رَجُلٌ يُرِيدُ أَنْ يَتَغَيّبَ إلاَّ ظَنّ أَنْ سَيَخْفَى لَهُ، ما لَمْ يَنْزِلْ فِيهِ وَحْيُ اللهِ، وَغَـــزَا رَسُـــولُ اللهِ ﷺ تِلْكَ الْغَزْوَةَ حِينَ طَابَتِ الثّمارُ وَالظّلاَلُ، وتَجَهّزَ رَسُـــولُ اللهِ ﷺ وَالْمُسْلِمُونَ مَعَهُ، فَطَفِقْتُ أَغْدُو لِكَيْ أَتَجَهّزَ مَعَهُمْ، فَأَرْجِعُ ولَمْ أَقْضِ شَيْئًا، فَأَقُولُ في نَفْسِي: أَنَا قادِرٌ عَلَيْهِ، فَلَمْ يَزَلْ يَتَمادَى بِي حَتّى اشْـــتَدّ بِالنّاسِ الْجِدّ، فَأَصْبَحَ رَسُولُ اللهِ ﷺ وَالْمُسْلِمُونَ مَعَهُ، ولَمْ أَقْضِ مِنْ جِهَازِي شَيْئًا، فَقُلْتُ أَتَجَهّزُ بَعْدَهُ بِيَوْمٍ أَوْ يَوْمَيْنِ ثُمّ أَلْحَقُهُمْ، فَغَدَوْتُ بَعْدَ أَنْ فَصَلُوا لأَتَجَهّزَ، فَرَجَعْتُ ولَمْ أَقْضِ شَيْئًا، ثمّ غَدَوْتُ، ثُمّ رَجَعْتُ ولَمْ أَقْضِ شَـــيْئًا، فَلَـــمْ يَـــزَلْ بِي حَتّى أَسْرَعُوا وتَفَارَطَ الْغَزْوُ، وَهَمَمْتُ أَنْ أَرْتَحِلَ فَأُدْرِكَهُمْ، ولَيْتَنِي فَعَلْتُ، فَلَمْ يُقَدّرْ لِـــي ذلِكَ، فَكُـــنْتُ إذَا خَرَجْتُ في النّاسِ

بَعْـدَ خُـرُوجِ رَسُـولِ اللهِ ﷺ فَطُفْتُ فِيهِمْ، أَحْزَنَنِي أَنِّي لَا أَرَى إِلَّا رَجُلًا مَغْمُوصًـا عَلَيْهِ النِّفَاقُ، أَوْ رَجُلًا مِمَّنْ عَذَرَ اللهُ مِنَ الضُّعَفَاءِ وَلَمْ يَذْكُرْنِي رَسُولُ اللهِ ﷺ حَتَّى بَلَغَ تَبُوكَ، فَقَالَ، وَهُوَ جَالِسٌ فِي الْقَوْمِ بِتَبُوكَ: (مَا فَعَلَ كَعْـبٌ) فَقَالَ رَجُلٌ مِنْ بَنِي سَلِمَةَ: يَا رَسُولَ اللهِ، حَبَسَهُ بُرْدَاهُ، وَنَظَرُهُ فِي عِطْفَـيْهِ. فَقَـالَ مُعَاذُ بْنُ جَبَلٍ: بِئْسَ مَا قُلْتَ، وَاللهِ يَا رَسُولَ اللهِ مَا عَلِمْنَا عَلَيْهِ إِلاَّ خَيْرًا. فَسَكَتَ رَسُولُ اللهِ ﷺ..."

823. Narrated Ka'ab ibn Malek ﷺ: ‘I did not stay behind from any Battle (expedition) he fought except the Battle (expedition) of Tabuk and I failed to take part in the Battle (expedition) of Badr, but Allah did not admonish anyone who had not participated in the Battle of Badr, as in fact Allah's Messenger ﷺ had gone out in search of the caravan of Qoraysh until Allah made them (i.e. the Muslims) and their enemy meet without any prearranged agreement. I witnessed the night of (the pledge of) Aqaba with Allah's Messenger ﷺ when we pledged to Islam, and I would not have exchange that for the Battle of Badr, although the Badr was more admired amongst the people than it (i.e.Aqaba Pledge) was. As for my news (related to this battle of Tabuk), I had never been stronger or wealthier than I was when I stayed behind from that Battle. By Allah, never had I had two camels before, but I did have then, at the time of this Battle

Whenever Allah's Messenger ﷺ wanted to make a Battle, he used to hide his intention by apparently referring to a different Battle until it was the time for that Battle (of Tabuk) where Allah's Messenger ﷺ fought in severe heat, facing a long journey, the desert, and a huge number of the enemy. The Prophet ﷺ eventually informed

the Muslims about that Battle so they would prepare for it , and he informed them clearly of the destination. Allah's Messenger ﷺ set out accompanied by such a large number of Muslims that they could not all be listed in a register.' Ka'ab added: 'Any man who intended to be absent would think that the matter would remain hidden unless Allah revealed the fact through Divine Revelation. So Allah's Messenger ﷺ was going to fight in that Battle at the time when the fruit had ripened and the shade looked pleasant. Allah's Messenger ﷺ and his companions prepared for the battle and I started to go out in order to get myself ready along with them, but I would return without having done anything. I would say to myself: "I can do that [later]." So I kept on delaying it and delaying it until the people were ready and Allah's Messenger ﷺ departed and the Muslims left along with him, and I had still had not prepared anything for my departure, so I said: "I will prepare myself (for a departure) one or two days after him, and then j oin them."

In the morning following their departure, I went out to get myself ready but returned having done nothing. Then again, the next morning I went out to get ready but returned without having done anything. Such was the case with me until they hurried away and the battle was missed . Even then I still intended to depart to meet up with them. I wish I had done so! But it was not in my destiny. So, after the departure of Allah's Messenger ﷺ whenever I went out and walked amongst the people , it grieved me that I could see none around me, but one accused of hypocrisy or one of the weak men hom Allah had excused. Allah's Messenger ﷺ did not remember about me until he reached Tabuk. While he was sitting amongst the people in Tabuk, he said:

"What did Ka'ab do?" A man from Bano Saleema said; "O Allah's Messenger! He was stopped by his two Bordahs (i.e. garments) and his looking at his own flanks with pride." Then Mo'az ibn Jabal said: "What a bad thing you have said! By Allah! O Allah's Messenger! We know nothing about him but good." Allah's Messenger ﷺ kept silent…" (Please, see Hadith number 22.)

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٢٣٨ــ باب تحريم النميمة

Chapter (238)

About the Forbiddance of Backbiting that sows Dissension between People

Allah ﷻ said:

﴿ وَلاَ تُطِعْ كُلَّ حَلاَّفٍ مَّهِينٍ (١٠) هَمَّازٍ مَّشَّاءٍ بِنَمِيمٍ(١١)﴾(القلم ١٠-١١)

"And (O Muhammad!) obey not the one who swears much, and is a liar or is worthless, * A slanderer, going about with calumnies. *" (68: 10-11) And

﴿ مَا يَلْفِظُ مِن قَوْلٍ إِلاَّ لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴾ (ق ١٨)

"Not a word does he (or she) utter, but there is a watcher by him ready (to record it). *" (50: 18)

The Messenger of Allah ﷺ said as:

٨٢٤- عَــنْ حُذَيْفَــةَ رَضِيَ الله عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (لاَ يَدْخُلُ الجَنَّةَ قَتَّاتٌ). رواه البخاري.

824. Narrated by Hozayfa ﷺ: ' I heard the Prophet ﷺ saying: "A Qattat[5] will not enter Paradise."' (Bukhari)

٨٢٥- عَــنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: مَرَّ النَّبي ﷺ بِحَائِطٍ مِنْ حِيطَانِ المَدِينَةِ أَوْ مَكَّةَ، فَسَمِعَ صَوْتَ إِنْسَانَيْنِ يُعَذَّبَانِ فِي قُبُورِهِمَا فَقَالَ النَّبيَّ ﷺ: (يُعَذَّبَانِ، وَما يُعَذَّبَانِ فِي كَبِيرٍ). ثُمَّ قَالَ: (بَلَى، كَانَ أَحَدُهُمَا لاَ يَسْتَتِرُ مِنْ بَوْلِهِ، وَكَانَ الآخَرُ يَمْشِي بِالنَّمِيمَةِ). ثُمَّ دَعَا بِجَرِيدَةٍ رَطْبَةٍ، فَكَسَرَهَا كِسْرَتَيْنِ، فَوَضَعَ عَلَى كُلِّ قَبْرٍ مِنْهُمَا كِسْرَةً، فَقِيلَ لَهُ: يَا رَسُولَ اللهِ، لِمَ فَعَلْتَ هَذَا قَالَ: (لَعَلَّهُ أَنْ يُخَفَّفَ عَنْهُمَا مَا لَمْ يَيْبَسَا). رواه البخاري.

825. Narrated Ibn Abbas: 'Once the Prophet ﷺ, while passing through one of the gardens or graveyards of Madina or Mecca, heard the voices of two people who were being punished in their graves. The Prophet ﷺ said: "These two people are being punished, but not for a major sin." He ﷺ then added: "Yes! They are being punished for a major sin. Indeed, one of them never saved himself from being soiled with his urine while and the other used to go about spreading calumnies (to make enmity between friends)." The Prophet ﷺ then asked for a green branch (of a date palm), broke it into two pieces and put one on each grave. When he was asked about what he had done he said: "I hope that their punishment may be lessened, until these dry out."' (Bukhari)

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[5] A Qattat is one who conveys speech between people to sow dissension between them.

٢٣٩ــ باب النهى عن نقل كلام الناس إلى ولاة الأمور إذا لم يترتب على ذلك مفسدة .

Chapter (239)

About the Prohibition of Reporting People's News to those in Authority if there would be no Harm of So Doing

Allah ﷻ said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تُحِلُّوا شَعَائِرَ اللهِ وَلاَ الشَّهْرَ الْحَرَامَ وَلاَ الْهَدْيَ وَلاَ الْقَلائِدَ وَلاَ آمِّينَ الْبَيْتَ الْحَرَامَ يَبْتَغُونَ فَضْلاً مِّن رَّبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلاَ يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى وَلاَ تَعَاوَنُوا عَلَى الإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللهَ إِنَّ اللهَ شَدِيدُ الْعِقَابِ ﴾ (المائدة ٢)

"O you who believe! Violate not the sanctity of the Symbols of Allah, nor of the sacred month(s), nor that of the animals brought for sacrifice, nor the garlands that mark out such animals (driven as sacrifices), nor that of the people resorting to the Sacred House, seeking of the bounty and good pleasure of their Lord. But when you finish the state of Ihram you may hunt, and let not the hatred of some people in (once) shutting you out of the Sacred Mosque lead you to transgression (and hostility on your part). Help one another in righteousness and piety, but do not help one another in sin and rancor. Fear Allah. For, Allah is strict in punishment. *" (5: 2* And

٨٢٦- حَدَّثَــنَا مُحَمَّدُ بْنُ يَحْيَى حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ عَنْ إِسْرَائِيلَ عَنِ الْوَلِــيدِ عَــنْ زَيْدِ بْنِ زَائِدٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ

لَا يُبَلِّغُنِي أَحَدٌ عَنْ أَحَدٍ مِنْ أَصْحَابِي شَيْئًا فَإِنِّي أُحِبُّ أَنْ أَخْرُجَ إِلَيْهِمْ وَأَنَا سَلِيمُ الصَّدْرِ قَالَ عَبْدُ اللَّهِ فَأُتِيَ رَسُولُ اللَّهِ ﷺ بِمَالٍ فَقَسَّمَهُ فَانْتَهَيْتُ إِلَى رَجُلَيْنِ جَالِسَيْنِ وَهُمَا يَقُولَانِ وَاللَّهِ مَا أَرَادَ مُحَمَّدٌ بِقِسْمَتِهِ الَّتِي قَسَمَهَا وَجْهَ اللَّهِ وَلَا الدَّارَ الْآخِرَةَ فَتَثَبَّتُّ حِينَ سَمِعْتُهُمَا فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ وَأَخْبَرْتُهُ فَاحْمَرَّ وَجْهُهُ وَقَالَ دَعْنِي عَنْكَ فَقَدْ أُوذِيَ مُوسَى بِأَكْثَرَ مِنْ هَذَا فَصَبَرَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَقَدْ زِيدَ فِي هَذَا الْإِسْنَادِ رَجُلٌ *

826. Narrated Abdullah ibn Mas'oud: 'The Messenger of Allah ﷺ said: "Let not any one convey to me anything about my companions, for I like to receive them warmly."' Abdullah added: 'Some money was brought to the Messenger of Allah ﷺ and he ﷺ distributed it. Then, I came across two men who said: "By Allah, Muhammad did not intend Allah's Pleasure and the Hereafter with this division."' Abdullah said: 'I heard this clearly. So, I came to the Messenger of Allah ﷺ and informed him. His face became red and he said: "Do not care. Moses was exposed to more than this, but he showed patience."' (At-Termizi)

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٢٤٠ ــ باب ذم ذو الوجهين

Chapter (240)
About Criticizing a Double-Dealer

Allah ﷻ said:

﴿ يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ وَكَانَ اللهُ بِمَا يَعْمَلُونَ مُحِيطًا ﴾ (النساء ١٠٨)

"They may hide (their crimes) from men, but they cannot hide (them) from Allah, for He is with them (with His Knowledge), when they plot by night in words that He does not approve. And Allah ever encompasses what they do. *" (4: 108)

The Messenger of Allah ﷺ said as

٨٢٧- عَـنْهُ ﷺ قالَ: قِيلَ يَا رَسُولَ اللهِ ﷺ مَنْ أَكْرَمُ النَّاسِ قالَ: (أَتْقَاهُمْ). فَقَـالُوا: لَيْسَ عَنْ هذَا نَسْأَلُكَ، قالَ: (فَيُوسُفُ نَبِيّ اللهِ، ابْنُ نَبِيّ اللهِ، ابْنِ نَبِيّ اللهِ، ابْـنِ خَلِيلِ اللهِ). قالُوا: لَيْسَ عَنْ هذَا نَسْأَلُكَ، قالَ: (فَعَنْ مَعَادِنِ الْعَـرَبِ تَسْـأَلُونَ خِيَارُهُمْ فِي الجَاهِلِيَّةِ خِيَارُهُمْ فِي الإِسْلاَمِ، إِذَا فَقُهُوا). رواه البخاري.

827. Narrated by Abu-Huraira :; 'The people said: "O Allah's Messenger! Who is the most honorable amongst the people (with Allah)?" He said: "The most righteous amongst them." They said: "We do not ask you about this." He said: "Then Yusuf (Joseph), Allah's Prophet, the son of Allah's Prophet, the son of Allah's Khalil (i.e. Abraham)." They said: "We do

not want to ask about this," He said: "Then you want to ask about the descent of the Arabs. Those who were the best in the pre-Islamic era will be the best in Islâm provided they understand the religious knowledge."' (4:572O.Bukhari)

٨٢٨- عَـنْ أَبِـي هُرَيْـرَةَ ﷺ عَنْ رَسُولِ اللهِ ﷺ قالَ: (تَجِدُونَ النَّاسَ مَعَـادِنَ، خِيَارُهُمْ فِي الجَاهِلِيَّةِ خِيَارُهُمْ فِي الإِسْلاَمِ إِذَا فَقُهُوا، وَتَجِدُونَ خَيْرَ الـنَّاسِ فِـي هذَا الشَّأْنِ أَشَدَّهُمْ لَهُ كَرَاهِيَةً، وَتَجِدُونَ شَرَّ النَّاسِ ذَا الْوَجْهَيْنِ، الَّذِي يَأْتِي هؤُلاَءِ بِوَجْهٍ، وَيَأْتِي هؤُلاَءِ بِوَجْهٍ). رواه البخاري.

828. Narrated Abu-Huraira ﷺ: 'Allah's Messenger ﷺ said : "You see that the people are (like) metals (of different natures). Those who were the best in the pre-Islamic era are also the best in Islam if they understand the religious knowledge. You see that the best amongst the people in this respect (ambition of ruling) are those who hate it most. And you see that the worst among people is the double faced (person) who appears to these people with one face and to the other people with another face (hypocrite).'" (Bukhari)

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٢٤١ــ باب تحريم الكذب

Chapter (241)

About the Forbiddance of Telling Lies

Allah ﷻ said:

﴿ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْؤُولاً ﴾ (الإسراء ٣٦)

"And do not think ill about what you have no knowledge. Verily, you are responsible for your hearing, sight, and heart. *" (17: 36* And

﴿ مَا يَلْفِظُ مِن قَوْلٍ إِلاَّ لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴾ (ق ١٨)

"Not a word does he (or she) utter, but there is a watcher by him ready (to record it). *" (50: 18)

The Messenger of Allah ﷺ said as:

٨٢٩- عَنْ عَبْدِ اللهِ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: (إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يَكُونَ صِدِّيقًا. وَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَإِنَّ الرَّجُلَ لَيَكْذِبُ، حَتَّى يُكْتَبَ عِنْدَ اللهِ كَذَّابًا). رواه البخاري.

829. Narrated by Abdullah ﷺ: ' The Prophet ﷺ said: "Truthfulness leads to Birr[6] (righteousness), and Birr leads to Paradise. And a man keeps on telling the truth until he becomes a Siddeeq (a truthful person). Falsehood leads to Fojoor (wickedness), and Fojoor leads to the Hellfire. A man may keep on telling lies until he is written before Allah as a liar."' (Bukhari)

٨٣٠- عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ قَالَ: (أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا، وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدَعَهَا: إِذَا اؤْتُمِنَ خَانَ، وَإِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ). رواه البخاري.

830. Narrated Abdullah ibn Amr: 'The Prophet ﷺ said: "Whoever has the (following) four (characteristics) will be a pure hypocrite and whoever has one of them will be having one characteristic of hypocrisy, unless or until he abandons it. Whenever he is entrusted, he betrays (he proves dishonest). Whenever he speaks, he lies. Whenever he makes a covenant, he proves treacherous. And whenever he quarrels, he behaves in a very imprudent, evil, and insulting manner."' (Bukhari)

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[6] Al-Birr, translated here as righteousness is a comprehensive word. It comprises all good deeds and utterances.

٨٣١- عَــنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: (مَنْ تَحَلَّمَ بِحُلُمٍ لَمْ يَرَهُ كُلِّفَ أَنْ يَعْقِدَ بَيْنَ شَعِيرَتَيْنِ وَلَنْ يَفْعَلَ، وَمَنِ اسْتَمَعَ إِلَى حَدِيثِ قَوْمٍ، وَهُمْ لَهُ كَــارِهُونَ، صُبَّ فِي أُذُنَيْهِ الآنُكُ يَوْمَ الْقِيَامَةِ، وَمَنْ صَوَّرَ صُورَةً عُذِّبَ، وَكُلِّفَ أَنْ يَنْفُخَ فِيهَا، وَلَيْسَ بِنَافِخٍ). رواه البخاري.

831. Narrated Ibn Abbas: 'The Prophet ﷺ said: "Whoever claims to have seen a dream that he did not see, will be ordered to make a knot between two barley grains and he will not be able to do this. Whoever listens to the conversation of some people who do not like him (to listen to it) then molten lead will be poured into his ears on the Day of Resurrection. And whoever makes a picture, will be punished on the Day of Resurrection. He will be ordered to put a soul in that picture, and he will not be able to do it."' (Bukhari)

٨٣٢- عَــنِ ابْــنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: (إِنَّ مِنْ أَفْرَى الْفِرَى أَنْ يُرِيَ عَيْنَيْهِ مَا لَمْ يَرَ). رواه البخاري.

832. Narrated Ibn Omar ,may Allah be pleased with them : 'Allah's Messenger ﷺ said: "The worst lie is that a person claims to have seen a dream which he has not seen."' (Bukhari)

٨٣٣- عَنْ سَمُرَةَ بْنِ جُنْدَبٍ ﷺ قَالَ: كَانَ النَّبِيِّ ﷺ إِذَا صَلَّى صَلَاةَ الصُّبْحِ، أَقْــبَلَ عَلَيْــنَا بِوَجْهِهِ، فَقَالَ: (مَنْ رَأَى مِنْكُمُ اللَّيْلَةَ رُؤْيَا). قَالَ: فَإِنْ رَأَى أَحَدٌ قَصَّــهَا، فَيَقُولُ: (مَا شَاءَ اللهُ). فَسَأَلَنَا يَوْمًا فَقَالَ: (هَلْ رَأَى أَحَدٌ مِنْكُمْ رُؤْيَا). قُلْــنَا: لاَ، قَالَ: (لَكِنِّي رَأَيْتُ اللَّيْلَةَ رَجُلَيْنِ أَتَيَانِي فَأَخَذَا بِيَدِي، فَأَخْرَجَانِي إِلَى الأَرْضِ الْمُقَدَّسَــةِ، فَإِذَا رَجُلٌ جَالِسٌ، وَرَجُلٌ قَائِمٌ بِيَدِهِ كَلُّوبٌ مِنْ حَدِيدٍ، قَالَ:

إِنَّـــهُ يُدْخِلُ ذَلِكَ الْكَلُّوبَ فِي شِدْقِهِ حَتَّى يَبْلُغَ قَفَاهُ، ثُمَّ يَفْعَلُ بِشِدْقِهِ الآخَرَ مِثْلَ ذَلِــكَ، وَيَلْتَــئِمُ شِــدْقُهُ هذَا، فَيَعُودُ فَيَصْنَعُ مِثْلَهُ. قُلْتُ: ما هذَا قالاَ: انْطَلِقْ، فَانْطَلَقْــنَا، حَتَّى أَتَيْنَا عَلَى رَجُلٍ مُضْطَجِعٍ عَلَى قَفَاهُ، وَرَجُلٌ قَائِمٌ عَلَى رَأْسِهِ بِفِهْــرٍ، أَوْ صَخْرَةٍ، فَيَشْدَخُ بِهِ رَأْسَهُ، فَإِذَا ضَرَبَهُ تَدَهْدَهَ الْحَجَرُ، فَانْطَلَقَ إِلَيْهِ لِيَأْخُذَهُ، فَلاَ يَرْجِعُ إِلَى هذَا، حَتَّى يَلْتَئِمَ رَأْسَهُ، وَعادَ رَأْسُهُ كما هُوَ، فَعَادَ إِلَيْهِ فَضَــرَبَهُ، قُلْــتُ: مَنْ هذا قَالاَ: انْطَلِقْ، فَانْطَلَقْنَا إِلَى ثَقْبٍ مِثْلِ التَّنُّورِ، أَعْلاَهُ ضَــيِّقٌ وَأَسْــفَلُهُ وَاسِعٌ، يَتَوَقَّدُ تَحْتَهُ نَارًا، فَإِذَا اقْتَرَبَ ارْتَفَعُوا، حَتَّى كَادَ أَنْ يَخْرُجُوا، فَإِذَا خَمَدَتْ رَجَعُوا فِيهَا، وَفِيهَا رِجَالٌ وَنِسَاءٌ عُرَاةٌ، فَقُلْتُ: مَنْ هذَا قَالاَ: انْطَلِقْ، فَانْطَلَقْنَا، حَتَّى أَتَيْنَا عَلَى نَهَرٍ مِنْ دَمٍ فِيهِ رَجُلٌ قَائِمٌ، وَعَلَى وَسَطِ الــنَّهَرِ قَالَ يَزِيدُ وَوَهْبُ بْنُ جَرِيرٍ، عَنْ جَرِيرِ بْنِ حَازِمٍ وَعَلَى شَطِّ النَّهَرِ رَجُــلٌ بَيْــنَ يَدَيْهِ حِجَارَةٌ، فَأَقْبَلَ الرَّجُلُ الَّذِي فِي النَّهَرِ، فَإِذَا أَرَادَ أَنْ يَخْرُجَ رَمَـــى الرَّجُلُ بِحَجَرٍ فِي فِيهِ، فَرَدَّهُ حَيْثُ كَانَ، فَجَعَلَ كُلَّمَا جَاءَ لِيَخْرُجَ رَمَى فِـــي فِيهِ بِحَجَرٍ، فَيَرْجِعُ كما كَانَ، فَقُلْتُ: ما هذَا قَالاَ: انْطَلِقْ، فَانْطَلَقْنَا، حَتَّى انْتَهَيْنَا إِلَى رَوْضَةٍ خَضْرَاءَ، فِيهَا شَجَرَةٌ عَظِيمَةٌ، وَفِي أَصْلِهَا شَيْخٌ وَصِبْيَانٌ، وَإِذَا رَجُلٌ قَرِيبٌ مِنَ الشَّجَرَةِ، بَيْنَ يَدَيْهِ نَارٌ يُوقِدُهَا، فَصَعِدَا بِي فِي الشَّجَرَةِ، وَأَدْخَلاَنِــي دَارًا، لَــمْ أَرَ قَطُّ أَحْسَنَ مِنْهَا، فِيهَا رِجَالٌ شُيُوخٌ، وَشَبَابٌ وَنِسَاءٌ وَصِبْيَانٌ، ثُمَّ أَخْرَجَانِي مِنْهَا، فَصَعِدَا بِي الشَّجَرَةَ، فَأَدْخَلاَنِي دَارًا، هِيَ أَحْسَنُ وَأَفْضَــلُ منها، فِيهَا رجالٌ شُيُوخٌ وَشَبَابٌ، قُلْتُ: طَوَّفْتُمانِي اللَّيْلَةَ، فَأَخْبِرَانِي عَمَّــا رَأَيْــتُ. قَالاَ: نَعَمْ، أَمَّا الَّذِي رَأَيْتَهُ يُشَقُّ شِدْقُهُ فَكَذَّابٌ، يُحَدِّثُ بِالْكَذْبَةِ، فَتُحْمَلُ عَنْهُ حَتَّى تَبْلُغَ الآفَاقَ، فَيُصْنَعُ بِهِ إِلَى يَوْمِ الْقِيَامَةِ، وَالَّذِي رَأَيْتَهُ يُشْدَخُ رَأْسُهُ، فَرَجُلٌ عَلَّمَهُ اللهُ الْقُرْآنَ، فَنَامَ عَنْهُ بِاللَّيْلِ، وَلَمْ يَعْمَلْ فِيهِ بِالنَّهَارِ، يُفْعَلُ بِهِ إِلَى يَوْمِ الْقِيَامَةِ، وَالَّذِي رَأَيْتَهُ فِي الثَّقْبِ فَهُمُ الزُّنَاةُ، وَالَّذِي رَأَيْتَهُ فِي النَّهَرِ

آكلُوا الرِّبا، وَالشَّيْخُ في أَصْلِ الشَّجَرَةِ إِبْرَاهِيمُ عَلَيْهِ السَّلاَمُ، وَالصِّبْيَانُ حَوْلَهُ فَأَوْلاَدُ النَّاسِ، وَالَّذِي يُوقِدُ النَّارَ مالكٌ خازِنُ النَّارِ، وَالدَّارُ الأُولَى الَّتِي دَخَلْتَ دَارُ عامَّـــةِ المُؤْمنيـــنَ، وَأَمَّـــا هـــذِهِ الدَّارُ فَدَارُ الشُّهَدَاءِ، وَأَنَا جِبْرِيلُ، وَهذَا ميكَائـــيلُ، فَارْفَعْ رَأْسَكَ، فَرَفَعْتُ رَأْسِي، فَإِذَا فَوْقِي مِثْلُ السَّحَابِ، قَالاَ: ذَاكَ مَـــنْزِلُكَ، قُلْتُ: دَعاني أَدْخُلْ مَنْزِلِي، قَالاَ: إِنَّهُ بَقِيَ لَكَ عُمُرٌ لَمْ تَسْتَكْمِلْهُ، فَلَوِ اسْتَكْمَلْتَ أَتَيْتَ مَنْزِلَكَ). رواه البخاري.

833. Narrated Samora ibn Jondob ﷺ: 'Whenever the Prophet ﷺ finished the (Morning) prayer, he would face us and ask: "Who amongst you had a dream last night?" So if anyone had had a dream he would narrate it. The Prophet ﷺ would say: "Ma Sha'a Allah (an Arabic maxim meaning literally, 'What Allah wills comes to pass,' and it indicates a good omen.)" One day, he asked us whether anyone of us had seen a dream. We replied in the negative. The Prophet ﷺ said : "But I had seen (a dream) last night that two men came to me, caught hold of my hands, and took me to the Sacred Land. There, I saw one person sitting and another standing with an iron hook in his hand pushing it inside the mouth of the former until it reached the jawbone, and then he tore off one of his cheeks, and then did the same with the other side. In the meantime the first cheek became normal again and he repeated the same operation again. I said: "What is this?" They told me to proceed on and we went on until we came to a man lying in the prone position, and another man standing at his head holding a stone or a piece of rock. That man was crushing the head of the man who was lying down with that stone. Whenever he struck him, the stone rolled away. The man went to pick it up and by the time he returned, the crushed head had returned to its normal state and the man

came back and struck him again (and so on). I said: "What is this?" They told me to proceed on. So, we proceeded on and passed by a hole, like an oven with a narrow top and wide bottom, and a fire was blazing underneath that hole. Whenever the flames went higher, the people were lifted up to such an extent that they were about to get out, and whenever the fire receded, the people went down into it, and there were naked men and women in it. I said: "What is this?" They told me to proceed on. So, we proceeded on until we reached a river of blood and there was a man in it, and another man (was standing at the bank) with stones in front of him, the latter confronted the former who was in the river. Whenever the man in the river wanted to come out, the other man threw a stone in his mouth and made him retreat to his original position; and whenever he wanted to come out the other one threw a stone in his mouth, and he would retreat to his original position. I asked: "What is this?" They told me to proceed on and we did so until we reached a flourishing green garden with a huge tree and near its base, an old man was sitting with some children. (I saw) another man near the tree with a fire in front of him and he was kindling it. Then they (my two companions) made me climb up the tree and made me enter a house, better than which I had never seen. There were some old and young men, and women and children in it. Then they took me out of this house and made me climb up the tree and made me enter another house that was better and superior (to the first one) containing old and young people. I said to them (my two companions): "You have made me wander all night, tell me all about the things I have seen." They said: "Alright. As for the one whose cheeks you saw being torn away, he was a liar and he used to tell lies, and the people would report those lies on his authority until they spread all over the world. So, he will be punished like that

until the Day of Resurrection. The one whose head you saw being crushed is one whom Allah had given knowledge of the Koran (i.e. knowing it by heart), but he used to sleep at night (he did not recite it then) and did not act upon it by day; and so this punishment will go on until the Day of Resurrection. And those whom you saw in the hole (like an oven) were adulterers (those men and women who committed illegal sexual intercourse). And those whom you saw in the river of blood were those dealt in Riba (usury). And the old man who was sitting at the base of the tree was Abraham ﷺ and the little children around him were the offspring of people. And the one who was kindling the fire was Malek, the gatekeeper of Hellfire. And the first house in which you entered was the house of the common believers, and the second house was that of the martyrs. I am Gabriel and this is Michael." Then the Angel said: "Raise your head." I raised my head and saw a thing like a cloud over me. They said: "That is your home." I said: "Let me enter my home." They said: "You still have some life that you have not yet completed, and when you complete (that remaining portion of your life) you will then enter your home."' (Bukhari)

٢٤٢ـ باب ما يجوز من الكذب

Chapter (242)

About Which type of Lying is Permissible

[Please be informed that although lying is prohibited, there are some types of it that are permissible.

We explain this briefly as follows: 'Speech is a means to attain some goals. Each praised end that can be acquired without lying, lying is forbidden to be used to attain it. If it cannot be attained except through lying, lying is permissible.

The scholars base their opinion on the Hadith that says:

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ حَدَّثَنَا سُفْيَانُ قَالَ وحَدَّثَنَا مَحْمُودُ بْنُ غَيلانَ حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ وَأَبُو أَحْمَدَ قَالا حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ عَنْ شَهْرِ بْنِ حَوْشَبٍ عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ لا يَحِلُّ الْكَذِبُ إِلا فِي ثَلاثٍ يُحَدِّثُ الرَّجُلُ امْرَأَتَهُ لِيُرْضِيَهَا وَالْكَذِبُ فِي الْحَرْبِ وَالْكَذِبُ لِيُصْلِحَ بَيْنَ النَّاسِ وقَالَ مَحْمُودٌ فِي حَدِيثِهِ لا يَصْلُحُ الْكَذِبُ إِلا فِي ثَلاثٍ هَذَا حَدِيثٌ حَسَنٌ لا نَعْرِفُهُ مِنْ حَدِيثِ أَسْمَاءَ إِلا مِنْ حَدِيثِ ابْنِ خُثَيْمٍ ورَوَى دَاوُدُ بْنُ أَبِي هِنْدٍ هَذَا الْحَدِيثَ عَنْ شَهْرِ بْنِ حَوْشَبٍ عَنِ النَّبِيِّ ﷺ وَلَمْ يَذْكُرْ فِيهِ عَنْ أَسْمَاءَ حَدَّثَنَا بِذَلِكَ مُحَمَّدُ بْنُ الْعَلاءِ حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ عَنْ دَاوُدَ وَفِي الْبَابِ عَنْ أَبِي بَكْرٍ *

Narrated Asma'a bint Yazeed: 'The Messenger of Allah ﷺ said: "Lying is permissible in regard to three affairs: a husband who talks to his wife to please her, a warrior in regard to the affairs of war, and a man in regard to reconciling between people."'

Now, let us read what Imam Al-Nawawi compiled in the same concern.]

٨٣٤- حَدَّثَــنَا مُحَمَّــدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ حَدَّثَنَا سُفْيَانُ قَالَ وحَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ وَأَبُو أَحْمَدَ قَالا حَدَّثَنَا سُفْيَانُ عَــنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ عَنْ شَهْرِ بْنِ حَوْشَبٍ عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ قَالَــتْ: قَالَ رَسُولُ اللَّهِ ﷺ لا يَحِلُّ الْكَذِبُ إِلا فِي ثَلاثٍ يُحَدِّثُ الرَّجُلُ امْرَأَتَهُ لِيُرْضِــيَهَا وَالْكَــذِبُ فِي الْحَرْبِ وَالْكَذِبُ لِيُصْلِحَ بَيْنَ النَّاسِ وقَالَ مَحْمُودٌ فِي حَدِيــثِهِ لا يَصْلُحُ الْكَذِبُ إِلا فِي ثَلاثٍ هَذَا حَدِيثٌ حَسَنٌ لا نَعْرِفُهُ مِنْ حَدِيثِ أَسْمَاءَ إِلا مِنْ حَدِيثِ ابْنِ خُثَيْمٍ وَرَوَى دَاوُدُ بْنُ أَبِي هِنْدٍ هَذَا الْحَدِيثَ عَنْ شَهْرِ بْــنِ حَوْشَــبٍ عَــنِ النَّبِيِّ ﷺ وَلَمْ يَذْكُرْ فِيهِ عَنْ أَسْمَاءَ حَدَّثَنَا بِذَلِكَ مُحَمَّدُ بْنُ الْعَلاءِ حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ عَنْ دَاوُدَ وَفِي الْبَاب عَنْ أَبِي بَكْرٍ *

834. Narrated Asma'a bint Yazeed: 'The Messenger of Allah ﷺ said: "Lying is permissible in regard to three affairs: a husband who talks to his wife to please her, a warrior in regard to the affairs of war, and a man in regard to reconciling between people."' (At-Termizi)

٢٤٣ ـ باب الحث على التثبت فيما يقوله ويحكيه

Chapter (243)

About being Sure of What One Narrates and Conveys

Allah ﷻ said:

﴿ وَلاَ تَقْـفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْؤُولاً ﴾ (الإسراء ٣٦)

"And do not think ill about what you have no knowledge. Verily, you are responsible for your hearing, sight, and heart. *" (17: 36) And

﴿ مَا يَلْفِظُ مِن قَوْلٍ إِلاَّ لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴾ (ق ١٨)

"Not a word does he (or she) utter, but there is a watcher by him ready (to record it) *" S: 50-18.

The Messenger of Allah ﷺ said:

٨٣٥- وحَدَّثَـنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ حَدَّثَنَا أَبِي ح وحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَـنَّى حَدَّثَـنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَا حَدَّثَنَا شُعْبَةُ عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ حَفْصِ بْنِ عَاصِمٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ كَفَى بِالْمَرْءِ كَذِبًا أَنْ يُحَـدِّثَ بِكُـلِّ مَا سَمِعَ و حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا عَلِيُّ بْنُ حَفْصٍ حَدَّثَنَا شُعْبَةُ عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ حَفْصِ بْنِ عَاصِمٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِ ذَلِكَ *

835. Narrated Hafs ibn Asem; 'The Messenger of Allah ﷺ said: "It a sufficient sin for a man to narrate wholly what he has heard."

٨٣٦- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ مَيْمُونِ بْنِ أَبِي شَبِيبٍ عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ عَنِ النَّبِيِّ ﷺ قَالَ مَنْ حَدَّثَ عَنِّي حَدِيثًا وَهُوَ يَرَى أَنَّهُ كَذِبٌ فَهُوَ أَحَدُ الْكَاذِبِينَ وَفِي الْبَاب عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ وَسَمُرَةَ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَرَوَى شُعْبَةُ عَنِ الْحَكَمِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ سَمُرَةَ عَنِ النَّبِيِّ ﷺ هَذَا الْحَدِيثَ وَرَوَى الأَعْمَشُ وَابْنُ أَبِي لَيْلَى عَنِ الْحَكَمِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ وَكَأَنَّ حَدِيثَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ سَمُرَةَ عِنْدَ أَهْلِ الْحَدِيثِ أَصَحُّ قَالَ سَأَلْتُ أَبَا مُحَمَّدٍ عَبْدَ اللَّهِ بْنَ عَبْدِ الرَّحْمَنِ عَنْ حَدِيثِ النَّبِيِّ ﷺ مَنْ حَدَّثَ عَنِّي حَدِيثًا وَهُوَ يَرَى أَنَّهُ كَذِبٌ فَهُوَ أَحَدُ الْكَاذِبِينَ قُلْتُ لَهُ مَنْ رَوَى حَدِيثًا وَهُوَ يَعْلَمُ أَنَّ إِسْنَادَهُ خَطَأٌ أَيُخَافُ أَنْ يَكُونَ قَدْ دَخَلَ فِي حَدِيثِ النَّبِيِّ ﷺ أَوْ إِذَا رَوَى النَّاسُ حَدِيثًا مُرْسَلا فَأَسْنَدَهُ بَعْضُهُمْ أَوْ قَلَبَ إِسْنَادَهُ يَكُونُ قَدْ دَخَلَ فِي هَذَا الْحَدِيثِ فَقَالَ لا إِنَّمَا مَعْنَى هَذَا الْحَدِيثِ إِذَا رَوَى الرَّجُلُ حَدِيثًا وَلا يُعْرَفُ لِذَلِكَ الْحَدِيثِ عَنِ النَّبِيِّ ﷺ أَصْلٌ فَحَدَّثَ بِهِ فَأَخَافُ أَنْ يَكُونَ قَدْ دَخَلَ فِي هَذَا الْحَدِيثِ *

836. Narrated Al-Mogheera ibn Sho'aba; 'The Prophet ﷺ said: "He that narrated a Hadith knowing that it is fabricated is one of the liars." (At-Termizi).

This does not apply to the one who narrates a Hadith of the Messenger of Allah ﷺ but with imprecise chain of narrators. It applies to what is falsely attributed to the Messenger of Allah ﷺ.

٨٣٧- حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ هِشَامٍ عَنْ فَاطِمَةَ عَنْ أَسْمَاءَ عَنِ النَّبِيِّ ﷺ حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا يَحْيَى عَنْ هِشَامٍ حَدَّثَتْنِي فَاطِمَةُ عَنْ أَسْمَاءَ أَنَّ امْرَأَةً قَالَتْ يَا رَسُولَ اللَّهِ إِنَّ لِي ضَرَّةً فَهَلْ

عَلَيَّ جُنَاحٌ إِنْ تَشَبَّعْتُ مِنْ زَوْجِي غَيْرَ الَّذِي يُعْطِينِي فَقَالَ رَسُولُ اللَّهِ ﷺ الْمُتَشَبِّعُ بِمَا لَمْ يُعْطَ كَلَابِسِ ثَوْبَيْ زُورٍ *

837. Narrated Asma'a; 'A woman said; 'O Allah's Messenger! My husband has another wife, so is it sinful to claim that he has given me what he has not given me (in order to tease her)? Allah's Messenger ﷺ said: "The one who pretends that he has been given what he has not been given, is just like the one who wears two garments of falsehood." (Muslim)

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٢٤٤ـ باب غلظ تحريم شهادة الزور

Chapter (244)
About strict Forbiddance of Perjury

﴿ ذَلِكَ وَمَن يُعَظِّمْ حُرُمَاتِ اللهِ فَهُوَ خَيْرٌ لَّهُ عِندَ رَبِّهِ وَأُحِلَّتْ لَكُمُ الأَنْعَامُ إِلاَّ مَا يُتْلَى عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ الأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ ﴾(الحج ٣٠)

Allah ﷻ said:

"That (The rituals prescribed for Hajj are the obligation that mankind owes to Allah), and whoever honors the sacred things of Allah, then that is better for him with his Lord. The cattle are lawful to you, except those (that will be) mentioned to you (as exceptions). So shun the abomination (worshipping) of idol, and shun lying speech (false statements *" S: 22-30. And

﴿ وَلاَ تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْؤُولاً ﴾ (الإسراء ٣٦)

"And do not think ill about what you have no knowledge. Verily, you are responsible for your hearing, sight, and heart .*" (17: 36) And

﴿ مَا يَلْفِظُ مِن قَوْلٍ إِلاَّ لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴾ (ق ١٨)

"Not a word does he (or she) utter, but there is a watcher by him ready (to record it). *" (50: 18) And

﴿ إِنَّ رَبَّكَ لَبِالْمِرْصَادِ ﴾ (الفجر ١٤)

"Verily, your Lord is Ever Watchful (over them). *" (89: 14) And

﴿وَالَّذِينَ لاَ يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا ﴾ (الفرقان ٧٢)

"And those who do not bear witness to falsehood, and if they pass by some evil play or evil talk, they pass by it with dignity. *" (25: 72)

The Messenger of Allah ﷺ said as:

٨٣٨- حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ عَنْ سُفْيَانَ بْنِ زِيَادٍ الأَسَدِيِّ عَنْ فَاتِكِ بْنِ فَضَالَةَ عَنْ أَيْمَنَ بْنِ خُرَيْمٍ أَنَّ النَّبِيَّ ﷺ قَامَ خَطِيبًا فَقَالَ يَا أَيُّهَا النَّاسُ عَدَلَتْ شَهَادَةُ الزُّورِ إِشْرَاكًا بِاللَّهِ ثُمَّ قَرَأَ رَسُولُ اللَّهِ ﷺ ﴿ ذَلِكَ وَمَن يُعَظِّمْ حُرُمَاتِ اللهِ فَهُوَ خَيْرٌ لَّهُ عِندَ رَبِّهِ وَأُحِلَّتْ لَكُمُ الأَنْعَامُ إِلاَّ مَا يُتْلَى عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ الأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ ﴾(الحج ٣٠) قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ سُفْيَانَ بْنِ زِيَادٍ وَاخْتَلَفُوا فِي رِوَايَةِ هَذَا الْحَدِيثِ عَنْ سُفْيَانَ بْنِ زِيَادٍ وَلا نَعْرِفُ لأَيْمَنَ بْنِ خُرَيْمٍ سَمَاعًا مِنَ النَّبِيِّ ﷺ *

838. Narrated by Ayman ibn Khoraym: 'The Prophet ﷺ addressed the people: "O people! Perjury equals ascribing partners to Allah ﷻ."' Ayman said: 'Then the Messenger of Allah ﷺ recited:

"Such (is the pilgrimage) and whoever honors the sacred rites of Allah, for him it is good in the sight of his Lord. Lawful to you (for food) are cattle, except those mentioned to you (as exceptions). Thus, shun the abomination of idols, and shun perjury. *" (22: 30) (At-Termizi)

٨٣٩- حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ حَدَّثَنَا سُفْيَانُ وَهُوَ ابْنُ زِيَادٍ الْعُصْفُرِيُّ عَنْ أَبِيهِ عَنْ حَبِيبِ بْنِ النُّعْمَانِ الأَسَدِيِّ عَنْ خُرَيْمِ بْنِ فَاتِكٍ الأَسَدِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى صَلاَةَ الصُّبْحِ فَلَمَّا انْصَرَفَ قَامَ قَائِمًا فَقَالَ عُدِلَتْ شَهَادَةُ الزُّورِ بِالشِّرْكِ بِاللَّهِ ثَلاَثَ مَرَّاتٍ ثُمَّ تَلاَ هَذِهِ الآيَةَ ﴿ ذَلِكَ وَمَنْ يُعَظِّمْ حُرُمَاتِ اللهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ وَأُحِلَّتْ لَكُمُ الأَنْعَامُ إِلاَّ مَا يُتْلَى عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ الأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ ﴾ (الحج٣٠) إِلَى آخِرِ الآيَةِ قَالَ أَبُو عِيسَى هَذَا عِنْدِي أَصَحُّ وَخُرَيْمُ بْنُ فَاتِكٍ لَهُ صُحْبَةٌ وَقَدْ رَوَى عَنِ النَّبِيِّ ﷺ أَحَادِيثَ وَهُوَمَشْهُورٌ *

839. Narrated Khoraym ibn Fatik Al-Asadi;: 'The Messenger of Allah ﷺ performed the Morning Prayer. When he completed it he rose up and said: "Perjury has been equaled with ascribing partners to Allah three times."' Then, he recited Allah's statement:

"Such (is the pilgrimage) and whoever honors the sacred rites of Allah, for him it is good in the sight of his Lord. Lawful to you (for food) are cattle, except those mentioned to you (as exceptions). Thus, shun the abomination of idols, and shun perjury. *" (22: 30) (At-Termizi)

٨٤٠- حَدَّثَــنَا حُمَيْدُ بنُ مَسْعَدَةَ حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ حَدَّثَنَا الْجُرَيْرِيُّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ عَنْ أَبِيه قَالَ: قَالَ رَسُولُ اللَّه ﷺ أَلا أُحَدِّثُكُمْ بِأَكْبَرِ الْكَــبَائِرِ قَــالُوا بَلَــى يَا رَسُولَ اللَّه قَالَ الإِشْرَاكُ بِاللَّه وَعُقُوقُ الْوَالِدَيْنِ قَالَ وَجَلَسَ وَكَانَ مُتَّكِئًا فَقَالَ وَشَهَادَةُ الزُّورِ أَوْ قَوْلُ الزُّورِ فَمَا زَالَ رَسُولُ اللَّه ﷺ يَقُولُهَا حَتَّى قُلْنَا لَيْتَهُ سَكَتَ قَالَ وَفِي الْبَاب عَنْ أَبِي سَعِيدٍ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو بَكْرَةَ اسْمُهُ نُفَيْعُ بْنُ الْحَارِثِ *

840. Narrated Abu-Bakra ﷺ: 'The Prophet said thrice: "Should I tell you about the most dangerous of the major sins?" They said: "Yes, O Allah's Messenger!" He said: "To join others in worship with Allah and to be undutiful to one's parents." The Prophet ﷺ was reclining, then sat erect and said: "Particularly, avoid perjury." Abu-Bakra said: "The Messenger of Allah ﷺ kept on repeating this many times until we said (in ourselves):"'Would it be that he had kept silent." (At-Termizi)

٨٤١- حديــث أَبِي بَكْرَةَ قَالَ: قَالَ النَّبِيّ ﷺ أَلا أُنَبِّئُكُمْ بِأَكْبَرِ الْكَبائِرِ ثَلاثًا، قَالُوا: بَلَى يا رَسُولَ الله، قَالَ: الإِشْراكُ بِالله وَعُقوقُ الْوالِدَيْنِ وَجَلَسَ، وكانَ مُتَّكِــئًا، فَقَــالَ أَلا وَقَوْلُ الزّورِ قَالَ فَما زَالَ يُكَرِّرُها حَتّى قُلْنا لَيْتَهُ سكَتَ أخرجه البخاري.

841. Narrated Abu-Bakrah ﷺ: 'The Prophet ﷺ said (thrice): "Should I inform you about the gravest sin of the major sins?" They said: "Yes. O Allah's Messenger!" He said: "Ascribing others in worship with Allah and being undutiful to one's parents."' Abu-Bakra said: 'The Prophet ﷺ was reclining. He sat up erect and said: "And avoid perjury."' Abu-Bakra said: 'The Prophet ﷺ kept on repeating this "And

avoid perjury" many times in a way we said to ourselves: 'Would it be that he will stop. " (Bukhari)

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٢٤٥ـ باب تحريم لعن إنسان بعينه أو دابة بعينها

Chapter (245)

About the Forbiddance of Cursing a specific Man or a specific Animal

٨٤٢- عَنْ ثَابِتِ بْنِ الضَحَّاكِ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: (مَنْ حَلَفَ بِمِلَّةٍ غَيْرِ الإِسْلاَمِ، كاذِبًا مُتَعَمِّدًا، فَهُوَ كما قَالَ. وَمَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ، عُذِّبَ بِهَا في نَارِ جَهَنَّمَ). رواه البخاري.

842. Narrated Thabit ibn Al-Dahhak ﷺ: 'The Prophet ﷺ said: "Whoever intentionally swears falsely by a religion other than Islam, then he is as what he has said (e.g. if he says: 'If such thing is not true then I am a Jew,' he is really a Jew if he is a liar). And whoever commits suicide with a piece of iron will be punished with the same piece of iron in Hellfire."' (Bukhari)

٨٤٣- عَنْ أَبِي الدَّرْدَاءِ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: إِنَّ اللَّعَّانِينَ لاَ يَكُونُونَ شُفَعَاءَ وَلاَ شُهَدَاءَ يَوْمَ القِيَامَةِ أَخْرَجَهُ مُسْلِمٌ

843. Narrated Abu Al-Darda'a ﷺ: Allah's Messenger ﷺ said: "Men accustomed to cursing will not be intercessors or witnesses on the Day of Resurrection."' (Muslim)

٨٤٤ - حَدِيثِ ابْنِ مَسْعُودٍ ﷺ رَفَعَهُ : لَيْسَ المُؤْمِنُ بِالطَّعَّانِ، وَلاَ اللَّعَّانِ، وَلاَ الفَاحِشِ، وَلاَ البَذِيْءِ وَحَسَّنَهُ، وَصَحَّحَهُ الحَاكِمُ، وَرَجَّحَ الدَّارَقُطْنِيَّ وَقْفَهُ.

844. Narrated Ibn Mas'oud ﷺ: 'The Prophet ﷺ said: "A believer is not given to accusing others or cursing them, nor is he immoral or shameless." (At-Termizi graded it Hasan (good). Al-Hakim graded it Saheeh (sound). And Al-Daraqotni graded it as Mawqoof (untraceable).

٢٤٦ـ باب جواز لعن أصحاب المعاصى غير المعينين

Chapter (246)

About the permissibility of Cursing indefinite sinful Persons

Allah ﷻ said:

﴿ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللهِ كَذِبًا أُولَئِكَ يُعْرَضُونَ عَلَى رَبِّهِمْ وَيَقُولُ الأَشْهَادُ هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَى رَبِّهِمْ أَلاَ لَعْنَةُ اللهِ عَلَى الظَّالِمِينَ﴾(هود١٨)

"And who does more wrong than he who invents a lie against Allah. Such will be brought before their Lord, and the witnesses will say: "These are those who fabricated lies against their Lord!" No doubt! Allah's Curse is on the wrong-doers *" S: 11-18. And

﴿ وَنَادَى أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَن قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدتُّم مَّا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعَمْ فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَن لَّعْنَةُ اللهِ عَلَى الظَّالِمِينَ﴾ (الأعراف ٤٤)

"And the dwellers of Paradise will call out to the dwellers of the Fire (saying); 'We have indeed found true what our Lord had promised us. Have you also found true what your Lord promised (warnings)?' They shall say; 'Yes.' Then a crier will proclaim between them: "The Curse of Allah is on the wrong doers *" S: 7-44.

٨٤٥– حديث أَسْمَاءَ، قَالَتْ: سَأَلَتِ امْرَأَةٌ النَّبِيَّﷺ فَقَالَتْ: يَا رَسُولَ اللهِ إِنْ ابْنَتِي أَصَابَتْهَا الْحَصْبَةُ فَامَّرَقَ شَعْرُهَا، وَإِنِّي زَوَّجْتُهَا أَفَأَصِلُ فِيهِ فَقَالَ: لَعَنَ اللهُ الْوَاصِلَةَ وَالْمَوْصُولَةَ أخرجه البخاري.

845. Narrated Asma'a ﷺ; 'A woman asked the Prophet ﷺ; 'O Allah's Messenger! My daughter got measles and her hair fell out. Now that I am About to marry, may I let her use false hair?' He said: "Allah ﷻ has cursed the lady who lengthens hair artificially and the one who gets her hair lengthened aritficially." (Bukhari).

٨٤٦–عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (لَعَنَ اللهُ السَّارِقَ يَسْرِقُ الْبَيْضَةَ فَتُقْطَعُ يَدُهُ، وَيَسْرِقُ الحَبْلَ فَتُقْطَعُ يَدُهُ). رواه البخاري.

846. Narrated Abu-Huraira ﷺ; 'The Prophet ﷺ said: "Allah curses a thief who steals an egg and gets his hand cut off and steals a rope and gets his hands cut off." (Bukhari).

٨٤٧– عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ ﷺ قَالَ: لَعَنَ رَسُولُ اللهِ ﷺ النَّائِحَةَ وَالمُسْتَمِعَةَ أَخْرَجَهُ أَبُو دَاوُدَ

847. Narrated Abu-Sa'eed Al-Khudri ﷺ; 'Allah's Messenger ﷺ invoked Allah's curse on the wailing woman and the woman who listens to her." (Abu-Dawood)

٨٤٨– حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ جُحَادَةَ عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ قَالَ لَعَنَ رَسُولُ اللَّهِ ﷺ زَائِرَاتِ الْقُبُورِ وَالْمُتَّخِذِينَ عَلَيْهَا الْمَسَاجِدَ وَالسُّرُجَ قَالَ وَفِي الْبَاب عَنْ أَبِي هُرَيْرَةَ وَعَائِشَةَ قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ وَأَبُو صَالِحٍ هَذَا هُوَ مَوْلَى أُمِّ هَانِئٍ بِنْتِ أَبِي طَالِبٍ وَاسْمُهُ بَاذَانُ وَيُقَالُ بَاذَامُ أَيْضًا *

848. Narrated Ibn Abbas; 'The Messenger of Allah ﷺ invoked the curse of Allah on the women that frequent the graves continuously and those who illuminate lamps thereon." (At-Termizi).

٨٤٩- حَدَّثَنَا عَبْدُ الأعْلَى بْنُ وَاصِلِ بْنِ عَبْدِ الأعْلَى الْكُوفِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ الْقَاسِمِ الأسَدِيُّ عَنِ الْفَضْلِ بْنِ دَلْهَمٍ عَنِ الْحَسَنِ قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ لَعَنَ رَسُولُ اللَّهِ ﷺ ثَلاثَةً رَجُلٌ أَمَّ قَوْمًا وَهُمْ لَهُ كَارِهُونَ وَامْرَأَةٌ بَاتَتْ وَزَوْجُهَا عَلَيْهَا سَاخِطٌ وَرَجُلٌ سَمِعَ حَيَّ عَلَى الْفَلاحِ ثُمَّ لَمْ يُجِبْ قَالَ وَفِي الْبَاب عَنْ ابْنِ عَبَّاسٍ وَطَلْحَةَ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَأَبِي أُمَامَةَ قَالَ أَبو عِيسى حَدِيثُ أَنَسٍ لا يَصِحُّ لأَنَّهُ قَدْ رُوِيَ هَذَا الْحَدِيثُ عَنِ الْحَسَنِ عَنِ النَّبِيِّ ﷺ مُرْسَلٌ قَالَ أَبو عِيسى وَمُحَمَّدُ بْنُ الْقَاسِمِ تَكَلَّمَ فِيهِ أَحْمَدُ بْنُ حَنْبَلٍ وَضَعَّفَهُ وَلَيْسَ بِالْحَافِظِ وَقَدْ كَرِهَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ أَنْ يَؤُمَّ الرَّجُلُ قَوْمًا وَهُمْ لَهُ كَارِهُونَ فَإِذَا كَانَ الإمَامُ غَيْرَ ظَالِمٍ فَإِنَّمَا الإثْمُ عَلَى مَنْ كَرِهَهُ وقَالَ أَحْمَدُ وَإِسْحَقُ فِي هَذَا إِذَا كَرِهَ وَاحِدٌ أَوِ اثْنَانِ أَوْ ثَلاثَةٌ فَلا بَأْسَ أَنْ يُصَلِّيَ بِهِمْ حَتَّى يَكْرَهَهُ أَكْثَرُ الْقَوْمِ *

849. Narrated Anas ibn Malek; 'The Messenger of Allah invoked Allah's curse upon three (men): "A man that led people in the prayer while they dislike his imamate, a woman whose husband spent the night while angry with her, and a man, having heard the azan words "Come fast to success" but he did not respond." (At-Termizi).

٨٥٠- حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ التَّمِيمِيُّ الْكُوفِيُّ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأعْمَشِ عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ عَنْ أَبِي ذَرٍّ قَالَ جِئْتُ إِلَى رَسُولِ اللَّهِ ﷺ وَهُوَ جَالِسٌ فِي ظِلِّ الْكَعْبَةِ قَالَ فَرَآنِي مُقْبِلا فَقَالَ هُمُ الأخْسَرُونَ وَرَبِّ الْكَعْبَةِ يَوْمَ الْقِيَامَةِ قَالَ فَقُلْتُ مَا لِي لَعَلَّهُ أُنْزِلَ فِيَّ شَيْءٌ قَالَ قُلْتُ مَنْ هُمْ فِدَاكَ أَبِي وَأُمِّي فَقَالَ رَسُولُ اللَّهِ ﷺ هُمُ الأكْثَرُونَ إِلا مَنْ قَالَ هَكَذَا وَهَكَذَا وَهَكَذَا فَحَثَا بَيْنَ يَدَيْهِ وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ ثُمَّ قَالَ وَالَّذِي نَفْسِي بِيَدِهِ لا يَمُوتُ رَجُلٌ فَيَدَعُ إِبِلا أَوْ بَقَرًا لَمْ يُؤَدِّ

زَكَاتَهَا إِلا جَاءَتْهُ يَوْمَ الْقِيَامَةِ أَعْظَمَ مَا كَانَتْ وَأَسْمَنَهُ تَطَؤُهُ بِأَخْفَافِهَا وَتَنْطَحُهُ بِقُرُونِهَا كُلَّمَا نَفِدَتْ أُخْرَاهَا عَادَتْ عَلَيْهِ أُولاهَا حَتَّى يُقْضَى بَيْنَ النَّاسِ وَفِي الْبَاب عَنْ أَبِي هُرَيْرَةَ مِثْلُهُ وَعَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ﷺ لُعِنَ مَانِعُ الصَّدَقَةِ وَعَنْ قَبِيصَةَ بْنِ هُلْبٍ عَنْ أَبِيهِ وَجَابِرِ بْنِ عَبْدِ اللَّهِ وَعَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ أَبو عِيسَى حَدِيثُ أَبِي ذَرٍّ حَدِيثٌ حَسَنٌ صَحِيحٌ وَاسْمُ أَبِي ذَرٍّ جُنْدَبُ بْنُ السَّكَنِ وَيُقَالُ ابْنُ جُنَادَةَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُنِيرٍ عَنْ عُبَيْدِ اللَّهِ بْنِ مُوسَى عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ حَكِيمِ بْنِ الدَّيْلَمِ عَنِ الضَّحَّاكِ بْنِ مُزَاحِمٍ قَالَ الأَكْثَرُونَ أَصْحَابُ عَشَرَةِ آلافٍ قَالَ وَعَبْدُ اللَّهِ بْنُ مُنِيرٍ مَرْوَزِيٌّ رَجُلٌ صَالِحٌ *

قَالَ لَعَنَ رَسُولُ اللَّهِ ﷺ الْمُخَنَّثِينَ مِنَ الرِّجَالِ وَالْمُتَرَجِّلاتِ مِنَ النِّسَاءِ قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِي الْبَاب عَنْ عَائِشَةَ *

850. Narrated Abu-Zarr; 'I came to the Messenger of Allah ﷺ while he was sitting in the shade of Ka'aba. When he saw me coming, he said: "They are the losers on the Day of Judgement, by the Lord of Ka'aba." I said to himself; 'What might be wrong with me? There must have been a revelation concerning me.' I said; 'Who are these, may my father and mother be sacrificed for you? The Messenger of Allah ﷺ said: "They are Al-Aktharoon[1], except he who does the following: then the Messenger of Allah ﷺ moved his hands in front of him, on his right and on his left (meaning except he that gives Zakat fearing not poverty). Then he said: "By Him, in Whose hands my soul is, anyone that dies and leaves camels or cows without paying their Zakat, except that, will come on the Day of Judgement and see them as greatest and as fattest as they could be. They will tread him with their hooves and but him

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[1] Aktharoon are those wealthy people who evade paying zakat.

with their horns incessantly. Each time the last of them has treaded him, the first one will tread him, till Allah judges between the people."

Abu-Issa said; 'A group of the people of knowledge disliked that a man leads people while they dislike his imamate. If that man was not an oppressor, those people have sinned. Ahmed and Ishaq said that there is no harm if two or three persons disliked his imamate.'

٨٥١- حَدَّثَنَا أَبُو سَعِيدٍ الأَشَجُّ حَدَّثَنَا أَشْعَثُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ زُبَيْدٍ الأَيَامِيُّ حَدَّثَنَا مُجَالِدٌ عَنِ الشَّعْبِيِّ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ وَعَنِ الْحَارِثِ عَنْ عَلِيٍّ قَالا إِنَّ رَسُولَ اللَّهِ ﷺ لَعَنَ الْمُحِلَّ وَالْمُحَلَّلَ لَهُ قَالَ وَفِي الْبَاب عَنْ ابْنِ مَسْعُودٍ وَأَبِي هُرَيْرَةَ وَعُقْبَةَ بْنِ عَامِرٍ وَابْنِ عَبَّاسٍ قَالَ أَبو عِيسَى حَدِيثُ عَلِيٍّ وَجَابِرٍ حَدِيثٌ مَعْلُولٌ وَهَكَذَا رَوَى أَشْعَثُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ مُجَالِدٍ عَنْ عَامِرٍ هُوَ الشَّعْبِيُّ عَنِ الْحَارِثِ عَنْ عَلِيٍّ وَعَامِرٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ وَهَذَا حَدِيثٌ لَيْسَ إِسْنَادُهُ بِالْقَائِمِ لأَنَّ مُجَالِدَ بْنَ سَعِيدٍ قَدْ ضَعَّفَهُ بَعْضُ أَهْلِ الْعِلْمِ مِنْهُمْ أَحْمَدُ بْنُ حَنْبَلٍ وَرَوَى عَبْدُ اللَّهِ بْنُ نُمَيْرٍ هَذَا الْحَدِيثَ عَنْ مُجَالِدٍ عَنْ عَامِرٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنْ عَلِيٍّ وَهَذَا قَدْ وَهِمَ فِيهِ ابْنُ نُمَيْرٍ وَالْحَدِيثُ الأَوَّلُ أَصَحُّ وَقَدْ رَوَاهُ مُغِيرَةُ وَابْنُ أَبِي خَالِدٍ وَغَيْرُ وَاحِدٍ عَنِ الشَّعْبِيِّ عَنِ الْحَارِثِ عَنْ عَلِيٍّ *

851. Narrated Ali and Jaber; 'The Messenger of Allah ﷺ invoked the curse of Allah on Al-Mohill and Al-Mohallalo lah.'

Abu-Issa said; 'The Hadith of Ali and Jaber is ma'lool[2] and its chain of transmission is not so reliable since Mujalid ibn Sa'eed, one of the narrators, is classified as weak by some people of knowledge, out of them is Ahmed ibn Hanbal.'

٨٥٢- حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ ابْنِ مَسْعُودٍ قَالَ لَعَنَ رَسُولُ اللَّهِ ﷺ آكِلَ الرِّبَا وَمُؤْكِلَهُ وَشَاهِدَيْهِ وَكَاتِبَهُ قَالَ وَفِي الْبَاب عَنْ عُمَرَ وَعَلِيٍّ وَجَابِرٍ وَأَبِي جُحَيْفَةَ قَالَ أَبو عِيسَى حَدِيثُ عَبْدِ اللَّهِ حَدِيثٌ حَسَنٌ صَحِيحٌ *

852. Narrated Abdullah ibn Mas'oud; 'The Messenger of Allah ﷺ invoked Allah's curse on usurer whether he gives or takes it, the two witnesses of it, and the one writing it down (its notary)."

Abu-Issa said; 'The Hadith of Abdullah ibn Mas'oud is Hasan Saheeh.

٨٥٣- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُنِيرٍ قَال سَمِعْتُ أَبَا عَاصِمٍ عَنْ شَبِيبِ بْنِ بِشْرٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ لَعَنَ رَسُولُ اللَّهِ ﷺ فِي الْخَمْرِ عَشْرَةً عَاصِرَهَا وَمُعْتَصِرَهَا وَشَارِبَهَا وَحَامِلَهَا وَالْمَحْمُولَةُ إِلَيْهِ وَسَاقِيَهَا وَبَائِعَهَا وَآكِلَ ثَمَنِهَا وَالْمُشْتَرِي لَهَا

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2 Hadith ma'lool or Mo'allal is the defected Hadith, or the Hadith that has a hidden and ambiguously defective element while it apparently seems defect-free due to meeting all acceptability conditions. the blemish is an unclear reason that negatively affects the authenticity of the Hadith that may seemingly comply with the rest of the conditions of the Hadith validity. There may be an ambiguous reason discerned only by the specialized scholars that keeps it from being designated as authentic.

وَالْمُشْتَرَاةُ لَهُ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ أَنَسٍ وَقَدْ رُوِيَ نَحْوُ هَذَا عَنِ ابْنِ عَبَّاسٍ وَابْنِ مَسْعُودٍ وَابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ *

853. Narrated Anas ibn Malek; 'The Messenger of Allah ﷺ invoked Allah's curse on ten people. He who presses wine, he who has it pressed, he who drinks it, he who carries it, he who has it carried, he who serves it, he who sells it, he who earns its profit, he who buys it, and he who has it bought.'

٨٥٤- حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ الرَّاشِيَ وَالْمُرْتَشِيَ فِي الْحُكْمِ قَالَ وَفِي الْبَاب عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَعَائِشَةَ وَابْنِ حَدِيدَةَ وَأُمِّ سَلَمَةَ قَالَ أَبو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ وَرُوِيَ عَنْ أَبِي سَلَمَةَ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ وَلَا يَصِحُّ قَالَ و سَمِعْت عَبْدَ اللَّهِ بْنَ عَبْدِ الرَّحْمَنِ يَقُولُ حَدِيثُ أَبِي سَلَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ أَحْسَنُ شَيْءٍ فِي هَذَا الْبَابِ وَأَصَحُّ *

854. Narrated Abu-Huraira; 'The Messenger of Allah ﷺ invoked Allah's curse on the briber and the bribed[3] one."

٨٥٥- حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ حَدَّثَنَا شُعْبَةُ وَهَمَّامٌ عَنْ قَتَادَةَ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ لَعَنَ رَسُولُ اللَّهِ ﷺ الْمُتَشَبِّهَاتِ بِالرِّجَالِ مِنَ النِّسَاءِ وَالْمُتَشَبِّهِينَ بِالنِّسَاءِ مِنَ الرِّجَالِ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

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[3] Ibnol Atheer said that what is given to attain one's right or to repel undue oppression is not a bribe.

855. Narrated Ibn Abbas; 'The Messenger of Allah ﷺ invoked Allah's curse on the women who assume the masculine manners and the men who behave effeminately.'

٨٥٦- حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ وَأَيُّوبُ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ

856. Narrated Ibn Abbas; 'The Messenger of Allah ﷺ invoked Allah's curse on the women who assume the masculine manners and the men who behave effeminately[4].'

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٢٤٧ــ باب تحريم سب المسلم بغير حق

Chapter (247)

About the Forbiddance of Cursing a Muslim illegally

Allah ﷻ said:

﴿ وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُبِينًا ﴾ (الأحزاب ٥٨)

"And those who harm (annoy) the believing men and women undeservedly, bear (on themselves) the crime of slander and plain sin *" S: 33-58.

The Messenger of Allah ﷺ said:

٨٥٧- عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ: (سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ). رواه البخاري.

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[4] This Hadith is conveyed through another chain of transmission and its text differs slightly from the previous Hadith.

857. Narrated Abdullah ibn Mas'oud ﷺ; 'The Prophet ﷺ said: "Abusing a Muslim is Fosooq (an evil doing) and killing him is disbelief. (Bukhari).

٨٥٨- عَنْ أَبِي ذَرٍّ رَضِيَ اللهُ عَنْهُ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: (لاَ يَرْمِي رَجُلٌ رَجُلًا بِالْفُسُوقِ، وَلاَ يَرْمِيهِ بِالْكُفْرِ، إِلاَّ ارْتَدَّتْ عَلَيْهِ، إِنْ لَمْ يَكُنْ صَاحِبُهُ كَذَلِكَ). رواه البخاري.

858. Abu-Zarr ﷺ narrated that he heard the Prophet ﷺ saying: "If somebody accuses another of Fosooq (by calling him Fasiq (a wicked person) or accuses him of disbelief, such an accusation will convert to him (the accuser) if his companion (the accused) is innocent." (Bukhari).

٨٥٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ أَبَا الْقَاسِمِ ﷺ يَقُولُ: (مَنْ قَذَفَ مَمْلُوكَهُ، وَهُوَ بَرِيءٌ مِمَّا قَالَ، جُلِدَ يَوْمَ الْقِيَامَةِ، إِلاَّ أَنْ يَكُونَ كَمَا قَالَ). رواه البخاري.

859. Narrated Abu-Huraira; 'I heard Abul-Qasim (the Prophet ﷺ saying: "If somebody slanders his slave (by accusing him of committing adultery) and the slave is innocent of what he has said, he will be flogged on the Day of Resurrection unless the slave did really what he has accused him of." (Bukhari).

٨٦٠- حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ الْمُسْتَبَّانِ مَا قَالا فَعَلَى الْبَادِي مِنْهُمَا مَا لَمْ يَعْتَدِ الْمَظْلُومُ وَفِي الْبَابِ عَنْ سَعْدٍ وَابْنِ مَسْعُودٍ وَعَبْدِ اللَّهِ بْنِ مُغَفَّلٍ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

860. Narrated Abu-Huraira ﷺ; 'The Prophet ﷺ said: "The one who initiates abusing another incurs what they have said

as long as the one cursed does not transgress the limit." (At-Termizi).

٢٤٨ ـ باب تحريم سب الأموات بغير حق

Chapter(248)
About the Forbiddance of Mentioning the Dead unfairly

٨٦١- حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عَنْ سُفْيَانَ عَنْ زِيَادِ بْنِ عِلاقَةَ قَال سَمِعْتُ الْمُغِيرَةَ بْنَ شُعْبَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ لا تَسُبُّوا الأَمْوَاتَ فَتُؤْذُوا الأَحْيَاءَ قَالَ أبو عِيسَى وَقَدِ اخْتَلَفَ أَصْحَابُ سُفْيَانَ فِي هَذَا الْحَدِيثِ فَرَوَى بَعْضُهُمْ مِثْلَ رِوَايَةِ الْحَفَرِيِّ وَرَوَى بَعْضُهُمْ عَنْ سُفْيَانَ عَنْ زِيَادِ بْنِ عِلاقَةَ قَال سَمِعْتُ رَجُلا يُحَدِّثُ عِنْدَ الْمُغِيرَةِ بْنِ شُعْبَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ *

The Messenger of Allah ﷺ said:

861. Narrated Al-Mogheera ibn Sho'aba; 'The Messenger of Allah ﷺ said: "Do not abuse the dead lest you would harm the living."

٨٦٢- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ مَيْمُونِ بْنِ أَبِي شَبِيبٍ عَنْ أَبِي ذَرٍّ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ اتَّقِ اللَّهِ حَيْثُمَا كُنْتَ وَأَتْبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمْحُهَا وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ قَالَ وَفِي الْبَاب عَنْ أَبِي هُرَيْرَةَ قَالَ أبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ حَدَّثَنَا أَبُو أَحْمَدَ وَأَبُو نُعَيْمٍ عَنْ سُفْيَانَ عَنْ حَبِيبٍ بِهَذَا الإِسْنَادِ نَحْوَهُ قَالَ مَحْمُودٌ حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ حَبِيبِ بْنِ

أَبِي ثَابِتٍ عَنْ مَيْمُونِ بْنِ أَبِي شَبِيبٍ عَنْ مُعَاذِ بْنِ جَبَلٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ قَالَ مَحْمُودٌ وَالصَّحِيحُ حَدِيثُ أَبِي ذَرٍّ *

862. Narrated Abu-Zarr; 'The Messenger of Allah ﷺ said to me: "Fear Allah wherever you are. Follow an evil deed with a good one to abolish it. And treat people kindly."

* * *

٢٤٩- باب النهى عن الإيذاء

Chapter (249)
About the Forbiddance of Harming People

Allah ﷻ said:

﴿ وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُبِينًا ﴾ (الأحزاب ٥٨)

"And those who harm (annoy) the believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin *" S: 33-58.

The Messenger of Allah ﷺ said:

٨٦٣- حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ حَدَّثَنَا أَبُو أُسَامَةَ حَدَّثَنَا بُرَيْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ أَيُّ الْمُسْلِمِينَ أَفْضَلُ قَالَ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ هَذَا حَدِيثٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ أَبِي مُوسَى *

863. Narrated Abu-Musa; 'The Messenger of Allah ﷺ was asked; 'Which Muslim is the best?' He said: "He from whose hands and toungue the Muslims are safe." (At-Termizi).

٢٥٠ ـ باب النهى عن التباغض والتقاطع والتدابر

Chapter (250)

About the Forbiddance of mutual Detest and Antagonism

Allah ﷻ said:

﴿ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللهَ لَعَلَّكُمْ تُرْحَمُونَ ﴾ (الحجرات ١٠)

"The believers are nothing else than brothers (in Islam). So make reconciliation between your brothers, and fear Allah, that you may receive mercy *" S: 49-10. And

﴿ مُحَمَّدٌ رَسُولُ اللهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلاً مِّنَ اللهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِم مِّنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَاةِ وَمَثَلُهُمْ فِي الإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ وَعَدَ اللهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا ﴾ (الفتح ٢٩)

"Muhammad is the Messenger of Allah. And those who are with him are severe against the disbelievers, and merciful among themselves. You see them bowing and falling down prostrating (in the prayer), seeking of bounty of Allah and (His) Good Pleasure. The mark of them (of their faith) is on

their faces (foreheads) from the traces of prostration (during the prayers). This is their description in the Torah. The parable of their description in Al Injeel is like a (sown) seed that sends forth its shoot, then makes it strong, and then becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allah has promised those among them who believe (all those who follow the Islamic Monotheism, the religion of Prophet Muhammad till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (Paradise) *" S: 48 -29.

٨٦٤- حَدَّثَنَا بَهْزٌ وَحَدَّثَنَا عَفَّانُ قَالَ حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ قَالَ سَمِعْتُ أَبِي يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ ... ولا تَحَاسَدُوا ولا تَنَافَسُوا ولا تَبَاغَضُوا وكُونُوا عِبَادَ اللَّهِ إِخْوَانًا * أحمد.

864. "Do not envy one another, do not hurt one another, do not hate each other, and do not hate one another. And be brothers in Allah's path."

٨٦٥- حَدَّثَنَا عَبْدُ الرَّزَّاقِ حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ قَالَ أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ قَالَ كُنَّا جُلُوسًا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَطْلُعُ عَلَيْكُمُ الآنَ رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ فَطَلَعَ رَجُلٌ مِنَ الأَنْصَارِ تَنْطِفُ لِحْيَتُهُ مِنْ وُضُوئِهِ قَدْ تَعَلَّقَ نَعْلَيْهِ فِي يَدِهِ الشِّمَالِ فَلَمَّا كَانَ الْغَدُ قَالَ النَّبِيُّ ﷺ مِثْلَ ذَلِكَ فَطَلَعَ ذَلِكَ الرَّجُلُ مِثْلَ الْمَرَّةِ الأُولَى فَلَمَّا كَانَ الْيَوْمُ الثَّالِثُ قَالَ النَّبِيُّ ﷺ مِثْلَ مَقَالَتِهِ أَيْضًا فَطَلَعَ ذَلِكَ الرَّجُلُ عَلَى مِثْلِ حَالِهِ الأُولَى فَلَمَّا قَامَ النَّبِيُّ ﷺ تَبِعَهُ عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ الْعَاصِ فَقَالَ إِنِّي لاحَيْتُ أَبِي فَأَقْسَمْتُ أَنْ لا أَدْخُلَ عَلَيْهِ ثَلاثًا فَإِنْ رَأَيْتَ أَنْ تُؤْوِيَنِي إِلَيْكَ حَتَّى تَمْضِيَ فَعَلْتَ قَالَ نَعَمْ قَالَ أَنَسٌ وَكَانَ عَبْدُ اللَّهِ يُحَدِّثُ أَنَّهُ بَاتَ مَعَهُ تِلْكَ اللَّيَالِيَ الثَّلاثَ فَلَمْ يَرَهُ يَقُومُ مِنَ اللَّيْلِ شَيْئًا غَيْرَ أَنَّهُ إِذَا تَعَارَّ وَتَقَلَّبَ عَلَى فِرَاشِهِ ذَكَرَ اللَّهَ ﷻ وَكَبَّرَ حَتَّى يَقُومَ لِصَلاةِ الْفَجْرِ قَالَ

عَبْدُ اللَّهِ غَيْرَ أَنِّي لَمْ أَسْمَعْهُ يَقُولُ إلا خَيْرًا فَلَمَّا مَضَتِ الثلاثُ لَيَالٍ وَكِدْتُ أَنْ أَحْتَقِرَ عَمَلَهُ قُلْتُ يَا عَبْدَ اللَّهِ إِنِّي لَمْ يَكُنْ بَيْنِي وَبَيْنَ أَبِي غَضَبٌ ولا هَجْرٌ ثَمَّ وَلَكِنْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ لَكَ ثَلاثَ مِرَارٍ يَطْلُعُ عَلَيْكُمُ الآنَ رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ فَطَلَعْتَ أَنْتَ الثلاثَ مِرَارٍ فَأَرَدْتُ أَنْ آوِيَ إِلَيْكَ لأَنْظُرَ مَا عَمَلُكَ فَأَقْتَدِيَ بِهِ فَلَمْ أَرَكَ تَعْمَلُ كَثِيرَ عَمَلٍ فَمَا الَّذِي بَلَغَ بِكَ مَا قَالَ رَسُولُ اللَّهِ ﷺ فَقَالَ مَا هُوَ إلا مَا رَأَيْتَ قَالَ فَلَمَّا وَلَّيْتُ دَعَانِي فَقَالَ مَا هُوَ إلا مَا رَأَيْتَ غَيْرَ أَنِّي لا أَجِدُ فِي نَفْسِي لأَحَدٍ مِنَ الْمُسْلِمِينَ غِشًّا ولا أَحْسُدُ أَحَدًا عَلَى خَيْرٍ أَعْطَاهُ اللَّهُ إِيَّاهُ فَقَالَ عَبْدُ اللَّهِ هَذِهِ الَّتِي بَلَغَتْ بِكَ وَهِيَ الَّتِي لا نُطِيقُ * أحمد.

865. Narrated Anas; 'Once we were sitting with the Messenger of Allah ﷺ. He said: "There will appear before you a man of the rightful dwellers of Paradise." Anas said; 'A man of Al-Ansar appeared before us. He was shaking off water from his beard after performing the ablution carrying his sandals in his left hand. He greeted us.' The following day, the Messenger of Allah ﷺ said the same and that man appeared once again. On the third day, the Messenger of Allah ﷺ said the same and that man appeared once again.' When the Prophet ﷺ left, Abdullah ibn Amr ibn Al-Ass followed the man. He said to him; 'I have had some words with my father and swore not to stay in my house for three nights. Please let me accompany you for the three nights. The man accepted. Abdullah spent the three nights with the man. He observed that the man did not perform the night prayer but whenever he rolled over from side to side while sleeping, he used to glorify Allah ﷻ. He did not get up except for the Dawn Prayer. Abdullah said; 'I did not hear him saying anything but good. After the three nights had passed and I

was About to contempt what he has used to do (of the acts of worship), I said to him; 'O servant of Allah! There was nothing between my father and me, but I have heard the Messenger of Allah ﷺ saying such and such about you, so, I wanted to see what you do. I did not see you doing much goodness. What has raised you to such a rank?' The man said; 'It was only what you have seen. When I went out, the man called me and said; 'It was only what you have seen. But I do not envy a Muslim for what Allah has given him.' Abdullah said to him; 'Nothing made you reach that rank except this. And not all of us are able to do so.'

* * *

٢٥١ ـ باب الحسد المحرم

Chapter(251)

About the forbidden Envy

[Envy has two types. If one of us saw a favor granted to a person and aspired for it without developing any evil intention to that person, this is not envy because one does not long for removing that blessing from that person.

In light of this, we should understand the Hadith that says:

حَدَّثَنَا الْحُمَيْدِيُّ قَالَ حَدَّثَنَا سُفْيَانُ قَالَ حَدَّثَنِي إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَلَى غَيْرِ مَا حَدَّثَنَاهُ الزُّهْرِيُّ قَالَ سَمِعْتُ قَيْسَ بْنَ أَبِي حَازِمٍ قَالَ سَمِعْتُ عَبْدَاللَّهِ بْنَ مَسْعُودٍ قَالَ قَالَ النَّبِيُّ ﷺ لا حَسَدَ إِلا فِي اثْنَتَيْنِ رَجُلٌ آتَاهُ اللَّهُ مَالا فَسُلِّطَ عَلَى هَلَكَتِهِ فِي الْحَقِّ وَرَجُلٌ آتَاهُ اللَّهُ الْحِكْمَةَ فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا * البخارى.

Narrated Abdullah ibn Mas'oud; 'The Prophet ﷺ said: "There is no envy except in two things; a man whom Allah has given wealth, so he spent it in supporting truth and a man

whom Allah has given knowledge, so he acts according to it and teaches it to others."

The Messenger of Allah ﷺ explained this in the other narrative of Abu-Kabsha Al-Anmari who said;

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ قَالا حَدَّثَنَا وَكِيعٌ حَدَّثَنَا الأَعْمَشُ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ عَنْ أَبِي كَبْشَةَ الأَنْمَارِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَثَلُ هَذِهِ الأُمَّةِ كَمَثَلِ أَرْبَعَةِ نَفَرٍ رَجُلٌ آتَاهُ اللَّهُ مَالا وَعِلْمًا فَهُوَ يَعْمَلُ بِعِلْمِهِ فِي مَالِهِ يُنْفِقُهُ فِي حَقِّهِ وَرَجُلٌ آتَاهُ اللَّهُ عِلْمًا وَلَمْ يُؤْتِهِ مَالا فَهُوَ يَقُولُ لَوْ كَانَ لِي مِثْلُ هَذَا عَمِلْتُ فِيهِ مِثْلَ الَّذِي يَعْمَلُ قَالَ رَسُولُ اللَّهِ ﷺ فَهُمَا فِي الأَجْرِ سَوَاءٌ وَرَجُلٌ آتَاهُ اللَّهُ مَالا وَلَمْ يُؤْتِهِ عِلْمًا فَهُوَ يَخْبِطُ فِي مَالِهِ يُنْفِقُهُ فِي غَيْرِ حَقِّهِ وَرَجُلٌ لَمْ يُؤْتِهِ اللَّهُ عِلْمًا وَلا مَالا فَهُوَ يَقُولُ لَوْ كَانَ لِي مِثْلُ هَذَا عَمِلْتُ فِيهِ مِثْلَ الَّذِي يَعْمَلُ قَالَ رَسُولُ اللَّهِ ﷺ فَهُمَا فِي الْوِزْرِ سَوَاءٌ .* ابن ماجة.

Narrated Abu-Kabsha Al-Anmari; 'The Messenger of Allah ﷺ said: "The parable of this nation is similar to four men; a man that was given knowledge and wealth. Thus, he spends that wealth according to his knowledge. A man that was given knowledge not wealth and thus, he said; 'If I had money I would behave like that one. Their reward is equal. A man that was given wealth but not knowledge, and thus, he spends that wealth for acts of disobedience. And a man that was given neither knowledge nor wealth and thus, he said; 'If I had money I would spend it this way (like he who spends his wealth for acts of disobedience), they are equal in sin."

The Messenger of Allah ﷺ praised the first person for merely longing to have the same favor and for spending that wealth for acts of obedience. He dispraised the oth er for longing to do acts of disobedience not for longing to have the same

favor. Thus, there is no harm in longing for blessings like those of others as long as one does not long for its removal from them.

Envy is prohibited if one transgresses the limitsby longing and planning for removing of the blessing from a particular person. This is the prohibited envy that we should avoid and shun.]

Now let us read what Imam Al-Nawawi compiled in the same concern.

٨٦٦- عَنْ أَبِيْ هُرَيْرَةَ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: إِيَّاكُمْ وَالحَسَدَ، فَإِنَّ الحَسَدَ يَأْكُلُ الحَسَنَاتِ، كَمَا تَأْكُلُ النَّارُ الحَطَبَ أَخْرَجَهُ أَبُو دَاوُدَ، وَلابْنِ مَاجَةَ مِنْ حَدِيْثِ أَنَسٍ نحوه

866. Narrated Abu-Huraira ﷺ; 'Allah's Messenger ﷺ said: "Avoid envy, for envy devours the good deeds just as fire devours firewood." (Abu-Dawood reported it). Ibn Maja compiled a narratinve similar to the aforesaid Hadith from the Hadith of Anas ﷺ.

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٢٥٢ ــ باب النهى عن التجسس والتسمع

Chapter(252)
About the Forbiddance of Spying and Eavesdropping

Allah ﷻ said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللهَ إِنَّ اللهَ تَوَّابٌ رَّحِيمٌ ﴾ (الحجرات ١٢)

"O you who believe! Avoid most forms of suspicion. Indeed, some forms of suspicion are sins. Spy not nor backbite one another. Would one of you like to eat the flesh of his brother dead? You would hate it (so hate backbiting).

And fear Allah. Verily, Allah is the One Who forgives and accepts repentance, Most Merciful *" S: 49-12. And

﴿ وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُبِينًا ﴾ (الأحزاب ٥٨)

"And those who harm (annoy) the believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin *" S: 33-58.

The Messenger of Allah ﷺ said:

٨٦٧- حَدَّثَنَا عَبْدُ الْجَبَّارِ بْنُ الْعَلاءِ الْعَطَّارُ وَسَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ قَالا حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لا تَقَاطَعُوا وَلا تَدَابَرُوا وَلا تَبَاغَضُوا وَلا تَحَاسَدُوا وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا وَلا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلاثٍ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ وَفِي الْبَاب عَنْ أَبِي بَكْرٍ الصِّدِّيقِ وَالزُّبَيْرِ بْنِ الْعَوَّامِ وَابْنِ مَسْعُودٍ وَأَبِي هُرَيْرَةَ *

867 Narrated Anas; 'Allah's Messenger ﷺ said: "Do not boycott one another, and do not detest one another, and do not desert one another. Be brothers and servants of Allah. It is not permissible for a Muslim to desert (not talk to) his fellow-Muslim for more than three nights." (At-Termizi).

٨٦٨- حَدَّثَنَا عُبَيْدُ بْنُ أَسْبَاطِ بْنِ مُحَمَّدٍ الْقُرَشِيُّ حَدَّثَنِي أَبِي عَنْ هِشَامِ بْنِ سَعْدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ الْمُسْلِمُ أَخُو الْمُسْلِمِ لا يَخُونُهُ وَلا يَكْذِبُهُ وَلا يَخْذُلُهُ كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ عِرْضُهُ وَمَالُهُ وَدَمُهُ التَّقْوَى هَا هُنَا بِحَسْبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْتَقِرَ أَخَاهُ الْمُسْلِمَ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَفِي الْبَاب عَنْ عَلِيٍّ وَأَبِي أَيُّوبَ *

868. Narrated Abu-Huraira; 'Allah's Messenger ﷺ said: "All Muslims are brothers. A Muslim does not wrong his fellow-Muslim, desert him, nor despise him. Piety is found here -

(pointing three times to his chest) - despising one's Muslim brother is enough evil for any man to do. Every Muslim's blood, property and honor are unlawful to be violated by another Muslim." (At-Termizi).

٨٦٩- حَدَّثَنَا قُتَيْبَةُ وَأَحْمَدُ بْنُ مَنِيعٍ قَالا حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ وَقَالَ قُتَيْبَةُ يَبْلُغُ بِهِ النَّبِيَّ ﷺ قَالَ لا تَنَاجَشُوا قَالَ وَفِي الْبَاب عَنْ ابْنِ عُمَرَ وَأَنَسٍ قَالَ أَبو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ كَرِهُوا النَّجْشَ قَالَ أَبو عِيسَى وَالنَّجْشُ أَنْ يَأْتِيَ الرَّجُلُ الَّذِي يَفْصِلُ السِّلْعَةَ إِلَى صَاحِبِ السِّلْعَةِ فَيَسْتَامُ بِأَكْثَرَ مِمَّا تَسْوَى وَذَلِكَ عِنْدَمَا يَحْضُرُهُ الْمُشْتَرِي يُرِيدُ أَنْ يَغْتَرَّ الْمُشْتَرِي بِهِ وَلَيْسَ مِنْ رَأْيِهِ الشِّرَاءُ إِنَّمَا يُرِيدُ أَنْ يَخْدَعَ الْمُشْتَرِيَ بِمَا يَسْتَامُ وَهَذَا ضَرْبٌ مِنَ الْخَدِيعَةِ قَالَ الشَّافِعِيُّ وَإِنْ نَجَشَ رَجُلٌ فَالنَّاجِشُ آثِمٌ فِيمَا يَصْنَعُ وَالْبَيْعُ جَائِزٌ لأَنَّ الْبَائِعَ غَيْرُ النَّاجِشِ *

869. Narrated Abu-Huraira; 'The Messenger of Allah ﷺ said: "Shun Al-Najash5." (At-Termizi).

٨٧٠- عَنْ قَالَ: قَالَ رَسُولُ اللهِﷺ: لاَ تَحَاسَدُوا، وَلاَ تَنَاجَشُوا، وَلاَ تَبَاغَضُوا، وَلاَ تَدَابَرُوا وَلاَ يَبِعْ بَعْضُكُمْ عَلَى بيع بَعْضٍ، وكُونُوا عِبَادَ الله إِخْوَاناً، المُسْلِمُ أَخُو المُسْلِمِ، لاَ يَظْلِمُهُ وَلاَ يَخْذُلُهُ، وَلاَ يَحقِرُهُ، التَّقْوَى هَهُنَا ،

[5] Al-Najash is an erring and deceptive way for raising the price of a commodity for the would-be buyer. Al-Najish, he that does Al-Najash comes to the seller and offers higher price for the commodity to deceive the would-be buyer. This Hadith and the other Hadiths sow earnestness of Islam to guarantee stability of the market and economy as a whole.

وَيُشِيرُ إِلَى صَدْرِهِ، ثَلاَثَ مَرَّاتٍ، بِحَسْبِ امْرِىءٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ، كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعِرْضُهُ أَخْرَجَهُ مُسْلِمٌ

870. Narrated Abu-Huraira ﷺ : 'Allah's Messenger ﷺ said: "Do not feel envy against one another, do not outbid one another (practice Al-Najash) (with a view to raising the price to deceive the would be buyer), do not bear aversion against one another, do not bear enmity against one another, one of you should not enter into a transaction when the other has already entered into it; and be fellow brothers and servants of Allah. A Muslim is the brother of another Muslim. He should not wrong him, desert him, or despise him. Piety is found here - (pointing three times to his chest) - despising one's Muslim brother is enough evil for any Muslim to do. Every Muslim's blood, property and honor are inviolable by another Muslim." (Muslim).

٨٧١- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: (إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ، وَلاَ تَحَسَّسُوا، وَلاَ تَجَسَّسُوا، وَلاَ تَنَاجَشُوا، وَلاَ تَحَاسَدُوا، وَلاَ تَبَاغَضُوا، وَلاَ تَدَابَرُوا، وَكُونُوا عِبَادَ اللهِ إِخْوَانًا). رواه البخاري.

871. Narrated Anas ibn Malek ﷺ; 'Allah's Messenger ﷺ said: "Do not hate one another, and do not be jealous of one another, and do not desert one another. Be brothers and servants of Allah. It is not permissible for a Muslim to desert (not talk to) his Muslim brother for more than three days." (Bukhari).

٢٥٣ ـ باب النهي عن سوء الظن بالمسلمين من غير ضرورة

Chapter(253)

About the Forbiddance of baselessly Thinking ill of Muslims

Allah ﷻ said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلاَ تَجَسَّسُوا وَلاَ يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللهَ إِنَّ اللهَ تَوَّابٌ رَّحِيمٌ ﴾ (الحجرات ١٢)

"O you who believe! Avoid most forms of suspicion. Ideed, some forms of suspicion are sins. Spy not nor backbite one another. Would one of you like to eat the flesh of his brother dead? You would hate it (so hate backbiting). And fear Allah. Verily, Allah is the One Who forgives and accepts repentance, Most Merciful *" S: 49-12.

٨٧٢- حَدِيثُ أَبِي هُرَيْرَةَ ﷺ أَن رَسُولَ اللهِ ﷺ قَالَ: «إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ. وَلاَ تَحَسَّسُوا، وَلاَ تَجَسَّسُوا، وَلاَ تَنَاجَشُوا، وَلاَ تَحَاسَدُوا، وَلاَ تَبَاغَضُوا، وَلاَ تَدَابَرُوا. وَكُونوا عِبَادَ اللهِ إِخْوَانًا».

872. Narrated Abu-Huraira; 'Allah's Messenger ﷺ said: "Beware of suspicion, for suspicion is the worst of false tales, and do not look for others' faults, and do not do spying on one another, and do not practise Al-Najash and do not be jealous of one another, and do not hate one desert (stop talking to) one anohter. And O Allah's Worshippers! Be brothers another, and do not!" (Bukhari)

٢٥٤ ـ باب تحريم احتقار المسلمين

Chapter (254)
About the Forbiddance of Disesteeming the Muslims

Allah ﷻ said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَى أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلاَ نِسَاءٌ مِّن نِّسَاءٍ عَسَى أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلاَ تَلْمِزُوا أَنفُسَكُمْ وَلاَ تَنَابَزُوا بِالأَلْقَابِ بِئْسَ الاسْمُ الْفُسُوقُ بَعْدَ الإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَئِكَ هُمُ الظَّالِمُونَ﴾ (الحجرات ١١)

"O you who believe! Let not a group of you scoff at another. It may be that the latter would be better than the former. Nor let (some) women scoff at other women, it may be that the latter would be better than the former. Nor defame one another, nor insult one another by defaming nicknames. How bad is it to insult one's brother after having faith (to call your Muslim brother (a faithful believer) as: "O sinner", or "O wicked"). And whosoever does not repent, then such are indeed the wrong-doers *" S: 49-11. And

﴿ وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴾ (الهمزة ١)

"Woe to every slanderer and backbiter *" S: 104-1.

٨٧٣- حَدَّثَنَا عُبَيْدُ بْنُ أَسْبَاطِ بْنِ مُحَمَّدٍ الْقُرَشِيُّ حَدَّثَنِي أَبِي عَنْ هِشَامِ بْنِ سَعْدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ. الْمُسْلِمُ أَخُو الْمُسْلِمِ لا يَخُونُهُ وَلا يَكْذِبُهُ وَلا يَخْذُلُهُ كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ عِرْضُهُ وَمَالُهُ وَدَمُهُ التَّقْوَى هَا هُنَا بِحَسْبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْتَقِرَ أَخَاهُ الْمُسْلِمَ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَفِي الْبَاب عَنْ عَلِيٍّ وَأَبِي أَيُّوبَ *

873. Narrated Abu-Huraira; 'Allah's Messenger ﷺ said: "The Muslim is the Muslim's brother. He does not wrong him, desert him, nor despise him. Piety is found here - (pointing three times to his chest) - despising one's Muslim brother is enough evil for any man to do. Every Muslim's blood, property and honor are unlawful to be violated by another Muslim." (At-Termizi).

٨٧٤- حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَعَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ قَالا حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ حَدَّثَنَا شُعْبَةُ عَنْ أَبَانَ بْنِ تَغْلِبَ عَنْ فُضَيْلِ بْنِ عَمْرٍو عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ لا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبْرٍ وَلا يَدْخُلُ النَّارَ يَعْنِي مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ إِيمَانٍ قَالَ فَقَالَ لَهُ رَجُلٌ إِنَّهُ يُعْجِبُنِي أَنْ يَكُونَ ثَوْبِي حَسَنًا وَنَعْلِي حَسَنَةً قَالَ إِنَّ اللَّهَ يُحِبُّ الْجَمَالَ وَلَكِنَّ الْكِبْرَ مَنْ بَطِرَ الْحَقَّ وَغَمَصَ النَّاسَ وقَالَ بَعْضُ أَهْلِ الْعِلْمِ فِي تَفْسِيرِ هَذَا الْحَدِيثِ لا يَدْخُلُ النَّارَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ إِيمَانٍ إِنَّمَا مَعْنَاهُ لا يُخَلَّدُ فِي النَّارِ وَهَكَذَا رُوِيَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ يَخْرُجُ مِنَ النَّارِ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ إِيمَانٍ وَقَدْ فَسَّرَ غَيْرُ وَاحِدٍ مِنَ التَّابِعِينَ هَذِهِ الآيَةَ ﴿رَبَّنَا إِنَّكَ مَن تُدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ﴾ (آل عمران ١٩٢) فَقَالَ مَنْ تُخَلِّدُ فِي النَّارِ فَقَدْ أَخْزَيْتَهُ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ *

874. Narrated Abdullah ibn Mas'oud; 'The Prophet ﷺ said: "He in whose heart is an atom's weight of haughtiness will not enter Paradise and he in whose heart is an atom's weight of faith will not enter Fire." A man rose up and said; 'I like to wear a tidy garment and good footwear?' The Prophet ﷺ said: "Indeed, Allah ﷻ is Good and he loves what is good. Haughtiness is denying right and disdaining people." (At-Termizi).

Some people of knowledge interpret the sentence: he in whose heart is an atom's weight of faith will not enter Fire" to mean he will not be eternalized in Fire. This is based on the interpretation of the following verse:

"Our Lord! Any whom You have admitted into Fire, truly You have covered him with shame, and never the wrong -doers will find any helpers *" S: 3-192. They interpret the words as: "Any whom You have admitted into Fire eternally."

٨٧٥- حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ عَنْ مُعْتَمِرِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ عَنْ جُنْدَبٍ أَنَّ رَسُولَ اللَّهِ ﷺ حَدَّثَ أَنَّ رَجُلًا قَالَ وَاللَّهِ لَا يَغْفِرُ اللَّهُ لِفُلَانٍ وَإِنَّ اللَّهَ تَعَالَى قَالَ مَنْ ذَا الَّذِي يَتَأَلَّى عَلَيَّ أَنْ لَا أَغْفِرَ لِفُلَانٍ فَإِنِّي قَدْ غَفَرْتُ لِفُلَانٍ وَأَحْبَطْتُ عَمَلَكَ أَوْ كَمَا قَالَ *

875. Narrated Jondob; 'The Messenger of Allah ﷺ said that a man said; 'By Allah, Allah will never forgive so and so.' The Messenger of Allah ﷺ said; "Allah ﷻ said: "He is that taking an oath that I will never forgive so and so? I have forgiven his sins and I have rendered the reward of that person (who took the oath) futile."

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٢٥٥ـ باب النهى عن إظهار الشماتة بالمسلم

Chapter (255)

About the Forbiddance of Showing Schadenfreude of the Muslim

[Believing in Preordainment is one of the articles of faith as stated by the Hadith that says:

حَدَّثَنَا أَبُو الْخَطَّابِ زِيَادُ بْنُ يَحْيَى الْبَصْرِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَيْمُونٍ عَنْ جَعْفَرِ ابْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لا يُؤْمِنُ عَبْدٌ حَتَّى يُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ حَتَّى يَعْلَمَ أَنَّ مَا أَصَابَهُ لَمْ يَكُنْ لِيُخْطِئَهُ وَأَنَّ مَا أَخْطَأَهُ لَمْ يَكُنْ لِيُصِيبَهُ قَالَ أَبو عِيسَى وَفِي الْبَاب عَنْ عُبَادَةَ وَجَابِرٍ وَعَبْدِ اللَّهِ ابْنِ عَمْرٍو وَهَذَا حَدِيثٌ غَرِيبٌ لا نَعْرِفُهُ إلا مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ وَعَبْدُ اللَّهِ ابْنُ مَيْمُونٍ مُنْكَرُ الْحَدِيثِ *

Narrated Jaber ibn Abdullah; 'The Messenger of Allah ﷺ said: "A servant will not be considered a believer till he believes in Preordainment whether pleasing or displeasing and till he believes that what had befallen him was not to miss him and what had missed him was not to befall him."

The Noble Koran states that we should believe that no calamity befalls a creature except that it had been preordained for him before the creation of the heavens and the earth. This tenet puts the human being at ease as regards what he would suffer in this life. Allah ﷻ said:

﴿ مَا أَصَابَ مِن مُّصِيبَةٍ فِي الأَرْضِ وَلاَ فِي أَنفُسِكُمْ إِلاَّ فِي كِتَابٍ مِّن قَبْلِ أَن نَّبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللهِ يَسِيرٌ ﴾ (الحديد ٢٢)

"No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees (Al-Lawh Al-Mahfooz), before We bring it into existence. Verily, that is easy for Allah *" S: 57-22.

Thus, if man is required not to rejoice or grieve for what befalls him, he is required not to rejoice or grieve for what befalls others. Rejoicing at others' misfortunes disparages one's faith. It is a proof of deficiency and shakable belief.

Now, let us read what Imam Al-Nawawi compiled in the same concern.]

Allah ﷻ said:

﴿ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللهَ لَعَلَّكُمْ تُرْحَمُونَ ﴾ (الحجرات ١٠)

"The believers are nothing else than brothers (in Islam). So make reconciliation between your brothers, and fear Allah, that you may receive mercy *" S: 49-10. And

﴿ إِنَّ الَّذِينَ يُحِبُّونَ أَن تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالآخِرَةِ وَاللهُ يَعْلَمُ وَأَنْتُمْ لاَ تَعْلَمُونَ ﴾ (النور ١٩)

"Verily, those who like that Al-Fahisha (any indecent practice) should be spread among those who believe, will have a painful torment in this world and in the Hereafter. And Allah knows and you know not *" S: 24-19.

The Messenger of Allah ﷺ said:

٨٧٦- حَدَّثَنَا عُبَيْدُ بْنُ أَسْبَاطِ بْنِ مُحَمَّدٍ الْقُرَشِيُّ حَدَّثَنِي أَبِي عَنْ هِشَامِ بْنِ سَعْدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ الْمُسْلِمُ أَخُو الْمُسْلِمِ لا يَخُونُهُ وَلا يَكْذِبُهُ وَلا يَخْذُلُهُ كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ عِرْضُهُ وَمَالُهُ وَدَمُهُ التَّقْوَى هَا هُنَا بِحَسْبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْتَقِرَ أَخَاهُ الْمُسْلِمَ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَفِي الْبَاب عَنْ عَلِيٍّ وَأَبِي أَيُّوبَ *

876. Narrated Abu-Huraira; 'Allah's Messenger ﷺ said: "All Muslims are brothers. A muslim does not wrong his fellow-Muslim, desert him, nor despise him. Piety is found here - (pointing three times to his chest) - despising one's

Muslim brother is enough evil for any man to do. Every Muslim's blood, property and honor are unlawful to be violated by another Muslim." (At-Termizi).

٨٧٧- حَدَّثَنَا عُمَرُ بْنُ إِسْمَعِيلَ بْنِ مُجَالِدٍ الْهَمْدَانِيُّ حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ قَالَ وأَخْبَرَنَا سَلَمَةُ بْنُ شَبِيبٍ حَدَّثَنَا أُمَيَّةُ بْنُ الْقَاسِمِ الْحَذَّاءُ الْبَصْرِيُّ حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ بُرْدِ بْنِ سِنَانٍ عَنْ مَكْحُولٍ عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لا تُظْهِرِ الشَّمَاتَةَ لأَخِيكَ فَيَرْحَمَهُ اللَّهُ وَيَبْتَلِيكَ قَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَمَكْحُولٌ قَدْ سَمِعَ مِنْ وَاثِلَةَ بْنِ الأَسْقَعِ وَأَنَسِ بْنِ مَالِكٍ وَأَبِي هِنْدٍ الدَّارِيِّ وَيُقَالُ إِنَّهُ لَمْ يَسْمَعْ مِنْ أَحَدٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ إِلا مِنْ هَؤُلاءِ الثَّلاثَةِ وَمَكْحُولٌ شَامِيٌّ يُكْنَى أَبَا عَبْدِ اللَّهِ وكَانَ عَبْدًا فَأُعْتِقَ وَمَكْحُولٌ الأَزْدِيُّ بَصْرِيٌّ سَمِعَ مِنْ عَبْدِ اللَّهِ بْنِ عُمَرَ يَرْوِي عَنْهُ عُمَارَةُ بْنُ زَاذَانَ حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا إِسْمَعِيلُ بْنُ عَيَّاشٍ عَنْ تَمِيمِ بْنِ عَطِيَّةَ قَالَ كَثِيرًا مَا كُنْتُ أَسْمَعُ مَكْحُولا يُسْئَلُ فَيَقُولُ نَدَانَمْ *

877. Narrated Wa'ila ibn Al-Asqa'a; 'The Messenger of Allah ﷺ said: "Do not show schadenfreude at your brother's (misfortune) lest Allah ﷻ should release him and inflict you."

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٢٥٦ـ باب تحريم الطعن فى الأنساب الثابتة فى ظاهر الشرع

Chapter (256)

About Defaming Others' confirmed Lineage

Allah ﷻ said:

﴿ وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُبِينًا ﴾ (الاحزاب ٥٨)

"And those who harm (annoy) the believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin *" S: 33-58.

The Messenger of Allah ﷺ said:

٨٧٨- حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ أَنْبَأَنَا شُعْبَةُ وَالْمَسْعُودِيُّ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ عَنْ أَبِي الرَّبِيعِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ أَرْبَعٌ فِي أُمَّتِي مِنْ أَمْرِ الْجَاهِلِيَّةِ لَنْ يَدَعَهُنَّ النَّاسُ النِّيَاحَةُ وَالطَّعْنُ فِي الأَحْسَابِ وَالْعَدْوَى أَجْرَبَ بَعِيرٌ فَأَجْرَبَ مِائَةَ بَعِيرٍ مَنْ أَجْرَبَ الْبَعِيرَ الأَوَّلَ وَالأَنْوَاءُ مُطِرْنَا بِنَوْءِ كَذَا وَكَذَا قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ *

878. Narrated Abu-Huraira; 'The Messenger of Allah ﷺsaid: "There are four customss of the pre-Islamic era that people will not give up: lamenting the dead, dishonoring people's lineage, believing in infection i.e. a camel caught mange and transmitted it to a hundred camels, the Messenger of Allah ﷺ exclaimed: "Which camel has transmitted the disease to the former!" and their (evil) saying; 'We were given rain by such and such planet.'"

٨٧٩- حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا أَبُو مُعَاوِيَةَ ح وحَدَّثَنَا ابْنُ نُمَيْرٍ وَاللَّفْظُ لَهُ حَدَّثَنَا أَبِي وَمُحَمَّدُ بْنُ عُبَيْدٍ كُلُّهُمْ عَنِ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ اثْنَتَانِ فِي النَّاسِ هُمَا بِهِمْ كُفْرٌ الطَّعْنُ فِي النَّسَبِ وَالنِّيَاحَةُ عَلَى الْمَيِّتِ *

879. Narrated Abu-Huraira; 'The Messenger of Allah ﷺ said: "There are two traits prevailing among people and they would lead to unbelief; defaming others' lineage and mourning on the dead."

٢٥٧ــ باب النهى عن الغش والخداع

Chapter(257)

About the Forbiddance of Cheating and Fraudulence

Allah ﷻ said:

﴿ وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُبِينًا ﴾ (الأحزاب ٥٨)

"And those who harm (annoy) the believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin *" S: 33-58.

The Messenger of Allah ﷺ said:

٨٨٠- حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا إِسْمَعِيلُ بْنُ جَعْفَرٍ عَنِ الْعَلاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ عَلَى صُبْرَةٍ مِنْ طَعَامٍ فَأَدْخَلَ يَدَهُ فِيهَا فَنَالَتْ أَصَابِعُهُ بَلَلا فَقَالَ يَا صَاحِبَ الطَّعَامِ مَا هَذَا قَالَ أَصَابَتْهُ السَّمَاءُ يَا رَسُولَ اللَّهِ قَالَ أَفَلا جَعَلْتَهُ فَوْقَ الطَّعَامِ حَتَّى يَرَاهُ النَّاسُ ثُمَّ قَالَ مَنْ غَشَّ فَلَيْسَ مِنَّا قَالَ وَفِي الْبَاب عَنِ ابْنِ عُمَرَ وَأَبِي الْحَمْرَاءِ وَابْنِ عَبَّاسٍ وَبُرَيْدَةَ وَأَبِي بُرْدَةَ بْنِ نِيَارٍ وَحُذَيْفَةَ بْنِ الْيَمَانِ قَالَ أَبو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ كَرِهُوا الْغِشَّ وَقَالُوا الْغِشُّ حَرَامٌ

880. Narrated Abu-Huraira; 'The Messenger of Allah ﷺ passed by a heap of food. He inserted his hand in it and it was moistened. He said to its owner: "What is the matter?" The man said; 'Rain. Messenger of Allah!' The Messenger of Allah ﷺ said: "It was better to show it to the people." The Messenger of Allah ﷺ added: "He that deceives us is not one of us."

٨٨١- حَدَّثَنَا مُسْلِمُ بْنُ حَاتِمٍ الأَنْصَارِيُّ الْبَصْرِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الأَنْصَارِيُّ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ زَيْدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ قَالَ أَنَسُ بْنُ مَالِكٍ قَالَ لِي رَسُولُ اللَّهِ ﷺ يَا بُنَيَّ إِنْ قَدَرْتَ أَنْ تُصْبِحَ وَتُمْسِيَ لَيْسَ فِي قَلْبِكَ غِشٌّ لأَحَدٍ فَافْعَلْ ثُمَّ قَالَ لِي يَا بُنَيَّ وَذَلِكَ مِنْ سُنَّتِي وَمَنْ أَحْيَا سُنَّتِي فَقَدْ أَحَبَّنِي وَمَنْ أَحَبَّنِي كَانَ مَعِي فِي الْجَنَّةِ وَفِي الْحَدِيثِ قِصَّةٌ طَوِيلَةٌ قَالَ أبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ الأَنْصَارِيُّ ثِقَةٌ وَأَبُوهُ ثِقَةٌ وَعَلِيُّ بْنُ زَيْدٍ صَدُوقٌ إِلا أَنَّهُ رُبَّمَا يَرْفَعُ الشَّيْءَ الَّذِي يُوقِفُهُ غَيْرُهُ قَالَ وسَمِعْت مُحَمَّدَ بْنَ بَشَّارٍ يَقُولُ قَالَ أَبُو الْوَلِيدِ قَالَ شُعْبَةُ حَدَّثَنَا عَلِيُّ بْنُ زَيْدٍ وَكَانَ رَفَّاعًا وَلا نَعْرِفُ لِسَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَنَسٍ رِوَايَةً إِلا هَذَا الْحَدِيثَ بِطُولِهِ وَقَدْ رَوَى عَبَّادُ بْنُ مَيْسَرَةَ الْمِنْقَرِيُّ هَذَا الْحَدِيثَ عَنْ عَلِيِّ بْنِ زَيْدٍ عَنْ أَنَسٍ وَلَمْ يَذْكُرْ فِيهِ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ أبو عِيسَى وَذَاكَرْتُ بِهِ مُحَمَّدَ بْنَ إِسْمَعِيلَ فَلَمْ يَعْرِفْهُ وَلَمْ يُعْرَفْ لِسَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَنَسٍ هَذَا الْحَدِيثُ وَلا غَيْرُهُ وَمَاتَ أَنَسُ بْنُ مَالِكٍ سَنَةَ ثَلاثٍ وَتِسْعِينَ وَمَاتَ سَعِيدُ ابْنُ الْمُسَيَّبِ بَعْدَهُ بِسَنَتَيْنِ مَاتَ سَنَةَ خَمْسٍ وَتِسْعِينَ *

881. Narrated Anas ibn Malek; 'The Messenger of Allah ﷺ said to me: "Dear son! If you have been given the ability not to develop any deceit for any person by day or night, do it." Anas further said; 'Then, the Messenger of Allah ﷺ said: "Dear son! This is a part of my Sunna. He that revived my Sunna has loved me and he that loved me has been with me in Paradise." (At-Termizi).

٨٨٢- حَدَّثَنَا قُتَيْبَةُ وَأَحْمَدُ بْنُ مَنِيعٍ قَالا حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ وَقَالَ قُتَيْبَةُ يَبْلُغُ بِهِ النَّبِيَّ ﷺ قَالَ لا تَنَاجَشُوا قَالَ وَفِي الْبَاب عَنِ ابْنِ عُمَرَ وَأَنَسٍ قَالَ أبو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ كَرِهُوا

النَّجْشَ قَالَ أبو عِيسَى وَالنَّجْشُ أَنْ يَأْتِيَ الرَّجُلُ الَّذِي يَفْصِلُ السِّلْعَةَ إِلَى صَاحِبِ السِّلْعَةِ فَيَسْتَامُ بِأَكْثَرَ مِمَّا تَسْوَى وَذَلِكَ عِنْدَمَا يَحْضُرُهُ الْمُشْتَرِي يُرِيدُ أَنْ يَغْتَرَّ الْمُشْتَرِي بِهِ وَلَيْسَ مِنْ رَأْيِهِ الشِّرَاءُ إِنَّمَا يُرِيدُ أَنْ يَخْدَعَ الْمُشْتَرِيَ بِمَا يَسْتَامُ وَهَذَا ضَرْبٌ مِنَ الْخَدِيعَةِ قَالَ الشَّافِعِيُّ وَإِنْ نَجَشَ رَجُلٌ فَالنَّاجِشُ آثِمٌ فِيمَا يَصْنَعُ وَالْبَيْعُ جَائِزٌ لأَنَّ الْبَائِعَ غَيْرُ النَّاجِشِ *

882. Narrated Abu-Huraira; 'The Messenger of Allah ﷺ said: "Shun Al-Najash."

Imam Al-Shafe'e said; 'If a man practiced Al-Najash and the transaction was concluded, the bargain is valid because the seller is a person other than the one who practiced Al -Najash.'

٨٨٣- حَدَّثَنَا يُوسُفُ بْنُ حَمَّادٍ الْبَصْرِيُّ حَدَّثَنَا عَبْدُ الأَعْلَى بْنُ عَبْدِ الأَعْلَى عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ أَنَسٍ أَنَّ رَجُلا كَانَ فِي عُقْدَتِهِ ضَعْفٌ وَكَانَ يُبَايِعُ وَأَنَّ أَهْلَهُ أَتَوُا النَّبِيَّ ﷺ فَقَالُوا يَا رَسُولَ اللَّهِ احْجُرْ عَلَيْهِ فَدَعَاهُ نَبِيُّ اللَّهِ ﷺ فَنَهَاهُ فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي لا أَصْبِرُ عَنِ الْبَيْعِ فَقَالَ إِذَا بَايَعْتَ فَقُلْ هَاءَ وَهَاءَ وَلا خِلابَةَ قَالَ أبو عِيسَى وَفِي الْبَاب عَنْ ابْنِ عُمَرَ وَحَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ وَقَالُوا الْحَجْرُ عَلَى الرَّجُلِ الْحُرِّ فِي الْبَيْعِ وَالشِّرَاءِ إِذَا كَانَ ضَعِيفَ الْعَقْلِ وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَقَ وَلَمْ يَرَ بَعْضُهُمْ أَنْ يُحْجَرَ عَلَى الْحُرِّ الْبَالِغِ *

883. Narrated Anas; 'A family of a man who used to be deceived in deals came to the Prophet ﷺ asking him to prohibit him from trading. The Prophet ﷺ summoned the man and forbade him. The man said that he could not help trading. The Prophet ﷺ said to him: "If you bought or sold merchandise ,hand over on spot and say; 'There should be no cheating.' (At-Termizi).

٢٥٧ــ باب تحريم الغدر

Chapter (257)

About the Forbiddance of Betrayal

Allah ﷻ said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ أُحِلَّتْ لَكُمْ بَهِيمَةُ الأَنْعَامِ إِلاَّ مَا يُتْلَى عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرُمٌ إِنَّ اللهَ يَحْكُمُ مَا يُرِيدُ ﴾ (المائدة ١)

"O you who believe! Fulfill (your) obligations. Lawful to you (for food) are all the beasts of cattle except what will be announced to you (herein), game (also) being unlawful when you assume Ihram for Hajj or Omra (pilgrimage/lesser pilgrimage). Verily, Allah commands what He wills *" S: 5-1. And

﴿ وَلاَ تَقْرَبُوا مَالَ الْيَتِيمِ إِلاَّ بِالَّتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْؤُولاً ﴾ (الإسراء ٣٤)

"And come not near to the orphan's property except to improve it, until he attains the age of full strength. And fulfill (every) covenant. Verily, the covenant, will be questioned About *" S: 17-34.

The Messenger of Allah ﷺ said:

٨٨٤– عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ قَالَ: (أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا، وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدَعَهَا: إِذَا اؤْتُمِنَ خَانَ، وَإِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ). رواه البخاري.

884. Narrated Abdullah ibn Amr 'The Prophet ﷺ said: "Whoever has the following four (characteristics) will be a pure hypocrite and whoever has one of the following four

characteristics will have one characteristic of hypocrisy unless he gives it up. Whenever he is entrusted, he betrays (proves dishonest. Whenever he speaks, he tells a lie. Whenever he makes a covenant, he proves treacherous. And whenever he quarrels, he behaves in a very imprudent, evil and insulting manner."(Bukhari).

٨٨٥- حديث عَبْدِ اللهِ بْنِ مَسْعُودٍ، عَنِ النَّبِيِّ ﷺ قَالَ: لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ، يُنْصَبُ يَوْمَ الْقِيَامَةِ يُعْرَفُ بِهِ أخرجه البخارى.

885. Narrated Abdullah ibn Mas'oud ﷺ; 'The Propeht ﷺ said: "Every betrayer (perfidious person) will have a flag on the Day of Resurrection and that flag would be fixed, so that the betrayer (perfidius person) might be recognized by it." (Bukhari).

٨٨٦- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (قَالَ اللهُ: ثَلاَثَةٌ أَنَا خَصْمُهُمْ يَوْمَ الْقِيَامَةِ: رَجُلٌ أَعْطَى بِي ثُمَّ غَدَرَ، وَرَجُلٌ بَاعَ حُرًا فَأَكَلَ ثَمَنَهُ، وَرَجُلٌ اسْتَأْجَرَ أَجِيرًا فَاسْتَوْفَى مِنْهُ وَلَمْ يُعْطِهِ أَجْرَهُ). رواه البخاري.

886. Narrated Abu-Huraira; 'The Prophet ﷺ said: "Allah says: "I will be against three persons on the Day of Resurrection. One who makes a covenant in My Name, but he proves treacherous to it. One who sells a free person (as a slave) and eats the price. And one who employs a lAbu-rer and gets the full work done by him but he does not pay him his wages." (Bukhari).

٨٨٧- حَدَّثَنَا عِمْرَانُ بْنُ مُوسَى الْقَزَّازُ الْبَصْرِيُّ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ حَدَّثَنَا عَلِيُّ بْنُ زَيْدِ ابْنِ جُدْعَانَ الْقُرَشِيُّ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ يَوْمًا صَلاَةَ الْعَصْرِ بِنَهَارٍ ثُمَّ قَامَ خَطِيبًا فَلَمْ يَدَعْ شَيْئًا يَكُونُ إِلَى قِيَامِ السَّاعَةِ إِلا أَخْبَرَنَا بِهِ حَفِظَهُ مَنْ حَفِظَهُ وَنَسِيَهُ مَنْ نَسِيَهُ وَكَانَ

فِيمَا قَالَ إِنَّ الدُّنْيَا حُلْوَةٌ خَضِرَةٌ وَإِنَّ اللَّهَ مُسْتَخْلِفُكُمْ فِيهَا فَنَاظِرٌ كَيْفَ تَعْمَلُونَ أَلا فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاءَ وَكَانَ فِيمَا قَالَ أَلا لا يَمْنَعَنَّ رَجُلا هَيْبَةُ النَّاسِ أَنْ يَقُولَ بِحَقٍّ إِذَا عَلِمَهُ قَالَ فَبَكَى أَبُو سَعِيدٍ فَقَالَ قَدْ وَاللَّهِ رَأَيْنَا أَشْيَاءَ فَهِبْنَا فَكَانَ فِيمَا قَالَ أَلا إِنَّهُ يُنْصَبُ لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ بِقَدْرِ غَدْرَتِهِ وَلا غَدْرَةَ أَعْظَمُ مِنْ غَدْرَةِ إِمَامِ عَامَّةٍ يُرْكَزُ لِوَاؤُهُ عِنْدَ اسْتِهِ فَكَانَ فِيمَا حَفِظْنَا يَوْمَئِذٍ أَلا إِنَّ بَنِي آدَمَ خُلِقُوا عَلَى طَبَقَاتٍ شَتَّى فَمِنْهُمْ مَنْ يُولَدُ مُؤْمِنًا وَيَحْيَا مُؤْمِنًا وَيَمُوتُ مُؤْمِنًا وَمِنْهُمْ مَنْ يُولَدُ كَافِرًا وَيَحْيَا كَافِرًا وَيَمُوتُ كَافِرًا وَمِنْهُمْ مَنْ يُولَدُ مُؤْمِنًا وَيَحْيَا مُؤْمِنًا وَيَمُوتُ كَافِرًا وَمِنْهُمْ مَنْ يُولَدُ كَافِرًا وَيَحْيَا كَافِرًا وَيَمُوتُ مُؤْمِنًا أَلا وَإِنَّ مِنْهُمُ الْبَطِيءَ الْغَضَبِ سَرِيعَ الْفَيْءِ وَمِنْهُمْ سَرِيعُ الْغَضَبِ سَرِيعُ الْفَيْءِ فَتِلْكَ بِتِلْكَ أَلا وَإِنَّ مِنْهُمْ سَرِيعَ الْغَضَبِ بَطِيءَ الْفَيْءِ أَلا وَخَيْرُهُمْ بَطِيءُ الْغَضَبِ سَرِيعُ الْفَيْءِ أَلا وَشَرُّهُمْ سَرِيعُ الْغَضَبِ بَطِيءُ الْفَيْءِ أَلا وَإِنَّ مِنْهُمْ حَسَنَ الْقَضَاءِ حَسَنَ الطَّلَبِ وَمِنْهُمْ سَيِّئُ الْقَضَاءِ حَسَنُ الطَّلَبِ وَمِنْهُمْ حَسَنُ الْقَضَاءِ سَيِّئُ الطَّلَبِ فَتِلْكَ بِتِلْكَ أَلا وَإِنَّ مِنْهُمُ السَّيِّئَ الْقَضَاءِ السَّيِّئَ الطَّلَبِ أَلا وَخَيْرُهُمُ الْحَسَنُ الْقَضَاءِ الْحَسَنُ الطَّلَبِ أَلا وَشَرُّهُمْ سَيِّئُ الْقَضَاءِ سَيِّئُ الطَّلَبِ أَلَا وَإِنَّ الْغَضَبَ جَمْرَةٌ فِي قَلْبِ ابْنِ آدَمَ أَمَا رَأَيْتُمْ إِلَى حُمْرَةِ عَيْنَيْهِ وَانْتِفَاخِ أَوْدَاجِهِ فَمَنْ أَحَسَّ بِشَيْءٍ مِنْ ذَلِكَ فَلْيَلْصَقْ بِالْأَرْضِ قَالَ وَجَعَلْنَا نَلْتَفِتُ إِلَى الشَّمْسِ هَلْ بَقِيَ مِنْهَا شَيْءٌ فَقَالَ رَسُولُ اللَّهِ ﷺ أَلا إِنَّهُ لَمْ يَبْقَ مِنَ الدُّنْيَا فِيمَا مَضَى مِنْهَا إِلا كَمَا بَقِيَ مِنْ يَوْمِكُمْ هَذَا فِيمَا مَضَى مِنْهُ قَالَ أَبو عِيسَى وَفِي الْبَاب عَنْ حُذَيْفَةَ وَأَبِي مَرْيَمَ وَأَبِي زَيْدِ بْنِ أَخْطَبَ وَالْمُغِيرَةِ بْنِ شُعْبَةَ وَذَكَرُوا أَنَّ النَّبِيَّ ﷺ حَدَّثَهُمْ بِمَا هُوَ كَائِنٌ إِلَى أَنْ تَقُومَ السَّاعَةُ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

887. Narrated Abu-Sa'eed Al-Khudri; 'The Messenger of Allah ﷺ led us in the afternoon Prayer (so early) then he addressed us. He never left anything (related to the religion) except that he informed us therewith. Some memorized it and other forgot it. Of the things he said: "Behold, the worldly life is tender and sweet and Allah has made you vicegerents that He would see what you would act. So, ward off (the delights of) life and ward off women." Abu-Sa'eed said; 'Of what he has said was: "Behold! Let no fearing people prevent one of you to say the truth as long as he learns it." The narrator said; 'Abu-Sa'eed wept and said; 'How many a time we were feared to say the truth! Abu-Sa'eed said; 'Of what he has said was: "Behold! A banner will be erected to every betrayer proportionally with his betrayal. And there is no greater betrayal than that of a ruler who usurped authority through the common people (against the will of the authorized people to do so), his banner of betrayal will be erected at his posterior. Abu-Sa'eed said; 'Of what we memorized was: "Behold! The sons of Adam were created with various characters. Some of them are born as believers, live as believers, and die as believers. Some of them are born as unbelievers, live as unbelievers, and die as unbelievers. Some of them are born as believers, live as believers, and die as unbelievers. Some of them are born as unbelievers, live as unbelievers, and die as believers. Behold! Among them are those who get angry unhurriedly and return hurriedly and those who get angry hurriedly and return hurriedly and this one for one. Among them are those who those who get angry hurriedly and return unhurriedly. Behold! The best of them are those who get angry unhurriedly and return hurriedly and the worst of them are those who get angry hurriedly and return unhurriedly. Behold! Among them are those who give the rights of others leniently and claim their rights to others

leniently and among them are those who give the rights of others harshly and claim their rights to others harshly and this is one for one. And behold! Among them are those who give the rights of others harshly and claim their rights to others harshly. The best among them are those give the rights of others leniently and claim their rights to others leniently and the worst of them are those who give the rights of others harshly and claim their rights to others harshly. And behold! Anger is a brand of fire in man's heart. Have not you seen the redness of his cheeks and swelling of his jugular veins. Thus, he who felt something of this let him touch the earth (sit)." Abu - Sa'eed said; 'The Messenger of Allah ﷺ directed us to look at the sun saying: "Is there any part of it that has not sunk?" Then the Messenger of Allah ﷺ said: "There is nothing remains of this life save what has remained of this day of yours."

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٢٥٩ـ باب النهى عن المن بالعطية

Chapter (259)

About the Forbiddance of hurting the Recipient of One's good Deed

﴿ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللهِ ثُمَّ لاَ يُتْبِعُونَ مَا أَنْفَقُوا مَنًّا وَلاَ أَذًى لَّهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ (٢٦٢) قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّن صَدَقَةٍ يَتْبَعُهَا أَذًى وَاللهُ غَنِيٌّ حَلِيمٌ (٢٦٣) يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تُبْطِلُوا صَدَقَاتِكُم بِالْمَنِّ وَالأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلاَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لاَّ يَقْدِرُونَ عَلَى شَيْءٍ مِّمَّا كَسَبُوا وَاللهُ لاَ يَهْدِي الْقَوْمَ الْكَافِرِينَ (٢٦٤) ﴾ (البقرة ٢٦٢-٢٦٤)

Allah ﷻ said:

"Those who spend their wealth in the Cause of Allah, and do not follow up their gifts with reminders of their generosity or with injury, their reward is with their Lord. On them shall be no fear, nor shall they grieve * Kind words and forgiving of faults are better than Sadaqa (charity) followed by injury. And Allah is Rich (Free of all needs) and He is Most-Forbearing * O you who believe! Do not render in vain your Sadaqa (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allah, nor in the Last Day. His likeness is the likeness of a smooth rock on which is a little dust; on it falls heavy rain that leaves it bare. They are not able to do anything with what they have earned. And Allah does not guide the disbelieving people *" S: 2-262-264.

The Messenger of Allah ﷺ said:

٨٨٨- حَدَّثَنَا مَحْمُودُ بْنُ غَيْلاَنَ حَدَّثَنَا أَبُو دَاوُدَ قَالَ أَنْبَأَنَا شُعْبَةُ قَالَ أَخْبَرَنِي عَلِيُّ بْنُ مُدْرِكٍ قَالَ سَمِعْتُ أَبَا زُرْعَةَ بْنَ عَمْرِو بْنِ جَرِيرٍ يُحَدِّثُ عَنْ خَرَشَةَ بْنِ الْحَرِّ عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ قَالَ ثَلاَثَةٌ لاَ يَنْظُرُ اللَّهُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلاَ يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ قُلْنَا مَنْ هُمْ يَا رَسُولَ اللَّهِ فَقَدْ خَابُوا وَخَسِرُوا فَقَالَ الْمَنَّانُ وَالْمُسْبِلُ إِزَارَهُ وَالْمُنَفِّقُ سِلْعَتَهُ بِالْحَلِفِ الْكَاذِبِ قَالَ وَفِي الْبَابِ عَنِ ابْنِ مَسْعُودٍ وَأَبِي هُرَيْرَةَ وَأَبِي أُمَامَةَ بْنِ ثَعْلَبَةَ وَعِمْرَانَ بْنِ حُصَيْنٍ وَمَعْقِلِ بْنِ يَسَارٍ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي ذَرٍّ حَدِيثٌ حَسَنٌ صَحِيحٌ *

888. Narrated Abu-Zarr; 'The Prophet ﷺ said: "There are three men whom Allah does not look at or purify them and they will receive a severe torment." We said; 'Who are these, O Messenger of Allah! They have been lost and ruined?'

He said: "The one who mentions his good deeds to others boastfully (or the one who takes more that what he gives), the one who hangs down his garment below his heels (out of pride), and the one who promotes his merchandise by false oaths."

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٢٦٠ــ باب النهى عن الافتخار والبغى

Chapter (260)

About the Forbiddance of Boasting and Transgression

Allah ﷻ said:

﴿ الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الإِثْمِ وَالْفَوَاحِشَ إِلاَّ اللَّمَمَ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنشَأَكُم مِّنَ الأَرْضِ وَإِذْ أَنْتُمْ أَجِنَّةٌ فِي بُطُونِ أُمَّهَاتِكُمْ فَلاَ تُزَكُّوا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى ﴾ (النجم ٣٢)

"Those who avoid great sins (see the Koran, Verses: 6:152,153) and Al-Fawahish (indecent acts and practices) except the misdeeds. Verily, your Lord is of Vast Forgiveness. He knows you well for, He created you (your father, Adam) from the earth, and when you were fetuses in your mothers' wombs. So ascribe not purity to yourselves. He knows best him who fears Allah and keeps his duty to Him *" S: 53-32. And

﴿ إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الأَرْضِ بِغَيْرِ الْحَقِّ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴾ (الشوري ٤٢)

"The way (of blame) is only against those who oppress men and rebel in the earth without justification; for such there will be a painful torment *" S: 42-42.

The Messenger of Allah ﷺ said:]

٨٨٩- عَنْ عِيَاضِ بْنِ حِمَارٍ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: إِنَّ اللَّهَ تَعَالَى أَوْحَى إِلَيَّ أَنْ تَوَاضَعُوا، حَتَّى لاَ يَبْغِيَ أَحَدٌ عَلَى أَحَدٍ، وَلاَ يَفْخَرَ أَحَدٌ عَلَى أَحَدٍ أَخْرَجَهُ مُسْلِمٌ

889. Narrated Iyadh ibn Hemar ﷺ; 'Allah's Messenger ﷺ said: "Allah ﷻ has revealed to me that you (people) should be humble, so that no one transgresses (the rights of) another, or boasts to the others." (Muslim).

٨٩٠- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ وحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ إِذَا قَالَ الرَّجُلُ هَلَكَ النَّاسُ فَهُوَ أَهْلَكُهُمْ قَالَ أَبُو إِسْحَقَ لَا أَدْرِي أَهْلَكَهُمْ بِالنَّصْبِ أَوْ أَهْلَكُهُمْ بِالرَّفْعِ حَدَّثَنَا يَحْيَى بْنُ يَحْيَى أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ رَوْحِ بْنِ الْقَاسِمِ وحَدَّثَنِي أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ عَنْ سُلَيْمَانَ بْنِ بِلَالٍ جَمِيعًا عَنْ سُهَيْلٍ بِهَذَا الْإِسْنَادِ مِثْلَهُ *

890. Narrated Abu-Huraira; 'The Messenger of Allah ﷺ said: "If the man said; 'People has ruined. He is the ruined one[6]."

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[6] This is confined to the person who says so out of haughtiness, arrogance, and contempt of people. As to the person who says

٢٦١ــ باب تحريم الهجران بين المسلمين فوق ثلاثة أيام

Chapter (261)

About the Forbiddance of Desertion between the Muslims more than Three Days

﴿ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللهَ لَعَلَّكُمْ تُرْحَمُونَ﴾ (الحجرات ١٠)

Allah ﷻ said:

"The believers are nothing else than brothers (in Islam). So make reconciliation between your brothers, and fear Allah, that you may receive mercy *" S: 49-10. And

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تُحِلُّوا شَعَائِرَ اللهِ وَلاَ الشَّهْرَ الْحَرَامَ وَلاَ الْهَدْيَ وَلاَ الْقَلاَئِدَ وَلاَ آمِّينَ الْبَيْتَ الْحَرَامَ يَبْتَغُونَ فَضْلاً مِّن رَّبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلاَ يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى وَلاَ تَعَاوَنُوا عَلَى الإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللهَ إِنَّ اللهَ شَدِيدُ الْعِقَابِ ﴾ (المائدة ٢)

"O you who believe! Violate not the sanctity of the rituals of (the religion of) Allah, nor of the Sacred Month, nor of the animals brought for sacrifice, nor the garlanded animals, and others nor the people coming to the Sacred House (Mecca), seeking the bounty and good pleasure of their Lord. But when you finish the state of Ihram (for Hajj or Omra), you may hunt, and let not the hatred of some people for debarring you from Al-Masjidol Haram (in Mecca) lead you to transgression

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this out of pity of people while he himself adhere to the nobilities of characters, there is no blame against him.

(and hostility on your part). Help you one another in good deeds, righteousness, and piety); but do not help one another in transgression and sin. And fear Allah. Verily, Allah is Severe in punishment *" S: 5-2.

The Messenger of Allah ﷺ said:

٨٩١- حَدَّثَنَا عَبْدُ الْجَبَّارِ بْنُ الْعَلاءِ الْعَطَّارُ وَسَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ قَالا حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لا تَقَاطَعُوا وَلا تَدَابَرُوا وَلا تَبَاغَضُوا وَلا تَحَاسَدُوا وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا وَلا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلاثٍ قَالَ أبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ وَفِي الْبَاب عَنْ أَبِي بَكْرٍ الصِّدِّيقِ وَالزُّبَيْرِ بْنِ الْعَوَّامِ وَابْنِ مَسْعُودٍ وَأَبِي هُرَيْرَةَ *

891. Narrated Anas; 'Allah's Messenger ﷺ said: "Do not boycott one another, and do not detest one another, and do not desert one another, and do not one another. Be brothers and servants of Allah. It is not permissible for a Muslim to desert (not talk to, his (Muslim) brother for more than three nights." (At-Termizi).

٨٩٢- عَنْ أَبِي أَيّوبَ الأَنْصَارِيِّ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: (لاَ يَحِلّ لِرَجُلٍ أَنْ يَهْجُرَ أَخاهُ فَوْقَ ثَلاَثِ لَيَالٍ، يَلْتَقِيَانِ: فَيُعْرِضُ هذَا وَيُعْرِضُ هذَا، وَخَيْرُهُمَا الّذِي يَبْدَأُ بِالسّلاَمِ). رواه البخاري.

892. Narrated Abu-Ayyob Al-Ansari ؓ; 'Allah's Messenger ﷺ said: "It is not lawful for a man to desert his (Muslim) brother for more than three nights. (It is unl awful for them that) when they meet, one of them turns his face away from the other, and the other turns his face from the former . The best of the two will be the one who greets the other first. " (Bukhari).

٨٩٣- حَدِيثُ أَنَسِ بْنِ مَالِكٍ ﷺ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لاَ تَبَاغَضُوا، وَلاَ تَحَاسَدُوا، وَلاَ تَدَابَرُوا. وَكُونُوا عِبَادَ اللهِ إِخْوَاناً. وَلاَ يَحِلّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلاَثَةِ أَيَّامٍ».

893. Narrated Anas; 'Allah's Messenger ﷺ said: "Do not boycott one another, and do not detest one another, and do not desert one another, and do not one another. Be brothers and servants of Allah. It is not permissible for a Muslim to desert (not talk to, his (Muslim) brother for more than three nights." (At-Termizi).

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٢٦٢ــ باب النهى عن تناجى اثنين دون الثالث إلا لحاجة

Chapter (262)

About the Forbiddance of private Speech between Two Persons out of Three Except for rational Cause

[Man, apart from those who have unshakable belief that what befalls them, good or otherwise is from Allah ﷻ, is created with inclination to think ill of others.

A means to this is the private conversation of two persons of three. Such an act saddens the third person. For this reason the Messenger of Allah ﷺ forbade us to do such an act.

Ibn Omar may Allah be pleased with them explains this practically as compiled in Imam Malek Compilation of Hadith. The Imam compiled:

حَدَّثَنِي مَالِك عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ قَالَ كُنْتُ أَنَا وَعَبْدُ اللَّهِ بْنُ عُمَرَ عِنْدَ دَارِ خَالِدِ بْنِ عُقْبَةَ الَّتِي بِالسُّوقِ فَجَاءَ رَجُلٌ يُرِيدُ أَنْ يُنَاجِيَهُ وَلَيْسَ مَعَ عَبْدِ اللَّهِ بْنِ

عُمَرَ أَحَدٌ غَيْرِي وَغَيْرُ الرَّجُلِ الَّذِي يُرِيدُ أَنْ يُنَاجِيَهُ فَدَعَا عَبْدُ اللَّهِ بْنُ عُمَرَ رَجُلًا آخَرَ حَتَّى كُنَّا أَرْبَعَةً فَقَالَ لِي وَلِلرَّجُلِ الَّذِي دَعَاهُ اسْتَأْخِرَا شَيْئًا فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ لَا يَتَنَاجَى اثْنَانِ دُونَ وَاحِدٍ *

Narrated Abdullah ibn Dinar; 'Abdullah ibn Omar and I were at the house of Khalid ibn Oqba near the market place. A man came and wanted to have some confidential speech with Abdullah ibn Omar. There was no other person besides me. Abdullah ibn Omar called out another man. Thus, we became four men. Abdullah ibn Omar said to that man and me; 'Kindly, leave me and that person to have a confidential speech for I have heard the Messenger of Allah ﷺ saying: "Let not two men have private conversation in the presence of a third one."

This shows us how Islam is keen that the Muslims should shun whatever would sow dissension among them or cast suspicion in their hearts.

So, consider this etiquette and ask yourself; 'How an Arab like Muhammad ﷺ who lived in such a harsh environment brings forth such sublime behavior! It is the Divine Revelation that guided him to do so.

Now, let us read what Imam Al-Nawawi compiled in the same concern.]

Allah ﷻ said:

﴿ إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ آمَنُوا وَلَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا بِإِذْنِ اللهِ وَعَلَى اللهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴾ (المجادلة ١٠)

"Secret counsels are only from Satan, in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allah permits, and in Allah let the believers put their trust *" S: 58-10.

The Messenger of Allah ﷺ said:

٨٩٤- عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيّﷺ: (إِذَا كُنْتُمْ ثَلاَثَةً، فَلاَ يَتَنَاجى رَجُلاَنِ دُونَ الآخَرِ حَتَّى تَخْتَلِطُوا بِالنَّاسِ، أَجْلَ أَنْ يُحْزِنَهُ). رواه البخاري.

894. Narrated Abdullah ؓ; 'The Prophet ﷺ said: "When you are three persons sitting together, let not two of them hold secret counsel excluding the third person until you are with some other people too, for that would grieve him." (Bukhari)

٨٩٥- حَدَّثَنَا هَنَّادٌ قَالَ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ قَالَ وحَدَّثَنِي ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنِ الأَعْمَشِ عَنْ شَقِيقٍ عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ إِذَا كُنْتُمْ ثَلاثَةً فَلا يَتَنَاجَى اثْنَانِ دُونَ صَاحِبِهِمَا وقَالَ سُفْيَانُ فِي حَدِيثِهِ لا يَتَنَاجَى اثْنَانِ دُونَ الثَّالِث فَإِنَّ ذَلِكَ يُحْزِنُهُ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ لا يَتَنَاجَى اثْنَانِ دُونَ وَاحِدٍ فَإِنَّ ذَلِكَ يُؤْذِي الْمُؤْمِنَ وَاللَّهُ عَزَّ وَجَلَّ يَكْرَهُ أَذَى الْمُؤْمِنِ وَفِي الْبَاب عَنْ ابْنِ عُمَرَ وَأَبِي هُرَيْرَةَ وَابْنِ عَبَّاسٍ *

895. Narrrated Abdullah ibn Mas'oud; 'The Messenger of Allah ﷺ said: "If there are three people, let not two people commune with each other apart from their colleague."

The other version of the Hadith says: "Let not two people commune with each other apart from their third for, this saddens him."

The third version says: "Let not two persons commune with each other apart from the third for, this saddens the third and Allah ﷻ dislikes hurting the believer."

٢٦٣ــ باب النهى عن تعذيب العبد والدابة والمرأة والولد

Chapter (263)

About the Forbiddance of Exaggeration in Punishing One's Beast, Slave, Wife, or Son

Allah ﷻ said:

﴿ وَاعْبُدُوا اللهَ وَلاَ تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَى وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالجَنْبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللهَ لاَ يُحِبُّ مَن كَانَ مُخْتَالاً فَخُورًا ﴾ (النساء ٣٦)

"Worship Allah and join none with Him in worship; and do good to parents, kinsfolk, orphans, the needy, the neighbor who is near of kin, the neighbor who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allah does not like such as are proud and boastful *" S: 4-36.

The Messenger of Allah ﷺ said:

٨٩٦- حديث عَبْدِ اللهِ بْنِ عُمَرَ ، أَنَّ رَسُولَ اللهِﷺ، قَالَ: عُذِّبَتِ امْرَأَةٌ فِي هِرَّةٍ سَجَنَتْهَا حَتَّى مَاتَتْ، فَدَخَلَتْ فِيهَا النَّارَ، لاَ هِيَ أَطْعَمَتْهَا وَلاَ سَقَتْهَا إِذْ هِيَ حَبَسَتْهَا، وَلاَ هِيَ تَرَكَتْهَا تَأْكُلُ مِنْ خَشَاشِ الأَرْضِ أخرجه البخاري.

896. Narrated Abdullah ibn Omar may Allah be pleased with her; 'Allah's Messenger ﷺ said: "A woman was punished because she imprisoned a cat till it died. She entered Hellfire because of it. She neither gave it food, water, nor she set it free to eat of the vermin of the earth." (Bukhari).

٨٩٧- حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا الْمُحَارِبِيُّ عَنْ شُعْبَةَ عَنْ حُصَيْنٍ عَنْ هِلالِ بْنِ يَسَافٍ عَنْ سُوَيْدِ بْنِ مُقَرِّنٍ الْمُزَنِيِّ قَالَ لَقَدْ رَأَيْتُنَا سَبْعَةَ إِخْوَةٍ مَا لَنَا خَادِمٌ إِلا وَاحِدَةٌ فَلَطَمَهَا أَحَدُنَا فَأَمَرَنَا النَّبِيُّ ﷺ أَنْ نُعْتِقَهَا قَالَ وَفِي الْبَاب عَنْ ابْنِ عُمَرَ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَى غَيْرُ وَاحِدٍ هَذَا الْحَدِيثَ عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ فَذَكَرَ بَعْضُهُمْ فِي الْحَدِيثِ قَالَ لَطَمَهَا عَلَى وَجْهِهَا *

897. Narrated Sowayd ibn Moqarrin Al-Mozani; 'We were seven brothers and we had but only a female servant. One of us slapped her and the Prophet ﷺ ordered us to emancipate her.'

٨٩٨- حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ حَدَّثَنَا مُؤَمَّلٌ حَدَّثَنَا سُفْيَانُ عَنِ الأَعْمَشِ عَنْ إِبْرَاهِيمَ التَّيْمِيِّ عَنْ أَبِيهِ عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ قَالَ كُنْتُ أَضْرِبُ مَمْلُوكًا لِي فَسَمِعْتُ قَائِلا مِنْ خَلْفِي يَقُولُ اعْلَمْ أَبَا مَسْعُودٍ اعْلَمْ أَبَا مَسْعُودٍ فَالْتَفَتُّ فَإِذَا أَنَا بِرَسُولِ اللَّهِ ﷺ فَقَالَ لَلَّهُ أَقْدَرُ عَلَيْكَ مِنْكَ عَلَيْهِ قَالَ أَبُو مَسْعُودٍ فَمَا ضَرَبْتُ مَمْلُوكًا لِي بَعْدَ ذَلِكَ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَإِبْرَاهِيمُ التَّيْمِيُّ إِبْرَاهِيمُ بْنُ يَزِيدَ بْنِ شَرِيكٍ *

898. Narrated Abu-Mas'oud Al-Ansari; 'I was hitting a slave of mine and I heard someone calling me: "Know Abu-Mas'oud! Know Abu-Mas'oud! I turned and saw the Messenger of Allah ﷺ. He said: "Indeed, Allah ﷻ is More Capable over you than you are over him." Abu-Mas'oud said; 'I never hit a slave since then.'

٢٦٤ــ باب تحريم التعذيب بالنار

Chapter (264)

About the Forbiddance of Punishing with Fire

٨٩٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: بَعَثَنَا رَسُولُ اللهِ ﷺ فِي بَعْثٍ، فَقَالَ لَنَا: (إِنْ لَقِيتُمْ فُلاَنًا وَفُلاَنًا لِرَجُلَيْنِ مِنْ قُرَيْشٍ سَمَّاهُمَا فَحَرِّقُوهُمَا بِالنَّارِ). قَالَ: ثُمَّ أَتَيْنَاهُ نُوَدِّعُهُ حِينَ أَرَدْنَا الخُرُوجَ، فَقَالَ: (إِنِّي كُنْتُ أَمَرْتُكُمْ أَنْ تُحَرِّقُوا فُلاَنًا وَفُلاَنًا بِالنَّارِ، وَإِنَّ النَّارَ لاَ يُعَذِّبُ بِهَا إِلاَّ اللهُ، فَإِنْ أَخَذْتُمُوهُمَا فَاقْتُلُوهُمَا). رواه البخاري.

899. Narrated Abu-Huraira; 'Allah's Messenger ﷺ sent us on a military expedition directing us: "If you find so and so (he named two men from Qoraysh), burn them with fire. Then we came to bid him farewell, when we wanted to set out, he said, Previously I ordered you to burn soandso and so and so with fire, but as punishment with fire is done by none except Allah, if you capture them, kill them (instead)." (Bukhari).

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٢٦٥ــ باب تحريم مطل الغنى

Chapter (265)

About the Forbiddance of Procrastination of a wealthy Person

٩٠٠- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: (مَطْلُ الْغَنِيِّ ظُلْمٌ، وَإِذَا أُتْبِعَ أَحَدُكُمْ عَلَى مَلِيٍّ فَلْيَتْبَعْ). رواه البخاري.

The Messenger of Allah ﷺ said:

900.Narrated Abu-Huraira; 'The Prophet ﷺ said: "Procrastination (delay) in paying debts by a wealthy person is injustice. So, if your debt is transferred from your debtor to a rich debtor, you should agree." (Bukhari).

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٢٦٦ــ باب كراهة عود الإنسان فى هبة لم يسلمها إلى الموهوب له وكراهة أن يشترى رجل شيئا تصدق به

Chapter(266)
About Undesirability of Withdrawing an Endowment and Buying a Thing One has given in Charity

٩٠١–عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قالَ: قالَ النَّبِيُّﷺ: (العَائِدُ فِي هِبَتِهِ كالْكَلْبِ، يَقِيءُ ثُمَّ يَعُودُ في قَيْئِهِ). رواه البخاري.

901. Narrated Ibn Abbas may Allah be pleased with them ; 'The Prophet ﷺ said: "One who takes back his gift (which he has already given) is like a dog that licks its vomit." (Bukhari).

٩٠٢– عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُ قَالَ: حَمَلْتُ عَلَى فَرَسٍ في سَبِيلِ اللهِ، فَأَضَاعَهُ الَّذي كانَ عِنْدَهُ، فَأَرَدْتُ أَنْ أَشْتَرِيَهُ، وَظَنَنْتُ أَنَّهُ يَبِيعُهُ بِرُخْصٍ، فَسَأَلْتُ النَّبِيَّﷺ فقَالَ: (لا تَشْتَرِهِ، وَلاَ تَعُدْ في صَدَقَتِكَ، وَإِنْ أَعْطاكَهُ بِدِرْهَمٍ، فَإِنَّ الْعائِدَ في صَدَقَتِهِ كالْعَائِدِ في قَيْئِهِ). رواه البخاري.

902. Narrated Omar ﷺ; 'Once I gave a horse in Allah's Cause (in charity) but that person did not take care of it. I intended to buy it, as I thought he would sell it at a low price.

So, I asked the Prophet ﷺ bout it and he said: "Neither buy, nor take back your alms that you have given, even if the seller were willing to sell it for one dirham, for he who takes back what he has given in charity is like the one who swallows his own vomit." (Bukhari).

٩٠٣- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: قَالَ النَّبِيّﷺ: العَائِدُ فِي هِبَتِهِ كَالكَلْبِ يَقِيءُ ثُمَّ يَعُودُ فِي قَيْئِهِ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِلْبُخَارِيِّ: لَيْسَ لَنَا مَثَلُ السَّوْءِ، الَّذِيْ يَعُودُ فِي هِبَتِهِ كَالكَلْبِ يَقِيْءُ ثُمَّ يَرْجِعُ فِيْ قَيْئِهِ * البخارى.

903.Narrated Ibn Abbas may Allah be pleased with them; 'The Prophet ﷺ said: "The one who withdraws back a gift is like a dog that vomits and licks its vomit." (Agreed upon)

A version by Bukhari has the words: "An evil example does not suit us. One who withdraws back a gift is like a dog that vomits and then licks its vomit."

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٢٦٧ـ باب تأكيد تحريم مال اليتيم

Chapter(267)

About strict Forbiddance of Devouring the Orphan's Wealth unlawfully

Allahﷻ said:

﴿ إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا ﴾ (النساء ١٠)

"Verily, those who unjustly eat up the property of the orphans, they eat up only fire into their bellies, and they will be burnt in the blazing Fire *" S: 4-10. And

﴿ في الدُّنْيَا وَالآخِرَةِ وَيَسْأَلُونَكَ عَنِ الْيَتَامَى قُلْ إِصْلاَحٌ لَّهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ وَاللهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللهُ لأَعْنَتَكُمْ إِنَّ اللهَ عَزِيزٌ حَكِيمٌ ﴾ (البقرة ٢٢٠)

"...And they ask you concerning the orphans. Say: "The best thing is to manage honestly their property, and if you mix your affairs with theirs (if you shared them their meals and other affairs), then they are your brothers. And Allah knows him who means mischief (to swallow their property) from him who means good (to save their property). And if Allah had wished, He could have put you into difficulties. Truly, Allah is All-Mighty, All-Wise *" S: 2-220. And

﴿ وَلاَ تَقْرَبُوا مَالَ الْيَتِيمِ إِلاَّ بِالَّتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ لاَ نُكَلِّفُ نَفْسًا إِلاَّ وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَى وَبِعَهْدِ اللهِ أَوْفُوا ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴾ (الأنعام ١٥٢)

"And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice. We burden not any person, but what he can bear. And whenever you give your word (i.e. judge between men or give evidence), say the truth even if a near relative is concerned, and fulfill the Covenant of Allah, This He commands you, that you may remember *" S: 6-152.

The Messenger of Allah ﷺ said:

٩٠٤- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ). قَالُوا: يَا رَسُولَ اللهِ، وَمَا هُنَّ قَالَ: (الشِّرْكُ بِاللهِ، والسِّحْرُ، وَقَتْلُ

النَّفْسِ الَّتِي حَرَّمَ اللهُ إلاَّ بِالْحَقِّ، وَأَكْلُ الرِّبا، وَأَكْلُ مالِ الْيَتِيمِ، وَالتَّوَلِّي يَوْمَ الزَّحْفِ، وَقَذْفُ الْمُحْصَنَاتِ المُؤْمِنَاتِ الْغَافِلاَتِ). رواه البخاري.

904. Narrated Abu-Huraira ﷺ; 'The Prophet ﷺ said: "Avoid the seven great destructive sins." The people enquired; 'O Allah's Messenger! What are they?' The Prophet ﷺ said: To join others in worship along with Allah, to practise sorcery, to kill the life that Allah has forbidden except for a just cause, (according to Islamic law), to eat up usury, to eat up the orphan's wealth, to show one's back to the enemy and fleeing from the battlefield at the time of fighting, and to accuse the chaste women, who never even think of anything touching chastity and are good believers." (Bukhari).

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٢٦٨ـ باب تغليظ تحريم الربا

Chapter(268)

About strict Forbiddance of Dealing in Usury

Allah ﷻ said:

﴿ الَّذِينَ يَأْكُلُونَ الرِّبَا لاَ يَقُومُونَ إلاَّ كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَن جَاءَهُ مَوْعِظَةٌ مِّنْ رَّبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُون (٢٧٥) يَمْحَقُ اللهُ الرِّبَا وَيُرْبِي الصَّدَقَاتِ وَاللهُ لاَ يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ (٢٧٦) إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلاَةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ (٢٧٧) يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُم مُّؤْمِنِين ﴾

(البقرة ٢٧٥-٢٧٨)

"Those who eat (deal with) usury will not stand (on the Day of Resurrection) except like a possessed person leading him to insanity. That is because they say; "Trading is only like usury.' Allah has permitted trading and forbidden usury. So, whosoever receives an admonition from his Lord and stops eating usury shall not be punished for the past; his case is for Allah (to judge); but whoever returns (to dealing with usury) such are the dwellers of Fire. They will abide therein forever * Allah will destroy (the income resulting from) usury and will give increase to what is given in charity. And Allah likes not the disbelievers * Truly, those who believe, and do deeds of righteousness, and perform the prayer, and give Zakat, they will have their reward with their Lord. On them shall be no fear, nor shall they grieve * O you who believe! Be afraid of Allah and give up what remains (due to you) from Ribâ (usury) (from now onward), if you are (really) believers *" S: 2-275-278.

The Messenger of Allah ﷺ said

٩٠٥- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: (اجْتَنِبُوا السَّبْعَ المُوبِقَاتِ). قالُوا: يَا رَسُولَ اللهِ، وَمَا هُنَّ قالَ: (الشِّرْكُ بِاللهِ، والسِّحْرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللهُ إِلاَّ بِالْحَقِّ، وَأَكْلُ الرِّبا، وَأَكْلُ مالِ الْيَتِيمِ، وَالتَّوَلِّي يَوْمَ الزَّحْفِ، وَقَذْفُ الْمُحْصَنَاتِ المُؤْمِنَاتِ الْغَافِلاَتِ). رواه البخاري.

905. Narrated Abu-Huraira ؓ; 'The Prophet ﷺ said: "Avoid the seven great destructive sins." The people enquired; 'O Allah's Messenger! What are they?' The Prophet ﷺ said: To join others in worship along with Allah, to practise sorcery, to kill the life that Allah has forbidden except for a just cause, (according to Islamic law), to eat up usury, to eat up the orphan's wealth, to show one's back to the enemy and fleeing from the battlefield at the time of fighting, and to accuse the chaste women, who never even think of anything touching chastity and are good believers." (Bukhari).

٩٠٦- حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ ابْنِ مَسْعُودٍ قَالَ لَعَنَ رَسُولُ اللَّهِ ﷺ آكِلَ الرِّبَا وَمُؤْكِلَهُ وَشَاهِدَيْهِ وَكَاتِبَهُ قَالَ وَفِي الْبَاب عَنْ عُمَرَ وَعَلِيٍّ وَجَابِرٍ وَأَبِي جُحَيْفَةَ قَالَ أَبو عِيسَى حَدِيثُ عَبْدِ اللَّهِ حَدِيثٌ حَسَنٌ صَحِيحٌ *

906. Narrated Abdullah ibn Mas'oud; 'The Messenger of Allah ﷺ invoked Allah's curse on usurer whether he gives or takes it, the two witnesses of it, and the one writing it down (its notary)."

٩٠٧- عَنْ أَبِي جُحَيْفَةَ رَضِيَ اللهُ عَنْهُ قَالَ: رَأَيْتُ أَبِي اشْتَرَى عَبْدًا حَجَّامًا فَأَمَرَ بِمَحَاجِمِهِ فَكُسِرَتْ، فَسَأَلْتُهُ فَقَالَ: نَهى النَّبِيّﷺ عَنْ ثَمَنِ الْكَلْبِ، وَثَمَنِ الدَّمِ، وَنَهى عَنِ الْوَاشِمَةِ وَالْمَوْشُومَةِ، وَآكِلِ الرِّبَا وَمُوكِلِهِ، وَلَعَنَ الْمُصَوِّرَ. رواه البخاري.

907. Narrated Awn ibn Abu-Johyifa ﷺ; 'My father bought a slave who practised the profession of cupping. My father asked for the instruments and broke them (I asked my father why he had so done) and he replied; 'The Prophet ﷺ forbade the acceptance of the price of a dog, blood, the earning of the profession of tattooing, or getting tattooed and the eater of usury and also the one who gives it, and cursed the picturemakers." (Bukhari).

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٢٦٩ ـ باب تحريم الرياء

Chapter(269)
About the Forbiddance of Showing off

Allah ﷻ said:

﴿ وَمَا أُمِرُوا إِلاَّ لِيَعْبُدُوا اللهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلاَةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ﴾ (البينه ٥)

"And they were commanded not, but that they should worship Allah, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform the prayer and to give Zakat, and that is the right religion *" S" 98-5. And

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تُبْطِلُوا صَدَقَاتِكُم بِالْمَنِّ وَالأذَى كَالَّذِي يُنفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلاَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لاَّ يَقْدِرُونَ عَلَى شَيْءٍ مِّمَّا كَسَبُوا وَاللهُ لاَ يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴾ (البقرة ٢٦٤)

"O you who believe! Do not render in vain your Sadaqat[7] (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allah or in the Last Day. His likeness is the likeness of a smooth rock on which is a little dust; on which heavy rain fell and left it bare. They are not able to do anything with what they have earned. And Allah does not guide the disbelieving people *" S: 2-264. And

﴿ إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلاَةِ قَامُوا كُسَالَى يُرَاءُونَ النَّاسَ وَلاَ يَذْكُرُونَ اللهَ إِلاَّ قَلِيلاً ﴾ (النساء ١٤٢)

"Verily, the hypocrites seek to deceive Allah, but it is He Who deceives them. And when they stand up for the prayer, they stand with laziness and to be seen of men. And they do not remember Allah but little *" S: 4-142.

The Messenger of Allah ﷺ said:

٩٠٨- حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا إِسْمَعِيلُ بْنُ إِبْرَاهِيمَ أَخْبَرَنَا رَوْحُ بْنُ الْقَاسِمِ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَعْقُوبَ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ:

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[7] Plural of Sadaqa (Giving in charity).

قَالَ رَسُولُ اللَّهِ ﷺ قَالَ اللَّهُ ﷻ أَنَا أَغْنَى الشُّرَكَاءِ عَنِ الشِّرْكِ مَنْ عَمِلَ عَمَلًا أَشْرَكَ فِيهِ مَعِي غَيْرِي تَرَكْتُهُ وَشِرْكَهُ * مسلم.

908. Narrated Abu-Huraira; 'The Messenger of Allah ﷺ said: "Allah ﷻ said: "I am the One Who stands in no need of any partner. Thus, he that ascribed any partner with Me (in his intention) I leave him to his partner."

٩٠٩- حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ أَخْبَرَنَا حَيْوَةُ بْنُ شُرَيْحٍ أَخْبَرَنِي الْوَلِيدُ بْنُ أَبِي الْوَلِيدِ أَبُو عُثْمَانَ الْمَدَائِنِيُّ أَنَّ عُقْبَةَ بْنَ مُسْلِمٍ حَدَّثَهُ أَنَّ شُفَيًّا الأَصْبَحِيَّ حَدَّثَهُ أَنَّهُ دَخَلَ الْمَدِينَةَ فَإِذَا هُوَ بِرَجُلٍ قَدِ اجْتَمَعَ عَلَيْهِ النَّاسُ فَقَالَ مَنْ هَذَا فَقَالُوا أَبُو هُرَيْرَةَ فَدَنَوْتُ مِنْهُ حَتَّى قَعَدْتُ بَيْنَ يَدَيْهِ وَهُوَ يُحَدِّثُ النَّاسَ فَلَمَّا سَكَتَ وَخَلا قُلْتُ لَهُ أَنْشُدُكَ بِحَقٍّ وَبِحَقٍّ لَمَا حَدَّثْتَنِي حَدِيثًا سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ عَقَلْتَهُ وَعَلِمْتَهُ فَقَالَ أَبُو هُرَيْرَةَ أَفْعَلُ لأُحَدِّثَنَّكَ حَدِيثًا حَدَّثَنِيهِ رَسُولُ اللَّهِ ﷺ عَقَلْتُهُ وَعَلِمْتُهُ ثُمَّ نَشَغَ أَبُو هُرَيْرَةَ نَشْغَةً فَمَكَثَ قَلِيلا ثُمَّ أَفَاقَ فَقَالَ لأُحَدِّثَنَّكَ حَدِيثًا حَدَّثَنِيهِ رَسُولُ اللَّهِ ﷺ فِي هَذَا الْبَيْتِ مَا مَعَنَا أَحَدٌ غَيْرِي وَغَيْرُهُ ثُمَّ نَشَغَ أَبُو هُرَيْرَةَ نَشْغَةً أُخْرَى ثُمَّ أَفَاقَ فَمَسَحَ وَجْهَهُ فَقَالَ لأُحَدِّثَنَّكَ حَدِيثًا حَدَّثَنِيهِ رَسُولُ اللَّهِ ﷺ وَأَنَا وَهُوَ فِي هَذَا الْبَيْتِ مَا مَعَنَا أَحَدٌ غَيْرِي وَغَيْرُهُ ثُمَّ نَشَغَ أَبُو هُرَيْرَةَ نَشْغَةً أُخْرَى ثُمَّ أَفَاقَ وَمَسَحَ وَجْهَهُ فَقَالَ أَفْعَلُ لأُحَدِّثَنَّكَ حَدِيثًا حَدَّثَنِيهِ رَسُولُ اللَّهِ ﷺ وَأَنَا مَعَهُ فِي هَذَا الْبَيْتِ مَا مَعَهُ أَحَدٌ غَيْرِي وَغَيْرُهُ ثُمَّ نَشَغَ أَبُو هُرَيْرَةَ نَشْغَةً شَدِيدَةً ثُمَّ مَالَ خَارًّا عَلَى وَجْهِهِ فَأَسْنَدْتُهُ عَلَيَّ طَوِيلا ثُمَّ أَفَاقَ فَقَالَ حَدَّثَنِي رَسُولُ اللَّهِ ﷺ أَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى إِذَا كَانَ يَوْمُ الْقِيَامَةِ يَنْزِلُ إِلَى الْعِبَادِ لِيَقْضِيَ بَيْنَهُمْ وَكُلُّ أُمَّةٍ جَاثِيَةٌ فَأَوَّلُ مَنْ يَدْعُو بِهِ رَجُلٌ جَمَعَ الْقُرْآنَ وَرَجُلٌ يَقْتَتِلُ فِي سَبِيلِ اللَّهِ وَرَجُلٌ كَثِيرُ الْمَالِ فَيَقُولُ اللَّهُ لِلْقَارِئِ أَلَمْ أُعَلِّمْكَ مَا أَنْزَلْتُ عَلَى رَسُولِي قَالَ بَلَى يَا رَبِّ قَالَ

فَمَاذَا عَمِلْتَ فِيمَا عُلِّمْتَ قَالَ كُنْتُ أَقُومُ بِهِ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ فَيَقُولُ اللَّهُ لَهُ كَذَبْتَ وَتَقُولُ لَهُ الْمَلائِكَةُ كَذَبْتَ وَيَقُولُ اللَّهُ بَلْ أَرَدْتَ أَنْ يُقَالَ إِنَّ فُلانًا قَارِئٌ فَقَدْ قِيلَ ذَاكَ وَيُؤْتَى بِصَاحِبِ الْمَالِ فَيَقُولُ اللَّهُ لَهُ أَلَمْ أُوَسِّعْ عَلَيْكَ حَتَّى لَمْ أَدَعْكَ تَحْتَاجُ إِلَى أَحَدٍ قَالَ بَلَى يَا رَبِّ قَالَ فَمَاذَا عَمِلْتَ فِيمَا آتَيْتُكَ قَالَ كُنْتُ أَصِلُ الرَّحِمَ وَأَتَصَدَّقُ فَيَقُولُ اللَّهُ لَهُ كَذَبْتَ وَتَقُولُ لَهُ الْمَلائِكَةُ كَذَبْتَ وَيَقُولُ اللَّهُ تَعَالَى بَلْ أَرَدْتَ أَنْ يُقَالَ فُلانٌ جَوَادٌ فَقَدْ قِيلَ ذَاكَ وَيُؤْتَى بِالَّذِي قُتِلَ فِي سَبِيلِ اللَّهِ فَيَقُولُ اللَّهُ لَهُ فِي مَاذَا قُتِلْتَ فَيَقُولُ أُمِرْتُ بِالْجِهَادِ فِي سَبِيلِكَ فَقَاتَلْتُ حَتَّى قُتِلْتُ فَيَقُولُ اللَّهُ تَعَالَى لَهُ كَذَبْتَ وَتَقُولُ لَهُ الْمَلائِكَةُ كَذَبْتَ وَيَقُولُ اللَّهُ بَلْ أَرَدْتَ أَنْ يُقَالَ فُلانٌ جَرِيءٌ فَقَدْ قِيلَ ذَاكَ ثُمَّ ضَرَبَ رَسُولُ اللَّهِ ﷺ عَلَى رُكْبَتِي فَقَالَ يَا أَبَا هُرَيْرَةَ أُولَئِكَ الثَّلاثَةُ أَوَّلُ خَلْقِ اللَّهِ تُسَعَّرُ بِهِمُ النَّارُ يَوْمَ الْقِيَامَةِ وقَالَ الْوَلِيدُ أَبُو عُثْمَانَ فَأَخْبَرَنِي عُقْبَةُ بْنُ مُسْلِمٍ أَنَّ شُفَيًّا هُوَ الَّذِي دَخَلَ عَلَى مُعَاوِيَةَ فَأَخْبَرَهُ بِهَذَا قَالَ أَبُو عُثْمَانَ وَحَدَّثَنِي الْعَلاءُ بْنُ أَبِي حَكِيمٍ أَنَّهُ كَانَ سَيَّافًا لِمُعَاوِيَةَ فَدَخَلَ عَلَيْهِ رَجُلٌ فَأَخْبَرَهُ بِهَذَا عَنْ أَبِي هُرَيْرَةَ فَقَالَ مُعَاوِيَةُ قَدْ فُعِلَ بِهَؤُلاءِ هَذَا فَكَيْفَ بِمَنْ بَقِيَ مِنَ النَّاسِ ثُمَّ بَكَى مُعَاوِيَةُ بُكَاءً شَدِيدًا حَتَّى ظَنَنَّا أَنَّهُ هَالِكٌ وَقُلْنَا قَدْ جَاءَنَا هَذَا الرَّجُلُ بِشَرٍّ ثُمَّ أَفَاقَ مُعَاوِيَةُ وَمَسَحَ عَنْ وَجْهِهِ وَقَالَ صَدَقَ اللَّهُ وَرَسُولُهُ ﴿ مَن كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لاَ يُبْخَسُونَ (١٥) أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الآخِرَةِ إِلاَّ النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَّا كَانُوا يَعْمَلُونَ (١٦) ﴾
(هود ١٥ : ١٦) قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ *

909. Narrated Oqba ibn Muslim; 'Shofayya Al-Asbahi told me that he entered Madina and found some people circling a man. He asked About him and he was told that he was Abu-Huraira.' Shofayya said; 'I approached him till I sat

before him while he was still talking to the people. When he finished and was alone I said to him; 'I appeal you earnestly by Allah ﷻ to tell me a Hadith you have heard from the Messenger of Allah ﷺ and you have comprehended well. Abu-Huraira said; 'I will do. I will convey to you a Hadith that the Messenger of Allah ﷺ told me and that I comprehended it well.' Shofayya said; 'Abu-Huraira sighed loudly and wait for a short while then he restored and said; 'I will convey to you a Hadith that the Messenger of Allah ﷺ told me in this house where no one was attending except me.' Shofayya said; 'Abu-Huraira sighed loudly and wait for a short while then he restored, wiped his face and said; 'I will convey to you a Hadith that the Messenger of Allah ﷺ told me in this house where no one was attending except me.' Shofayya said; 'Abu-Huraira sighed more loudly and leant forward falling on the ground. I supported him for a long time till he restored. He then said; 'The Messenger of Allah ﷺ told me: "On the Day of Judgement, Allah ﷻ will descend to judge between people. Each nation will be kneeling. The first people He ﷻ will summon are a man who memorized the Koran, a man that was killed for Allah's cause, and a wealthy man. Allah ﷻ will say to the one who memorized the Koran (and he used to recite it perfectly): "Have I not taught you what I have revealed to My Messenger?" He will say; 'Yes indeed my lord!' Allah ﷻ will say: "What did you do with what you have been taught?" He will say; 'I used to recite it by day and night.' Allah ﷻ will say: "You have lied." And the angels will say: "You have lied." Allah ﷻ will say: "Nay, you intended that people would say; 'So and so recites the Koran perfectly.' And it was said (You have taken the reward you hoped for)." Then, the wealthy man will be brought and Allah ﷻ will say to him: "Have not I provided for you limitlessly in a way you never fell in need to anyone?" He

will say; 'Yes indeed my lord!' Allah ﷻ will say: "What did you do with what I have given you?" He will say; 'I used spend on my kith and kin and give in charity.' Allah ﷻ will say: "You have lied." And the angels will say: "You have lied." Allah ﷻ will say: "Nay, you intended that people would say; 'So and so is openhanded, and it was said (You have taken the reward you hoped for)." Then, the man who was killed for Allah's sake will be brought. Allah ﷻ will say to him: "For whose sake you were killed?" He will say; 'I was ordered to fight for Your sake, so I fought and was killed.' Allah ﷻ will say: "You have lied." And the angels will say: "You have lied." Allah ﷻ will say: "Nay, you intended that people would say; 'So and so is brave and it was said (You have taken the reward you hoped for)." Abu-Huraira said; 'Then the Messenger of Allah ﷺ hit me on the knee and said: "O Abu-Huraira! These are the first people of Allah's creatures with whom Fire will be blazed on the Day of Judgement[8]."

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[8] This Hadith shows clearly that showing off and dissemblance are strictly forbidden and are severely punishable. Sincere intention only avails. This is based on Allah's statement:

"And they have been commanded no more than to worship Allah, offering Him sincere devotion, being true (in faith), to establish the regular prayer; and to pay zakat, and that is the upright and straight religion *" S: 98-5.

The Hadith restricts the general Hadiths about Jihad's and other good deeds' reward. It confines the reward to Jihad and other good deeds if the motives to them is satisfying Allah ﷻ not any other creature.

The scholars of interpretation say that the verse that says:

"Those who desire the present life and its glitter, to them We shall pay (the price of) their deeds therein, without diminution * They are those for whom there is nothing in the Hereafter but the Fire: vain are the designs they frame therein, and of no effect are the

Al-Waleed Abu-Othman said; 'When this Hadith was told to Mu'aweya ibn Abu-sofyan he said; 'This has been done to these people, what is About other people.' Al-Waleed added; 'Mu'aweya wept so profusely that we thought that he would perish. We said to ourselves; 'This man (Shofayya, the na rrator of the Hadith) has brought very bad news to Mu'aweya.' When Mu'aweya restored, he wiped his face and said; 'Allah ﷻ and His Messenger ﷺ have told the truth. Then he recited:

"Those who desire the present life and its glitter, to them We shall pay (the price of) their deeds therein, without diminution * They are those for whom there is nothing in the Hereafter but the Fire: vain are the designs they frame therein, and of no effect are the deeds that they do *" S: 11-15,16. (At-Termizi).

٩١٠- عَن جُنْدُب رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: (مَنْ سَمَّعَ سَمَّعَ اللهُ بِهِ يَوْمَ الْقِيَامَةِ، قَالَ: وَمَنْ شَاقَّ شَقَّ اللهُ عَلَيْهِ يَوْمَ الْقِيَامَةِ).
فَقَالُوا: أَوْصِنَا. فَقَالَ: إِنَّ أَوَّلَ ما يُنْتِنُ مِنَ الإِنْسَانِ بَطْنُهُ، فَمَن اسْتَطَاعَ أَنْ لاَ يَأْكُلَ إِلاَّ طَيِّبًا فَلْيَفْعَلْ، وَمَنِ اسْتَطَاعَ أَنْ لاَ يُحَالَ بَيْنَهُ وَبَيْنَ الجَنَّةِ مِلْءُ كَفِّهِ مِنْ دَمٍ أَهْرَاقَهُ فَلْيَفْعَلْ. رواه البخاري.

910. Narrated (Tareef Abu-Tamema); 'Jondob ﷺ said that he heard the Prophet saying: "Whoever does a good deed in order to show off, Allah will expose his intentions on the Day of Resurrection (before the people), and whoever puts the people into difficulties, Allah will put him into difficulties on the Day of Resurrection. The people said (to Jundab); 'Advise us.' He said; 'The first thing to putrefy of the human

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deeds that they do *" S: 11-15,16., designates each good deed done for pleasing or satisfying any other aim besides Allah ﷻ.

body is the abdomen, so he who can eat nothing but good food (Halal the well-gotten food) he should do so, and he who does as much as he can that nothing intervene between him and Paradise by not shedding even a handful of blood, (murdering) should do so. (Bukhari).

[It should be obvious that if a man does any good work searching solely Allah's pleasure, there is no harm if people praise him. This is the good tidings to him from Allah ﷻ.

The Messenger of Allah ﷺ reiterated this by his reply to the questioner who asked him; 'Messenger of Allah! One would do the good deed and consequently, people hail him?' The Messenger of Allah ﷺ said: "This is the good tidings given to him in life."]

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٢٧٠ــ باب تحريم النظر الى المرأة الأجنبية

Chapter (270)

About the Forbiddance of Looking at a Non-Mahram Woman

Allah ﷻ said:

﴿ قُل لِّلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللهَ خَبِيرٌ بِمَا يَصْنَعُونَ ﴾ (النور ٣٠)

"Tell the believing men to lower their gaze (from looking at non-Mahram women), and protect their private parts (from illegal sexual intercourses). That is purer for them. Verily, Allah is All-Aware of what they do *" S: 24-30. And

﴿ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْؤُولاً ﴾ (الإسراء ٣٦)

"And follow not (O man!) what you have no knowledge of. Verily! Hearing, sight, and the heart, of each of those one will be questioned (by Allah) *" S: 17-36. And

﴿ يَعْلَمُ خَائِنَةَ الأعْيُنِ وَمَا تُخْفِي الصُّدُورُ ﴾ (غافر ١٩)

"Allah knows the fraud of the eyes, and all that the breasts conceal *" S: 40-19. And

﴿ إِنَّ رَبَّكَ لَبِالْمِرْصَادِ ﴾ (الفجر ١٤)

"Verily, your Lord is Ever Watchful (over them) *" S: 89-14.

The Messenger of Allah ﷺ said:

٩١١- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا، عَنِ النَّبِيِّ صلى الله عليه وسلم: (إِنَّ اللهَ كَتَبَ عَلَى ابْنِ آدَمَ حَظَّهُ مِنَ الزِّنَا، أَدْرَكَ ذَلِكَ لاَ مَحَالَةَ، فَزِنَا الْعَيْنِ النَّظَرُ، وَزِنَا اللِّسَانِ النُّطْقُ، وَالنَّفْسُ تَتَمَنَّى وَتَشْتَهِي، وَالْفَرْجُ يُصَدِّقُ ذَلِكَ أَوْ يُكَذِّبُهُ). رواه البخاري.

911. Narrated Ibn Abbas may Allah be pleased with them on the authority of Abu-Huraira ﷺ that the Prophet ﷺ said: "Allah has written for Adam's son his share of adultery which he inevitably commits. The adultery of the eyes is sighting (gazing at the non-Mahram women), the adultery of the tongue is speech. The innerself wishes and desires and the private parts testify all this or deny it." (Bukhari).

٩١٢- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: (إِيَّاكُمْ وَالْجُلُوسَ عَلَى الطُّرُقَاتِ). فَقَالُوا: ما لَنَا بُدٌّ، إِنَّمَا هِيَ مَجَالِسُنَا نَتَحَدَّثُ فِيهَا. قَالَ: (فَإِذَا أَبَيْتُمْ إِلاَّ الْمَجَالِسَ، فَأَعْطُوا الطَّرِيقَ حَقَّهَا). قَالُوا: وَمَا حَقُّ الطَّرِيقِ

قالَ: (غضّ الْبَصَرِ، وكَفّ الأذَى، ورَدّ السَّلاَمِ، وأَمْرٌ بِالمَعْرُوفِ، ونَهْيٌ عَنِ المُنْكَرِ). رواه البخاري.

912. Narrated Abu-Sa'eed Al-Khudri ؓ; 'The Prophet ﷺ said: "Avoid sitting on the roads (path ways). The people said; 'There is no feasible alternative to it. We chat and discuss our affairs during it.' The Prophet ﷺ said: "As long as there ios no escape from it so, observe the rights of the way?' They asked; 'What are the rights of the way?' He said: "They are lowering of your gazes (avoiding gazing at people lustfully or mockingly), refraining from harming people, returning greetings, enjoining what is just and forbidding what is unjust." (Bukhari).

٩١٣- حَدَّثَنَا سُوَيْدٌ حَدَّثَنَا عَبْدُ اللَّهِ أَخْبَرَنَا يُونُسُ بْنُ يَزِيدَ عَنِ ابْنِ شِهَابٍ عَنْ نَبْهَانَ مَوْلَى أُمِّ سَلَمَةَ أَنَّهُ حَدَّثَهُ أَنَّ أُمَّ سَلَمَةَ حَدَّثَتْهُ أَنَّهَا كَانَتْ عِنْدَ رَسُولِ اللَّهِ ﷺ وَمَيْمُونَةَ قَالَتْ فَبَيْنَا نَحْنُ عِنْدَهُ أَقْبَلَ ابْنُ أُمِّ مَكْتُومٍ فَدَخَلَ عَلَيْهِ وَذَلِكَ بَعْدَ مَا أُمِرْنَا بِالْحِجَابِ فَقَالَ رَسُولُ اللَّهِ ﷺ احْتَجِبَا مِنْهُ فَقُلْتُ يَا رَسُولَ اللَّهِ أَلَيْسَ هُوَ أَعْمَى لا يُبْصِرُنَا وَلا يَعْرِفُنَا فَقَالَ رَسُولُ اللَّهِ ﷺ أَفَعَمْيَاوَانِ أَنْتُمَا أَلَسْتُمَا تُبْصِرَانِهِ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

913. Narrated Nabhan, the freed slave of Umm Salama may Allah be pleased with her that Umm Salama informed him that the Messenger of Allah ﷺ was in her house and Maymoonah may Allah be pleased with her came. While we were sitting, Ibn Umm Maktoom came. This was after the commandment of veiling women from men had been imposed. The Messenger of Allah ﷺ said: "Veil yourselves from him." I said; 'Is not he a blind man and he does not see us or know us, Messenger of Allah?' The Messenger of Allah ﷺ said: "Are you two blind? Do no you two see him?" (At-Termizi).

٩١٤- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زِيَادٍ حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ أَخْبَرَنِي الضَّحَّاكُ بْنُ عُثْمَانَ أَخْبَرَنِي زَيْدُ بْنُ أَسْلَمَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لا يَنْظُرُ الرَّجُلُ إِلَى عَوْرَةِ الرَّجُلِ وَلا تَنْظُرُ الْمَرْأَةُ إِلَى عَوْرَةِ الْمَرْأَةِ وَلا يُفْضِي الرَّجُلُ إِلَى الرَّجُلِ فِي الثَّوْبِ الْوَاحِدِ وَلا تُفْضِي الْمَرْأَةُ إِلَى الْمَرْأَةِ فِي الثَّوْبِ الْوَاحِدِ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ *

914. Narrated Abu-Sa'eed Al-Khudri; ‘The Messenger of Allah ﷺ said: “Let not a man look at another man’s awra and let not a woman look at another woman’s awra. And let not a man’s skin touch another man’s skin directly in one cloth and let not a woman’s skin touch another woman’s skin directly in one cloth.” (At-Termizi).

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٢٧١ـ باب تحريم الخلوة بالأجنبية

Chapter(271)

About the Forbiddance of Staying in Privacy with a Non-Mahram Woman

[Sexual inclination between men and women is an instinctive characteristic. It seems to be the strongest lust of man. For, there would be some threats to man’s life if he tried to satisfy it illegally, but that lust overcomes this threat.

One of the righteous people said; ‘If I was entrusted the common treasury of the Muslims, I would be able to fulfill that commitment. But, if I was entrusted with a Negro woman I fear lest I cannot fulfill that commitment.’

Since man was created weak and desirous, Islam imposes the limits that gurantee avoiding satisfying this lust except through the legal channel i.e. marriage or the female captives of war according to the just rules of Islam.

Examples of these precautions are veling women's bodies entirely, avoiding the speech and the dresses that is liable to exite men sexually, prohibiting men from being in privacy with the non-Mahram women, ordering the Muslim ruler to facilitate marriage affairs before the youth, encouraging the young men to get marry for marriage is one way for sustainment…etc.

The Noble Kopran says:

﴿ قُل لِّلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللهَ خَبِيرٌ بِمَا يَصْنَعُونَ ﴾ (النور ٣٠)

"Tell the believing men to lower their gaze (from looking at non-Mahram women), and protect their private parts (from illegal sexual intercourses). That is purer for them. Verily, Allah is All-Aware of what they do *" S: 24-30. And

﴿ الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ مُبَرَّؤُونَ مِمَّا يَقُولُونَ لَهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴾ (النور ٢٦)

"O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them; that is better for you, in order that you may remember *" S: 24-26. And

﴿ وَأَنكِحُوا الأَيَامَى مِنكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِن يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللهُ مِن فَضْلِهِ وَاللهُ وَاسِعٌ عَلِيمٌ ﴾ (النور ٣٢)

"And marry those among you who are single (a man who has no wife and the woman who has no husband) and (also marry) the pious and capable ones) of your (males) slaves and maid-servants (female slaves). If they would be poor, Allah will enrich them out of His Bounty. And Allah is All-Sufficient for His creatures' needs, All-Knowing (About the state of the people) *" S: 24-32.

﴿ وَلْيَسْتَعْفِفِ الَّذِينَ لاَ يَجِدُونَ نِكَاحًا حَتَّى يُغْنِيَهُمُ اللهُ مِن فَضْلِهِ وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا وَآتُوهُم مِّن مَّالِ اللهِ الَّذِي آتَاكُمْ وَلاَ تُكْرِهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِّتَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا وَمَن يُكْرِههُّنَّ فَإِنَّ اللهَ مِن بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَّحِيمٌ ﴾ (النور ٣٣)

"And let those who find not the financial means for marriage keep themselves chaste, that Allah would enrich them of His Bounty. And such of your slaves who seek to free themselves (from slavery), facilitate this affair for them if you find that there is good and honesty in them. And give them something yourselves out of the wealth of Allah that He has bestowed upon you. And force not your maids to adultery hoping for some perishable worldly possessions, if they desire chastity. But if anyone compels them (to commit qadultery), then, after such compulsion, Allah is Oft-Forgiving, Most Merciful (to those women, i.e. He will forgive them because they have been forced to do this evil action unwillingly) *" S: 24-33.

The Messenger of Allah ﷺ said:

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ أَبِي الْخَيْرِ عَنْ عُقْبَةَ بْنِ عَامِرٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ إِيَّاكُمْ وَالدُّخُولَ عَلَى النِّسَاءِ فَقَالَ رَجُلٌ مِنَ

الأَنْصَارِ يَا رَسُولَ اللَّهِ أَفَرَأَيْتَ الْحَمْوَ قَالَ الْحَمْوُ الْمَوْتُ قَالَ وَفِي الْبَاب عَنْ عُمَرَ وَجَابِرٍ وَعَمْرِو بْنِ الْعَاصِ قَالَ أبو عِيسَى حَدِيثُ عُقْبَةَ بْنِ عَامِرٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَإِنَّمَا مَعْنَى كَرَاهِيَةِ الدُّخُولِ عَلَى النِّسَاءِ عَلَى نَحْوِ مَا رُوِيَ عَنِ النَّبِيِّ ﷺ قَالَ لا يَخْلُوَنَّ رَجُلٌ بِامْرَأَةٍ إِلا كَانَ ثَالِثَهُمَا الشَّيْطَانُ وَمَعْنَى قَوْلِهِ الْحَمْوُ يُقَالُ هُوَ أَخُو الزَّوْجِ كَأَنَّهُ كَرِهَ لَهُ أَنْ يَخْلُوَ بِهَا *

Narrated Oqba ibn Amer; 'The Messenger of Allah ﷺ said: "Beware of entering on women." A man of Al-Ansar said; 'What is About Al-Hamw(o)[9], O Messenger of Allah?' He said: "Al-Hamwo equals death."

Abu-Issa said; 'The Hadith of Oqba is Hasan Saheeh and this Hadith warns the Muslims against entering on women i.e. that which one sits in privacy with them as the Messenger of Allah ﷺ said: "Most certainly, no man sits in seclusion with a woman except that Satan is their third." Al-Hamwo is the husband's brother. It is understood from the Hadith that the Messenger of Allah ﷺ disliked that Al-Hamwo stay in seclusion with his brother's wife.'

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ مُجَالِدٍ عَنِ الشَّعْبِيِّ عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ قَالَ لا تَلِجُوا عَلَى الْمُغِيبَاتِ فَإِنَّ الشَّيْطَانَ يَجْرِي مِنْ أَحَدِكُمْ مَجْرَى الدَّمِ قُلْنَا وَمِنْكَ قَالَ وَمِنِّي وَلَكِنَّ اللَّهَ أَعَانَنِي عَلَيْهِ فَأَسْلَمُ قَالَ أبو عِيسَى

9 Imam An-Nawawi said; 'The husbands relatives besides the husband's father and sons are meant here because the former are Mahrams to his wife. The meant here are the husband's brother, cousin...etc. In other words every man who is legitimately permitted to marry her if she was not married to that person. The Hadith likened secluding with the woman in such cases as leading to death. This is known in Arabic. They say; 'Lion is death and war is death' meaning it leads to death.

هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَقَدْ تَكَلَّمَ بَعْضُهُمْ فِي مُجَالِدِ بْنِ سَعِيدٍ مِنْ قِبَلِ حِفْظِهِ و سَمِعْت عَلِيَّ بْنَ خَشْرَمٍ يَقُولُ قَالَ سُفْيَانُ بْنُ عُيَيْنَةَ فِي تَفْسِيرِ قَوْلِ النَّبِيِّ ﷺ وَلَكِنَّ اللَّهَ أَعَانَنِي عَلَيْهِ فَأَسْلَمُ يَعْنِي أَسْلَمُ أَنَا مِنْهُ قَالَ سُفْيَانُ وَالشَّيْطَانُ لَا يُسْلِمُ وَلَا تَلِجُوا عَلَى الْمُغِيبَاتِ وَالْمُغِيبَةُ الْمَرْأَةُ الَّتِي يَكُونُ زَوْجُهَا غَائِبًا وَالْمُغِيبَاتُ جَمَاعَةُ الْمُغِيبَةِ *

Narrated Jaber; 'The Prophet ﷺ said: "Beware of entering on Al Mogheebat for Satan circulates within one of you as the blood circulates in his veins." We said; 'Does he circulates within you as well?' He said: 'Yes. But Allah supported me against him so he submitted[10].'"

حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنِ الْحَجَّاجِ عَنْ مَكْحُولٍ عَنْ أَبِي الشِّمَالِ عَنْ أَبِي أَيُّوبَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ أَرْبَعٌ مِنْ سُنَنِ الْمُرْسَلِينَ الْحَيَاءُ وَالتَّعَطُّرُ وَالسِّوَاكُ وَالنِّكَاحُ قَالَ وَفِي الْبَاب عَنْ عُثْمَانَ وَثَوْبَانَ وَابْنِ مَسْعُودٍ وَعَائِشَةَ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَأَبِي نَجِيحٍ وَجَابِرٍ وَعَكَّافٍ قَالَ أَبو عِيسَى حَدِيثُ أَبِي أَيُّوبَ حَدِيثٌ حَسَنٌ غَرِيبٌ حَدَّثَنَا مَحْمُودُ بْنُ خِدَاشٍ الْبَغْدَادِيُّ حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ عَنِ الْحَجَّاجِ عَنْ مَكْحُولٍ عَنْ أَبِي الشِّمَالِ عَنْ أَبِي أَيُّوبَ عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ حَفْصٍ قَالَ أَبو عِيسَى وَرَوَى هَذَا الْحَدِيثَ هُشَيْمٌ وَمُحَمَّدُ بْنُ يَزِيدَ الْوَاسِطِيُّ وَأَبُو مُعَاوِيَةَ وَغَيْرُ وَاحِدٍ عَنِ الْحَجَّاجِ عَنْ مَكْحُولٍ عَنْ أَبِي أَيُّوبَ وَلَمْ يَذْكُرُوا فِيهِ عَنْ أَبِي الشِّمَالِ وَحَدِيثُ حَفْصِ بْنِ غِيَاثٍ وَعَبَّادِ بْنِ الْعَوَّامِ أَصَحُّ *

10 The word فأسْلَمُ does not mean that his devil reverted to Islam, but it means that he was turned away from the Prophet ﷺ, hence the Messenger of Allah ﷺ will not be harmed by him.

Narrated Abu-Ayyoob; 'The Messenger of Allah ﷺ said: "Four things are of the Messengers of Allah's way of life; bashfulness, applying perfume, cleaning teeth with As-Siwaak, and getting married."

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلاَنَ حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ حَدَّثَنَا سُفْيَانُ عَنِ الأَعْمَشِ عَنْ عُمَارَةَ بْنِ عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ خَرَجْنَا مَعَ النَّبِيِّ ﷺ وَنَحْنُ شَبَابٌ لا نَقْدِرُ عَلَى شَيْءٍ فَقَالَ يَا مَعْشَرَ الشَّبَابِ عَلَيْكُمْ بِالْبَاءَةِ فَإِنَّهُ أَغَضُّ لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ فَمَنْ لَمْ يَسْتَطِعْ مِنْكُمُ الْبَاءَةَ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّ الصَّوْمَ لَهُ وِجَاءٌ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلالُ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ حَدَّثَنَا الأَعْمَشُ عَنْ عُمَارَةَ نَحْوَهُ قَالَ أَبو عِيسَى وَقَدْ رَوَى غَيْرُ وَاحِدٍ عَنِ الأَعْمَشِ بِهَذَا الإِسْنَادِ مِثْلَ هَذَا وَرَوَى أَبُو مُعَاوِيَةَ وَالْمُحَارِبِيُّ عَنِ الأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ نَحْوَهُ قَالَ أَبو عِيسَى كِلاهُمَا صَحِيحٌ *

Narrated Abdullah ibn Mas'oud; 'We went out with the Prophet ﷺ while we were young possessing nothing and he said: "O assemble of young men! Take shelter in marriage for it helps lower one's gaze and guard one's chastity. He that cannot afford for it (marriage), let him observe fasting for it is a shield for him."

حَدَّثَنَا أَبُو هِشَامٍ الرِّفَاعِيُّ وَزَيْدُ بْنُ أَخْزَمَ الطَّائِيُّ وَإِسْحَقُ بْنُ إِبْرَاهِيمَ الْبَصْرِيُّ قَالُوا حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ عَنْ أَبِيهِ عَنْ قَتَادَةَ عَنِ الْحَسَنِ عَنْ سَمُرَةَ أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ التَّبَتُّلِ قَالَ أَبو عِيسَى وَزَادَ زَيْدُ بْنُ أَخْزَمَ فِي حَدِيثِهِ وَقَرَأَ قَتَادَةُ ﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلاَّ أَن يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَاظِرِينَ إِنَاهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانتَشِرُوا وَلاَ مُسْتَأْنِسِينَ

لِحَدِيثٍ إِنَّ ذَلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنكُمْ وَاللهُ لاَ يَسْتَحْيِي مِنَ الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِن وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَن تُؤْذُوا رَسُولَ اللهِ وَلاَ أَن تَنكِحُوا أَزْوَاجَهُ مِن بَعْدِهِ أَبَدًا إِنَّ ذَلِكُمْ كَانَ عِندَ اللهِ عَظِيمًا ﴾ (الأحزاب ٥٣) قَالَ وَفِي الْبَاب عَنْ سَعْدٍ وَأَنَسِ بْنِ مَالِكٍ وَعَائِشَةَ وَابْنِ عَبَّاسٍ قَالَ أبو عِيسَى حَدِيثُ سَمُرَةَ حَدِيثٌ حَسَنٌ غَرِيبٌ وَرَوَى الأَشْعَثُ بْنُ عَبْدِ الْمَلِكِ هَذَا الْحَدِيثَ عَنِ الْحَسَنِ عَنْ سَعْدِ بْنِ هِشَامٍ عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ وَيُقَالُ كِلا الْحَدِيثَيْنِ صَحِيحٌ *

Narrated Samora; 'The Messenger of Allah ﷺ forbade celibacy.'

Abu-Issa said; 'The version narrated by Zayd ibn Akhzam has the following words; 'And Qatada recited the verse that says:

﴿ وَلَقَدْ أَرْسَلْنَا رُسُلاً مِّن قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً وَمَا كَانَ لِرَسُولٍ أَن يَأْتِيَ بِآيَةٍ إِلاَّ بِإِذْنِ اللهِ لِكُلِّ أَجَلٍ كِتَابٌ ﴾ (الرعد ٣٨)

"And indeed, We had sent Messengers before you (O Muhammad) and made for them wives and offspring. And it was not for a Messenger to bring a sign except by Allah's Leave. (For) every matter there is a decree (from Allah) * " S: 13-38.

He also said that the Hadith of Samora is Hasan Ghareeb(on) and that it was narrated through other routes.

Now, let us read what Imam Al-Nawawi compiled in the same concern.]

Allah ﷻ said:

"O you who believe! Enter not the Prophet's houses, unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse without sitting for chatting. Verily, such (behavior) annoys the Prophet, and he is shy of (asking) you (to go out); but Allah is not shy of (telling you) the truth. And when you ask (his wives) for anything you want, ask them from behind a screen: that is purer for your hearts and for their hearts. And it is not (right) for you that you should annoy Allah's Messenger, nor that you should ever marry his wives after him (his death). Verily, With Allah that shall be an enormity *" S: 33-53.

The Messenger of Allah ﷺ said:

٩١٥- حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ حَدَّثَنَا شُعْبَةُ وَهَمَّامٌ عَنْ قَتَادَةَ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ لَعَنَ رَسُولُ اللَّهِ ﷺ الْمُتَشَبِّهَاتِ بِالرِّجَالِ مِنَ النِّسَاءِ وَالْمُتَشَبِّهِينَ بِالنِّسَاءِ مِنَ الرِّجَالِ قَالَ أبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

915. Narrated Ibn Abbas; 'The Messenger of Allah ﷺ invoked Allah's curse on the women who assume the masculine manners and the men who behave effeminately.' (At-Termizi).

٩١٦- حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ مُجَالِدٍ عَنِ الشَّعْبِيِّ عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ قَالَ لا تَلِجُوا عَلَى الْمُغِيبَاتِ فَإِنَّ الشَّيْطَانَ يَجْرِي مِنْ أَحَدِكُمْ مَجْرَى الدَّمِ قُلْنَا وَمِنْكَ قَالَ وَمِنِّي وَلَكِنَّ اللَّهَ أَعَانَنِي عَلَيْهِ فَأَسْلَمُ قَالَ أبو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَقَدْ تَكَلَّمَ بَعْضُهُمْ فِي مُجَالِدِ بْنِ سَعِيدٍ مِنْ قِبَلِ حِفْظِهِ و سَمِعْتُ عَلِيَّ بْنَ خَشْرَمٍ يَقُولُ قَالَ سُفْيَانُ بْنُ عُيَيْنَةَ فِي تَفْسِيرِ قَوْلِ النَّبِيِّ ﷺ وَلَكِنَّ اللَّهَ أَعَانَنِي عَلَيْهِ فَأَسْلَمُ يَعْنِي أَسْلَمُ أَنَا مِنْهُ قَالَ سُفْيَانُ

وَالشَّيْطَانُ لا يُسْلِمُ وَلا تَلِجُوا عَلَى الْمُغِيبَاتِ وَالْمُغِيبَةُ الْمَرْأَةُ الَّتِي يَكُونُ زَوْجُهَا غَائِبًا وَالْمُغِيبَاتُ جَمَاعَةُ الْمُغِيبَةِ *

916. Narrated Jaber; 'The Prophet ﷺ said: "Beware of entering on Al Mogheebat for Satan circulates within one of you as the blood circulates in his veins." We said; 'Does he circulates within you as well?' He said: 'Yes. But Allah supported me against him so he submitted[11]."

٩١٧- حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ أَبِي الْخَيْرِ عَنْ عُقْبَةَ بْنِ عَامِرٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ إِيَّاكُمْ وَالدُّخُولَ عَلَى النِّسَاءِ فَقَالَ رَجُلٌ مِنَ الأَنْصَارِ يَا رَسُولَ اللَّهِ أَفَرَأَيْتَ الْحَمْوَ قَالَ الْحَمْوُ الْمَوْتُ قَالَ وَفِي الْبَاب عَنْ عُمَرَ وَجَابِرٍ وَعَمْرِو بْنِ الْعَاصِ قَالَ أَبو عِيسَى حَدِيثُ عُقْبَةَ بْنِ عَامِرٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَإِنَّمَا مَعْنَى كَرَاهِيَةِ الدُّخُولِ عَلَى النِّسَاءِ عَلَى نَحْوِ مَا رُوِيَ عَنِ النَّبِيِّ ﷺ قَالَ لا يَخْلُوَنَّ رَجُلٌ بِامْرَأَةٍ إِلا كَانَ ثَالِثَهُمَا الشَّيْطَانُ وَمَعْنَى قَوْلِهِ الْحَمْوُ يُقَالُ هُوَ أَخُو الزَّوْجِ كَأَنَّهُ كَرِهَ لَهُ أَنْ يَخْلُوَ بِهَا *

917. Narrated Oqba ibn Amer; 'The Messenger of Allah ﷺ said: "Beware of entering on women." A man of Al Ansar said; 'What is About Al Hamw(o)[12], O Messenger of Allah?' He said: "Al Hamwo equals death."

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11 The word فأسْلَمُ does not mean that his devil reverted to Islam, but it means that he was turned away from the Prophet ﷺ, hence the Messenger of Allah ﷺ will not be harmed by him.

12 Imam An-Nawawi said; 'The husbands relatives besides the husband's father and sons are meant here because the former are Mahrams to his wife. The meant here are the husband's brother, cousin…etc. In other words every man who is legitimately permitted to marry her if she was not married to that person. The Hadith likened secluding with the woman in such cases as leading

Abu-Issa said; 'The Hadith of Oqba is Hasan Saheeh and this Hadith warns the Muslims against entering on women i.e. what one sits in privacy with them as the Messenger of Allah ﷺ said: "Most certainly, no man sits in seclusion with a woman except that Satan is their third." Al Hamwo is the husband's brother. It is understood from the Hadith that the Messenger of Allah ﷺ disliked that Al Hamwo stay in seclusion with his brother's wife.'

٩١٨- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: (لاَ يَخْلُوَنَّ رَجُلٌ بِامْرَأَةٍ، وَلاَ تُسَافِرَنَّ امْرَأَةٌ إِلاَّ وَمَعَهَا مَحْرَمٌ). فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللهِ، اكْتُتِبْتُ فِي غَزْوَةِ كَذَا وَكَذَا، وَخَرَجَتِ امْرَأَتِي حَاجَّةً، قَالَ: (اذْهَبْ، فَحُجَّ مَعَ امْرَأَتِكَ). رواه البخاري.

918. Narrated Ibn Abbas may Allah be pleased with themthat he heard the Prophet ﷺ saying: "It is not permissible for a man to be alone with a woman, and no lady should travel except with a Mahram (her husband or a person whom she cannot marry in any case forever; e.g. her father, brother…etc.). Then a man got up and said; 'O Allah's Messenger! I have been enlisted in the army for such and such expedition and my wife is proceeding for performing Hajj. Allah's Messenger ﷺ said: "Go, and perform Hajj with your wife." (Bukhari).

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to death. This is known in Arabic. They say; 'Lion is death and war is death' meaning it leads to death.

٢٧٢ـــ باب تحريم تشبه الرجال بالنساء والنساء بالرجال

Chapter(272)

About the Forbiddance of Men imitating Women and Women imitating Men

[The Messenger of Allah ﷺ, being divinely inspired, told us of some incidents to come. These incidents came to pass as the Prophet ﷺ has foretold. One of these prophecies is the female who are dressed and undressed.

At the time of the Messenger of Allah ﷺ, no one would imagine that women especially the Muslim ones would wear such cloths that reveal more than they conceal.

The women of our days dress the transparent, the thin, and the tight cloths that reveal more than they conceal. In this way, women carry out Satan's tricks to a hair.

The Noble Koran has warned us against Satan insinuations towards sex and the role it plays in straying people. It says:

﴿ يَا بَنِي آدَمَ لاَ يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ يَنزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَاتِهِمَا إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لاَ تَرَوْنَهُمْ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لاَ يُؤْمِنُونَ ﴾ (الأعراف ٢٧)

"O Children of Adam! Let not Satan deceive you, as he got your parents (Adam and Eve) out of Paradise, stripping them of their raiments, to show them their private parts . Verily, he and his hosts see you whereof you cannot see them . Verily, We made the devils helpers for those who believe not *" S: 7-27.

Deceived by Satan, women follow exactly what the fashioners innovate for them. Each year or even every month,

they design a new dress that helps Satan is carrying out hi mission (exciting men sexually) so easily.

Men are men and women are women. No one substitutes the other and no one should imitate the other whether in dressing, traits, gait…etc.

For, each one of them has his specific job as the Noble Koran states. Allah ﷻ said:

﴿ وَاللَّيْلِ إِذَا يَغْشَى (١) وَالنَّهَارِ إِذَا تَجَلَّى (٢) وَمَا خَلَقَ الذَّكَرَ وَالأُنْثَى(٣) إِنَّ سَعْيَكُمْ لَشَتَّى (٤) ﴾ (الليل ١-٤)

"By the night as it envelops * By the day as it appears in brightness * By Him Who created the male and the female *Certainly, your efforts and deeds are diverse (different in aims and purposes) *" S: 92-1-4.

Thus, men should not abandon what Allah ﷻ has created in them and women should not abandon what Allah ﷻ has created in them. No man should behave womanishly and no woman should behave like men.

For this reason, the Messenger of Allah ﷺ said:

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ حَدَّثَنَا شُعْبَةُ وَهَمَّامٌ عَنْ قَتَادَةَ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ لَعَنَ رَسُولُ اللَّهِ ﷺ الْمُتَشَبِّهَاتِ بِالرِّجَالِ مِنَ النِّسَاءِ وَالْمُتَشَبِّهِينَ بِالنِّسَاءِ مِنَ الرِّجَالِ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

Narrated Ibn Abbas; 'The Messenger of Allah ﷺ invoked Allah's curse on the women who assume the masculine manners and the men who behave effeminately.'

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ وَأَيُّوبُ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ لَعَنَ رَسُولُ اللَّهِ ﷺ الْمُخَنَّثِينَ مِنَ الرِّجَالِ وَالْمُتَرَجِّلاتِ مِنَ النِّسَاءِ قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِي الْبَاب عَنْ عَائِشَةَ *

Narrated Ibn Abbas; 'The Messenger of Allah ﷺ invoked Allah's curse on the women who assume the masculine manners and the men who behave effeminately[13].'

This is the aim of this chapter. And now let us read what Imam Al-Nawawi compiled in the same concern.]

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٢٧٣ـ باب النهى عن التشبه بالشيطان والكفار

Chapter (273)

About the Forbiddance of Imitating Satan's Behavior in Eating

٩١٩- عَنْ جَابِرٍ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: لاَ تَأْكُلُوا بِالشِّمَالِ فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِالشِّمَالِ رَوَاهُ مُسْلِمٌ

919. Narrated Jaber ﷺ; 'The Prophet ﷺ said: "Do not eat with the left hand, for the devil eats with the left hand." (Muslim).

٩٢٠- حديث أَبِي هُرَيْرَةَ ﷺ قَالَ: إِنَّ رَسُولَ اللهِ ﷺ، قَالَ: إِنَّ الْيَهُودَ وَالنَّصَارَى لاَ يَصْبُغُونَ، فَخَالِفُوهُمْ أخرجه البخاري.

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[13] This Hadith is conveyed through another chain of transmission and its text differs slightly from the previous Hadith.

920. Narrated Abu-Huraira; 'Allah's Messenger ﷺ said: "The Jews and the Chrisitians do not dye (their grey hair), so you shall do the opposite of what they do (dye your grey hair and beards)." (Bukhari).

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٢٧٤ـ باب النهى عن القزع (حلق جزء من الرأس)

Chapter(274)
About Forbidding
Getting a Part of the Head cut

٩٢١- حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ حَدَّثَنَا عُثْمَانُ بْنُ عُثْمَانَ قَالَ أَحْمَدُ كَانَ رَجُلًا صَالِحًا قَالَ أَخْبَرَنَا عُمَرُ بْنُ نَافِعٍ عَنْ أَبِيهِ عَنِ ابْنِ عُمَرَ قَالَ نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْقَزَعِ وَالْقَزَعُ أَنْ يُحْلَقَ رَأْسُ الصَّبِيِّ فَيُتْرَكَ بَعْضُ شَعْرِهِ *

921. Narrated Ibn Omar; 'The Messenger of Allah ﷺ forbade having a part of the child's head cut.'

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٢٧٥ـ باب تحريم وصل الشعر والوشم والوشر

Chapter (275)
About the Forbiddance of Twig, Tattooing, Splitting the Teeth

Allah ﷻ said:

﴿ إِنَّ اللهَ لاَ يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاءُ وَمَن يُشْرِكْ بِاللهِ فَقَدْ ضَلَّ ضَلاَلاً بَعِيدًا (١١٦) إِن يَدْعُونَ مِن دُونِهِ إِلاَّ إِنَاثًا وَإِن يَدْعُونَ إِلاَّ شَيْطَانًا مَّرِيدًا (١١٧) ﴾ (النساء ١١٦-١١٧)

"They (all those who worship others besides Allah) invoke nothing but female deities besides Him (Allah), and they invoke

nothing but Satan, the persistent rebel *Allah cursed him (Allah has driven him out of His mercy). And he (Satan) said: "I will take an appointed portion of your servants *" S: 4-116,117.

The Messenger opf Allah ﷺ said:

٩٢٢- حديث أَسْمَاءَ، قَالَتْ: سَأَلَتِ امْرَأَةٌ النَّبِيَّ ﷺ فَقَالَتْ: يَا رَسُولَ اللهِ إِنْ ابْنَتِي أَصَابَتْهَا الْحَصْبَةُ فَامَّرَقَ شَعَرُهَا، وَإِنِّي زَوَّجْتُهَا أَفَأَصِلُ فِيهِ فَقَالَ: لَعَنَ اللهُ الْوَاصِلَةَ وَالْمَوْصُولَةَ أخرجه البخاري.

922. Narrated Asma'a ﷺ; 'A woman asked the Prophet ﷺ; 'O Allah's Messenger! My daughter got measles and her hair fell out. Now that I am About to give her in marriage, may I let her use false hair?' The Prophet ﷺ said: "Allah ﷻ has cursed the woman who lengthens hair artificially and the one who gets her hair lengthened aritficially." (Bukhari).

٩٢٣- حَدَّثَنَا سُوَيْدٌ أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا يُونُسُ عَنِ الزُّهْرِيِّ أَخْبَرَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ أَنَّهُ سَمِعَ مُعَاوِيَةَ بِالْمَدِينَةِ يَخْطُبُ يَقُولُ أَيْنَ عُلَمَاؤُكُمْ يَا أَهْلَ الْمَدِينَةِ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَنْهَى عَنْ هَذِهِ الْقُصَّةِ وَيَقُولُ إِنَّمَا هَلَكَتْ بَنُو إِسْرَائِيلَ حِينَ اتَّخَذَهَا نِسَاؤُهُمْ قَالَ أبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ مُعَاوِيَةَ *

923. Homayd ibn Abdul-Rahman said that he has heard Mu'aweya addressing the people of Madina; 'Where are your people of knowledge people of Madina? I have heard the Messenger of Allah ﷺ forbidding taking Al Qossah [14]. He said: The Children of Israel perished when their women had taken it."

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[14] Al-Qossa is a lock of hair that is let down on the woman's face. It means also the wig that women use. The scholars say that there is no harm if the woman lengthened her hair with anything other than hair i.e. a threads of silk…etc.

٩٢٤- حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدٍ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ ﷺ لَعَنَ الْوَاشِمَاتِ وَالْمُسْتَوْشِمَاتِ وَالْمُتَنَمِّصَاتِ مُبْتَغِيَاتٍ لِلْحُسْنِ مُغَيِّرَاتٍ خَلْقَ اللَّهِ قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ شُعْبَةُ وَغَيْرُ وَاحِدٍ مِنَ الْأَئِمَّةِ عَنْ مَنْصُورٍ *

924 Narrated Abdullah ibn Mas'oud; 'The Prophet ﷺ invoked Allah's curse on Al Washimat and Al Mostawshimat[15], Al Motanammisat who search to beautify themselves and change what Allah ﷻ has created."

٩٢٥- حديث عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: لَعَنَ اللهُ الْوَاشِمَاتِ، وَالْمُوتَشِمَاتِ، وَالْمُتَنَمِّصَاتِ وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ، الْمُغَيِّرَاتِ خَلْقَ اللهِ فَبَلَغَ ذَلِكَ امْرَأَةً مِنْ بَنِي أَسَدٍ، يُقَالُ لَهَا أُمّ يَعْقُوبٍ فَجَاءَتْ، فَقَالَتْ: إِنَّهُ بَلَغَنِي أَنَّكَ لَعَنْتَ كَيْتَ وَكَيْتَ فَقَالَ: وَمَا لِي لاَ أَلْعَنُ مَنْ لَعَنَ رَسُولُ اللهِ ﷺ، وَمَنْ هُوَ فِي كِتَابِ اللهِ فَقَالَتْ: لَقَدْ قَرَأْتُ مَا بَيْنَ اللَّوْحَيْنِ فَمَا وَجَدْتُ فِيهِ مَا تَقُولُ فَقَالَ: لَئِنْ كُنْتِ قَرَأْتِيهِ، لَقَدْ وَجَدْتِيهِ أَمَا قَرَأْتِ (وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ، وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا) قَالَتْ: بَلَى قَالَ: فَإِنَّهُ قَدْ نَهَى عَنْهُ قَالَتْ: فَإِنِّي أَرَى أَهْلَكَ يَفْعَلُونَهُ قَالَ: فَاذْهَبِي، فَانْظُرِي فَذَهَبَتْ فَنَظَرَتْ، فَلَمْ تَرَ مِنْ حَاجَتِهَا شَيْئًا فَقَالَ: لَوْ كَانَتْ كَذَلِكَ مَا جَامَعْتُنَا أخرجه البخاري.

925. Homayd ibn Abdul-Rahman ﷺ narrated that he heard Mu'aweya ibn Abu-Sofyan may Allah be pleased with themon the pulpit in the year when he performed Hajj holding a tuft of hair and saying; 'O people of Madina! Where are your learned

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[15] Al-Washimat is the plural of Al-Washima and Al-Mostawshimat is the plural of Al Mostawshimah. Al Motanammisat is the plural of Al-Motanammisa. Al-Motanammisa is the woman who removes the facial hair and thins the eyebrows.

men? I heard the Prophet ﷺ forbidding such a thing as this (the false hair). The Messenger of Allah ﷺ said: "The Children of Israel were destroyed when their women practiced this habit (of using false hair to lengthen their locks). (Bukhari).

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٢٧٦ـ باب النهى عن نتف الشيب من الرأس واللحية

Chapter (276)

About the Forbiddance of Plucking out the White Hair of the Head and the Beard

The Messenger of Allah ﷺ said:

٩٢٦- حديث عَائِشَةَ ، قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: مَنْ أَحْدَثَ فِي أَمْرِنَا هذَا مَا لَيْسَ فِيهِ فَهُوَ رَدّ أخرجه البخاري.

926. Narrated A'isha; 'The Messenger of Allah ﷺ said: "He that innovated (a baseless) practice in this affairs of ours (our religion) would be unacceptable." (Bukhari).

٩٢٧- حَدَّثَنَا إِسْمَاعِيلُ حَدَّثَنَا لَيْثٌ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لَا تَنْتِفُوا الشَّيْبَ فَإِنَّهُ نُورُ الْمُسْلِمِ مَا مِنْ مُسْلِمٍ يَشِيبُ شَيْبَةً فِي الْإِسْلَامِ إِلَّا كُتِبَ لَهُ بِهَا حَسَنَةٌ وَرُفِعَ بِهَا دَرَجَةً أَوْ حُطَّ عَنْهُ بِهَا خَطِيئَةٌ * أحمد

927. Narrated Abdullah ibn Amr; 'The Messenger of Allah ﷺ said: "Do not pluck out the gray hair for, it is the light of the Muslim. There is no Muslim whose hair gets gray in Islam except that a good deed will be recorded for, his rank is raised, or a misdeed of his will be removed therewith."

٢٧٧ــ باب كراهية الاستنجاء باليمين

ومس الفرج باليمين لغير عذر

Chapter (277)

About Dislike of Cleansing the Two Ducts with the right Hand without legal Excuse

[Islam, being a Divine Message, is a comprehensive religion. It deals with all aspects and walks of life.

The rules of hygiene occupy an important position in Islam. Cleansing the two ducts after answering the call of nature, blowing one's nose...etc. are natural functions. No one can dispense with them.

Islam, through Sunna, directs us to allocate the left hand for that purpose and its like. The right hand should be allocated for the honorable acts such as eating, drinking, giving and taking wearing cloths, performing ablution...etc.

This plays a great role in people's health and hygiene. The noble Koran and As-Sunna refer to this. The Noble Koran says:

"They ask you concerning menstruation[16]. Say: that is Atha[17] (a harmful thing for a husband to have a sexual

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[16] Menstruation is the blood that comes out from the woman's womb in certain time without being sick or wounded. It is a normal discharge because Allah ﷻ has created it in the daughters of Adam. It is used for feeding the fetus in the womb during pregnancy then, it changes into milk after delivery. If the woman was neither pregnant nor nursing, this blood is discharged in certain time known as periods or menses.

* Al Istihadhah...

Al Istihadhah, the false menstruation, is a blood comes after the true menstruation from a ruptured vein. The woman that has Al Istihadhah is problematic.

* An-Nifas, the Post-Natal Bleeding...

An-Nifas is the blood that comes out from the womb before or after giving birth. It may occur two days before delivery. It comes out gradually. The maximum period of An-Nifas is forty days counted two or three days before delivery.

* Al Ieela'...

Al Ieela' is swearing by the man not to have sexual intercourse with his wife forever or for a period of time that exceeds four moths. If he swore and she asked him to have the sexual intercourse, the husband is given four months from the time of oath. Upon ending that period, he is to be forced either to have sexual intercourse or to separate in response to the wife's request. <u>The period of An-Nifas is excluded from the four-month period of Al Ieela' whereas the period of menstruation is counted from it.</u>

* Rulings about Menstruation:-

- The Prayer...

The menstruating woman is forbidden to perform the prayer, the obligatory or the supererogatory thereof. If she performed the prayer, it is incorrect.

The woman is required to perform the prayer that fell due when the woman was pure. Even that was the time needed to perform one Raka'a [16].

- Fasting...

- The menstruating woman is forbidden to observe fasting, the obligatory or the supererogatory thereof. If she observed fasting, it is incorrect. But she is required to compensate for days of fasting she has missed due to menstruation.

- If the woman had her menses during fasting, even for a while before sunset, she should compensate for that day if fasting was obligatory.

- If she felt menstruation before sunset but nothing came out except after sunset, her fasting is valid.

- If she got her menses before dawn, her fasting is invalid and incorrect even if she got pure shortly after dawn. If she got pure shortly before dawn and could not make Al Ghosl, her fasting is valid.

* At-Tawaf...

- The menstruating woman is forbidden to perform At-Tawaf around the House of Allah, the obligatory or the supererogatory thereof. If she performed it, it is incorrect. The rituals of Hajj and Omra, other than At-Tawaf, are permissible for her.

- Based on this, if she performed Al-Tawaf while in a state of purity then the menstruation blood came out directly after performing Al-Tawaf or during Al-Sa'ey between Al-Safa and Al-Marwa her Sa9y is correct and valid.

- The menstruating woman is exempted from the Farewell Tawaf. As to Tawaf of Hajj and Omra, she should perform it whenever she gets purified.

* Staying in the mosque:

The menstruating woman is forbidden to stay in the mosque. She is forbidden to stay in the place of worship for Al 9Eed prayer.

* Sexual Intercourse:

The menstruating woman's husband is forbidden to have sexual intercourse with her during her periods. She commits a sin if she enabled him this action.

* Divorce:

The menstruating woman's husband is forbidden to divorce her while she is undergoing menstruation. Divorcing a woman she is undergoing menstruation is called 'the innovative divorce.' To

divorce a woman during the period she was purified and he had sexual intercourse with her is null and void.

* The Divorce that complies with Sunna :

As to the divorce that complies with Sunna , it is to divorce the woman while she is pregnant or purified provided he does not have sexual intercourse with her in that period of purification. Divorce should be uttered one time. (Uttering the divorce formula thrice in one batch is a malpractice that some people do. This contradicts Sunna . There are three exceptions of this:

1. If the man divorced the woman before consummating marriage with her. For, there is Idda (waiting period) in this case.

2. If the woman underwent menstruation during pregnancy. For Idda terminates upon delivery.

3. If the divorce was reached through compensation paid by the woman. In this case there is no harm if the man divorced the woman while she is undergoing menstruation. She should wait for three periods if she is of those who menstruate.

The pregnant woman completes her Idda upon delivery. If the woman is one of those who do not menstruate (if she has not reach puberty or if she has reached menopause), her Idda is three months.

* Purity...

The menstruating woman should perform Al Ghosl upon getting purified.

If she got purified after the prayer time has fallen due, she has to make Al Ghosl and perform the prayer.

If she was on a journey and having not water, having insufficient water, or if she feared lest some harm befalls her if she makes Al Ghosl, she is to perform At-Tayammom (the dry ablution using pure earth) till there is no excuse.

* Performing Al-Tayammom if Water is unavailable...

A nomad came to the Messenger of Allah ﷺ and asked:

intercourse with his wife while she is having her menses), therefore keep away from women

﴿ وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّى يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللهُ إِنَّ اللهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴾ (البقرة ٢٢٢)

during menses and go not unto them till they are purified. And when they have purified themselves, then go in unto them as Allah has ordained for you (go in unto them in any manner as

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Narrated Abu-Huraira; 'A nomad came to the Messenger of Allah ﷺ and asked: 'Sometimes we would be in the desert for four or five months while there are a woman in post-natal bleeding, a menstruating woman, or a person who have Al Janabah?' He said: "Use (clean) dust."

[17] Thus, sexual intercourse during menstruation harms the couple. Allah ﷻ has exempted the women from performing the prayer and observing fasting during their periods. They are to compensate for fasting only.

Injury resulting from the sexual intercourse during menstruation period is scientifically proved. Dr. Muhammad 9Ali Al Bar said: 'When we examine the menstruation blood by the microscope we find it composed of the womb endometrial debris along with the red and white corpuscles. The womb ulcerates and becomes less immune during that period. The acid vaginal excretion that kills the microbes gets less and the wall of the vagina gets thinner.

Inserting the male sex organ means insertion of the microbes at the time when immunity is at its minimum limit. Thus, inflammations increase, sexual desire decreases, and the endocrine gland gets weak. In brief, the woman undergoes vertigo, languor, and depression. Besides, Fertilization does not occur during that period. Hence, there will not be children, one of the most important factors of having legitimate sexual intercourse.

long as it is in the vagina). Truly, Allah loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers) *" S: 2-222.

Commenting on the last words of this verse: "...Truly, Allah loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers) *", the scholars say that the verses refer to the people of Qoba' who used to cleanse the two ducts perfectly with stones and water.

The Messenger of Allah ﷺ forbade us to use filthy substances in cleansing the two ducts. This is confirmed with the Hadith:

عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ: أَتَى النَّبِيَّ ﷺ الْغَائِطَ، فَأَمَرَنِي أَنْ آتِيَهُ بِثَلَاثَةِ أَحْجَارٍ، فَوَجَدْتُ حَجَرَيْنِ، فَالْتَمَسْتُ الثَّالِثَ فَلَمْ أَجِدْهُ، فَأَخَذْتُ رَوْثَةً فَأَتَيْتُهُ بِهَا، فَأَخَذَ الْحَجَرَيْنِ وَأَلْقَى الرَّوْثَةَ، وَقَالَ: (هذَا رِكْسٌ). رواه البخاري.

Narrated Ibn Mas'oud ﷺ; 'The Prophet ﷺ went out to answer the call of nature and asked me to bring three stones. I found two stones and searched for the third but I could not find it. So I took a dried piece of dung and brought it to him. He took the two stones and threw away the dung saying: "This is Rikson (a degenerative or a filthy thing that should not be used in cleansing). (Bukhari).

And now let us read what Imam Al-Nawawi compiled in the same concern.]

The Messenger of Allah ﷺ said:

٩٢٨- عَنْ أَبِي قَتَادَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: (إِذَا شَرِبَ أَحَدُكُمْ فَلاَ يَتَنَفَّسْ فِي الإِنَاءِ، وَإِذَا أَتَى الْخَلاَءَ فَلاَ يَمَسَّ ذَكَرَهُ بِيَمِينِهِ، وَلاَ يَتَمَسَّحْ بِيَمِينِهِ). رواه البخاري.

928. Narrated Abu-Qatada ﷺ; 'Allah's Messenger ﷺ said: "Whenever anyone of you drinks water, he should not breathe in the drinking utensil, and whenever anyone of you goes to a lavatory, he should neither touch his penis nor clean his (private parts) with his right hand." (Bukhari).

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٢٧٨ــ باب كراهة المشى فى نعل واحدة لغير عذر

Chapter (278)

About Dislike of Walking while wearing a single Shoe

٩٢٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: (لاَ يَمْشِي أَحَدُكُمْ فِي نَعْلٍ وَاحِدَةٍ، لِيُحْفِهِمَا جَمِيعًا أَوْ لِيُنْعِلْهُمَا). رواه البخاري.

929. Narrated Abu-Huraira; 'Allah's Messenger ﷺ said: "None of you should walk wearing one shoe only; he should either put on both shoes or wear no shoes." (Bukhari).

٢٧٩ــ باب النهى عن ترك النار فى البيت عند النوم

Chapter(279)

About the Forbiddance of Leaving the Lamp lit while Sleeping

٩٣٠- حديث ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ، قَالَ: لاَ تَتْرُكُوا النَّارَ فِي بُيُوتِكُمْ حِينَ تَنَامُونَ أخرجه البخاري.

930. Narrated Ibn Omar may Allah be pleased with them; 'The Prophet ﷺ said: "Do not keep the fire burining in your houses when you go to bed." (Bukhari).

٩٣١- عَنْ أَبِي مُوسى رَضِيَ اللهُ عَنْهُ، قالَ: احْتَرَقَ بَيْتٌ بِالمَدِينَةِ عَلَى أَهْلِهِ مِنَ اللَّيْلِ، فَحُدِّثَ بِشَأْنِهِمُ النَّبِيَّ ﷺ قالَ: (إِنَّ هذهِ النَّارَ إِنَّمَا هِيَ عَدُوٌّ لَكُمْ، فَإِذَا نِمْتُمْ فَأَطْفِئُوهَا عَنْكُمْ). رواه البخاري.

931. Narrated Abu-Musa ﷺ; 'One night a house in Madina was burnt with its occupants. On this occasion, the Prophet ﷺ said: "This fire is indeed your enemy, so whenever you go to bed, put it out (to protect yourselves)." (Bukhari)

٩٣٢- حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكِ بْنِ أَنَسٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: قَالَ النَّبِيُّ ﷺ أَغْلِقُوا الْبَابَ وَأَوْكِئُوا السِّقَاءَ وَأَكْفِئُوا الإِنَاءَ أَوْ خَمِّرُوا الإِنَاءَ وَأَطْفِئُوا الْمِصْبَاحَ فَإِنَّ الشَّيْطَانَ لا يَفْتَحُ غَلَقًا ولا يَحِلُّ وِكَاءً وَلا يَكْشِفُ آنِيَةً وَإِنَّ الْفُوَيْسِقَةَ تُضْرِمُ عَلَى النَّاسِ بَيْتَهُمْ قَالَ وَفِي الْبَاب عَنْ ابْنِ عُمَرَ وَأَبِي هُرَيْرَةَ وَابْنِ عَبَّاسٍ قَالَ أبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ جَابِرٍ *

932. Narrated Jaber; 'The Prophet ﷺ said: "Close the door, tie the mouth of the water container, convert or he said: "Cover" the utensil, and pt off the lantern. For, Satan does not

open a closed thing, tie a tied mouth, nor does it uncover a covered container, and the mouse may burn the house on its owner." (At-Termizi).

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٢٨٠ــ باب النهى عن التكلف

Chapter(280)

About the Forbiddance of Mannerism

Allah ﷻ said:

﴿ قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ ﴾ (ص ٨٦)

"Say (O Muhammad!): "No wage do I ask of you for this (the Koran), nor am I one of Al Motakallifeen (those who behave in mannerism or those who pretend knowing of all subjects) *" S: 38-86.

٩٣٣- عَنْ ابْنِ مَسْعودٍ ﷺ وَقَدْ بَلَغَهُ رَجُلٌ يُحَدِّثُ في كِنْدَةَ فَقَالَ: يَجِيءُ دُخانٌ يَوْمَ الْقِيَامَةِ فَيَأْخُذُ بِأَسْماعِ المُنَافِقِينَ وَأَبْصَارِهِمْ، ويَأْخُذُ المُؤْمِنَ كَهَيْئَةِ الزُّكامِ، وَكانَ مُتَّكِئًا، فَغَضِبَ، فَجلَسَ فقَالَ: مَنْ عَلِمَ فَلْيَقُلْ، وَمَنْ لَمْ يَعْلَمْ فَلْيَقُلِ: اللهُ أَعْلَمُ، فَإِنَّ مِنَ الْعِلْمِ أَنْ تَقُولَ لِمَا لا تَعْلَمُ لا أَعْلَمُ، فَإِنَّ اللهَ قالَ لِنَبِيِّه ﷺ: (قُلْ ما أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَما أَنَا مِنَ المُتَكَلِّفِينَ). وَإِنَّ قُرَيْشًا أَبْطَؤُوا عَنِ الإِسْلاَمِ، فَدَعَا عَلَيْهِمُ النَّبِيُّ ﷺ فَقَالَ: (اللَّهُمَّ أَعِنِّي عَلَيْهِمْ بِسَبْعٍ كَسَبْعِ يُوسُفَ). فَأَخَذَتْهُمْ سَنَةٌ حَتَّى هَلَكُوا فِيهَا، وَأَكَلُوا المَيْتَةَ وَالْعِظَامَ، وَيَرَى الرَّجُلُ ما بَيْنَ السَّمَاءِ وَالأَرْضِ كَهَيْئَةِ الدُّخانِ، فَجَاءَهُ أَبُو سُفْيَانَ فَقَالَ: يَا مُحَمَّدُ، جِئْتَ تَأْمُرُنَا بِصِلَةِ الرَّحِمِ، وَإِنَّ قَوْمَكَ قَدْ هَلَكُوا فَادْعُ اللهَ. فَقَرَأَ: (فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخانٍ مُبِينٍ) إِلَى قَوْلِهِ: (عائِدُونَ). أَفَيُكْشَفُ عَنْهُمْ عَذَابُ الآخِرَةِ إِذَا جاءَ ثُمَّ

عَادُوا إِلَى كُفْرِهِمْ، فَذلِكَ قَوْلُهُ تَعَالَى: (يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى). يَوْمَ بَدْرٍ، (وَلِزَامًا) يَوْمَ بَدْرٍ، (الم غُلِبَتِ الرُّومُ)إِلَى (سَيَغْلِبُونَ). وَالرُّومُ قَدْ مَضَى. رواه البخاري.

933. Ibn Mas'oud ﷺ was informed that a man was delivering a speech in the tribe of Kinda. The man said; 'Smoke will prevail on the Day of Resurrection and will deprive the hypocrites of their faculties of hearing and seeing. The believers will be afflicted with something like cold only thereof.' Ibn Mas'oud was reclining whereupon he got angry. He erected and said; 'He who knows a thing can say it, but if he does not know, he should say; 'Allah knows best.' For, it is an aspect of knowledge to say; 'I do not know' if you do not know a certain thing. Allah said to His Prophet:

"Say (O Muhammad!): 'I ask you no wage for this (the Koran), nor am I one of Al Motakallifeen (those who behave in mannerism or those who pretend knowing of all subjects) *" S: 38-86. When the people of Qoraysh delayed in reverting to Islam for a period, the Prophet ﷺ invoked evil on them. He said: "O Allah! Help me against them by sending seven years (of famine) like those seven of Joseph." So, they were afflicted with such a severe year of drought (famine) that they were destroyed therein and ate dead animals and bones. They started seeing something like smoke between the sky and the earth (because of severe hunger). Abu-Sofyan then came (to the Prophet ﷺ and said; 'O Muhammad! You came to order us for keeping good relations with kith and kin, and your kinsmen have now perished, so please invoke Allah (to relieve them).' Then Ibn Mas'oud recited;

"Then wait for the Day when the sky will bring forth a visible smoke * (That smoke) will be covering people. This is

a painful torment * (They will say); 'Our Lord! Remove the torment from us, really we shall become believers * How can there be for them an admonition (at the time when the torment has reached them), when a Messenger explaining things clearly has already come to them * Then they had turned away from him (the Messenger Muhammad ﷺ and said: "(He is) one taught (by a human being), a madman * Verily, W e shall remove the torment for a while. Verily you will revert (to disbelief) *" S: 44-15-15. Ibn Mas'oud added; 'Then, the punishment was stopped, but truly, they reverted to heathenism (their old way). So, Allah ﷻ threatened them as saying:

"The day when We shall seize you with the greatest seizure (punishment). Verily, We will exact retribution *" S: 44-16. Ibn Mas'oud added; 'This will come to pass for Allah ﷻ says:

﴿ الم (١) غُلِبَتِ الرُّومُ (٢) فِي أَدْنَى الأَرْضِ وَهُم مِّن بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ (٣) فِي بِضْعِ سِنِينَ للهِ الأَمْرُ مِن قَبْلُ وَمِن بَعْدُ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ (٤) بِنَصْرِ اللهِ يَنصُرُ مَن يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ (٥) وَعْدَ اللهِ لاَ يُخْلِفُ اللهُ وَعْدَهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لاَ يَعْلَمُونَ (٦) ﴾

Alif-Lâââm-Mêêêm * The Romans have been defeated * In the nearest land (Greater Syria), and after their defeat, they will be victorious * (This will take place) within three to nine years. The decision of the matter, before and after (these events) is only with Allah, (before the defeat of the Romans by the Persians, and after the defeat of the Persians by the Romans). And on that Day, the believers (Muslims) will rejoice (at the victory given by Allah to the Romans against the Persians and for the victory that will come on the day of Badr) * With the help of Allah. He helps whom He wills, and He is the All Mighty, the Most Merciful * (It is) a Promise of

Allah (Allâh will give victory to the Romans against the Persians), and Allah fails not in fulfilling His Promise, but most of men know not *" S: 30-1-6.

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٢٨١ــ باب تحريم النياحة على الميت

Chapter(281)

About the Forbiddance of Mourning the Deceased

[Death is the drink that every creature tastes. It is a gate through which every creature pass. It is only Allah ﷻ Who is the Living.

Allah ﷻ said:

﴿ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَن زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلاَّ مَتَاعُ الْغُرُورِ ﴾ (آل عمران ١٨٥)

"Every creature shall taste death. And only on the Day of Resurrection you shall be paid your wages in full. Whoever is removed away from Fire and admitted into Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing) *" S: 3-185. And

﴿ وَلاَ تَدْعُ مَعَ اللهِ إِلَهًا آخَرَ لاَ إِلَهَ إِلاَّ هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلاَّ وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴾ (القصص ٨٨)

"And invoke not any other god along with Allah: La Ilaha Illa Howa (None has the right to be worshipped but He). Everything will perish save His Face. His is the Decision, and to Him you (all) shall be returned *" S: 28-88. And

﴿ كُلُّ مَنْ عَلَيْهَا فَانٍ (٢٦) وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالإِكْرَامِ (٢٧) ﴾
(الرحمن ٢٦-٢٧)

"Whatsoever is on it (the earth) will perish * And the Face of your Lord full of Majesty and Honor will remain forever *" S: 55-26,27.

Believing in Preordainment is one of the articles of faith as stated by the Hadith that says:

حَدَّثَنَا أَبُو الْخَطَّابِ زِيَادُ بْنُ يَحْيَى الْبَصْرِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَيْمُونٍ عَنْ جَعْفَرِ ابْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لا يُؤْمِنُ عَبْدٌ حَتَّى يُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ حَتَّى يَعْلَمَ أَنَّ مَا أَصَابَهُ لَمْ يَكُنْ لِيُخْطِئَهُ وَأَنَّ مَا أَخْطَأَهُ لَمْ يَكُنْ لِيُصِيبَهُ قَالَ أبو عِيسَى وَفِي الْبَاب عَنْ عُبَادَةَ وَجَابِرٍ وَعَبْدِ اللَّهِ ابْنِ عَمْرٍو وَهَذَا حَدِيثٌ غَرِيبٌ لا نَعْرِفُهُ إلا مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ وَعَبْدُ اللَّهِ ابْنُ مَيْمُونٍ مُنْكَرُ الْحَدِيثِ *

Narrated Jaber ibn Abdullah; 'The Messenger of Allah ﷺ said: "A servant will not believe till he believes in Preordainment whether pleasing or displeasing and till he believes that what had befallen him was not to miss him and what had missed him was not to befall him."

The Noble Koran states that we should believe that no calamity befalls a creature except that it had been foreordained for that creature before the creation of the heavens and the earth. This tenet put the human being at ease as regards what he would suffer in this life. Allah ﷻ said:

﴿ مَا أَصَابَ مِن مُّصِيبَةٍ فِي الأَرْضِ وَلاَ فِي أَنفُسِكُمْ إِلاَّ فِي كِتَابٍ مِّن قَبْلِ أَن نَّبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللهِ يَسِيرٌ ﴾ (الحديد ٢٢)

"No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees (Al-Lawhol Mahfooth), before We bring it into existence. Verily, that is easy for Allah *" S: 57-22.

Thus, if man is required not to rejoice or grieve for what befalls him, he is required not to rejoice or grieve for what befalls others. Rejoicing at others' misfortunes disparages one's faith. It is a proof of deficiency and shakable belief.

If we are required to be patient at 'the probable incidents' that befall us, we are required to be more patient at 'the inevitable incident i.e. death.'

عَن أنس بن مالك ﷺ قَالَ: دَخَلْنَا مَعَ رَسُولِ اللهِ ﷺ عَلَى أَبِي سَيْفٍ الْقَيْنِ، وَكَانَ ظِئْرًا لإِبْرَاهِيمَ عَلَيْهِ السَّلاَمُ، فَأَخَذَ رَسُولُ اللهِ ﷺ إِبْرَاهِيمَ فَقَبَّلَهُ وَشَمَّهُ، ثُمَّ دَخَلْنَا عَلَيْهِ بَعْدَ ذَلِكَ، وَإِبْرَاهِيمُ يَجُودُ بِنَفْسِهِ، فَجَعَلَتْ عَيْنَا رَسُولِ اللهِ ﷺ تَذْرِفَانِ، فَقَالَ لَهُ عَبْدُ الرَّحْمنِ بْنُ عَوْفٍ ﷺ: وَأَنْتَ يَا رَسُولَ اللهِ فَقَالَ: (يَا ابْنَ عَوْفٍ، إِنَّهَا رَحْمَةٌ). ثُمَّ أَتْبَعَهَا بِأُخْرَى، فَقَالَ ﷺ: (إِنَّ الْعَيْنَ تَدْمَعُ، وَالْقَلْبَ يَحْزَنُ، وَلاَ نَقُولُ إِلاَّ ما يَرْضَي رَبَّنَا، وَإِنَّا بِفِرَاقِكَ يَا إِبْرَاهِيمُ لَمَحْزُونُونَ).

رواه البخاري.

Narrated Anas ibn Malek ﷺ; 'We went with Allah's Messenger ﷺ to the blacksmith Abu-Sayf, and he was the husband of the wet nurse of Ibraheem (the son of the Prophet ﷺ. Allah's Messenger ﷺ took Ibraheem, kissed him, smelled him and later we entered Abu-Sayf's house and at that time Ibraheem was in his last breaths, and the eyes of Allah's Messenger ﷺ started shedding tears. Abdul-Rahman ibn Awf said; O Allah's Messenger! Even you are weeping!' He said: "O Ibn Awf! This is mercy. Then he wept more and said: "The eyes are shedding tears and the heart is grieved, and we

will not say except what pleases our Lord, O Ibraheem! Indeed we are grieved by your separation." (Bukhari).

حديث أُسَامَةَ بْنِ زَيْدٍ ، قَالَ: أَرْسَلَتِ ابْنَةُ النَّبِيِّ ﷺ إِلَيْهِ، إِنَّ ابْنًا لِي قُبِضَ فَأْتِنَا، فَأَرْسَلَ يُقْرِئُ السَّلاَمَ وَيَقُولُ: إِنَّ للهِ مَا أَخَذَ وَلَهُ مَا أَعْطَى، وَكُلٌّ عِنْدَهُ بِأَجَلٍ مُسَمًّى، فَلْتَصْبِرْ وَلْتَحْتَسِبْ فَأَرْسَلَتْ إِلَيْهِ، تُقْسِمُ عَلَيْهِ لَيَأْتِيَنَّهَا[1] فَقَامَ وَمَعَهُ سَعْدُ بْنُ عُبَادَةَ، وَمُعَاذُ بْنُ جَبَلٍ، وَأُبَيُّ بْنُ كَعْبٍ، وَزَيْدُ بْنُ ثَابِتٍ، وَرِجَالٌ[1] فَرُفِعَ إِلَى رَسُولِ اللهِ ﷺ الصَّبِيُّ وَنَفْسُهُ تَتَقَعْقَعُ كَأَنَّهَا شَنٌّ، فَفَاضَتْ عَيْنَاهُ فَقَالَ سَعْدٌ: يَا رَسُولَ اللهِ مَا هذَا فَقَالَ: هذِهِ رَحْمَةٌ جَعَلَهَا اللهُ فِي قُلُوبِ عِبَادِهِ، وَإِنَّمَا يَرْحَمُ اللهُ مِنْ عِبَادِهِ الرُّحَمَاءُ أخرجه البخاري.

Narrated Osamah ibn Zayd may Allah be pleased with them ; 'The daughter of the Prophet ﷺ sent (a courier) to the Prophet ﷺ requesting him to come as her child was dying (or was gasping). The Prophet ﷺ returned the courier and told him to convey his greeting to her saying: "Whatever Allah ﷻ takes is for Him and whatever He gives, is for Him, and everything with Him has a limited fixed term (in this world) and so she should be patient and hope for Allah's reward." She again sent for him, swearing that he should come. The prophet ﷺ got up, and so did Sa'ad ibn Obada, Mo'az ibn Jabal, Obayy ibn Ka'ab, Zayd ibn Thabit and some other men. The child was brought to Allah's Messenger ﷺ while his breath was disturbed in his chest (the sub-narrator thinks that Osamah added; 'As if it was a leather waterskin.' At that, the eyes of the Prophet ﷺ started shedding tears. Sa'ad said; 'O Allah's Messenger! What is this?' He replied: "It is the mercy that Allah ﷻ has lodged in the hearts of his servants, and Allah ﷻ is Merciful only to those of His servants who are merciful (to others). (Bukhari).

It should be clearly understood that the deceased is tortured for his family mourning on him if he had bequeathed them to do so before his death.

The following chapter sheds light on this subject. So, let us read what Imam Al-Nawawi compiled in the same concern.]

The Messenger of Allah ﷺ said:

٩٣٤- عَنِ المُغِيرَةِ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (إِنَّ كَذِبًا عَلَيَّ لَيْسَ كَكَذِبٍ عَلَى أَحَدٍ، مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ). وَسَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (مَنْ نِيحَ عَلَيْهِ يُعَذَّبُ بِمَا نِيحَ عَلَيْهِ). رواه البخاري.

934. Narrated Al Mogheerah ﷺ; 'I heard the Prophet ﷺ saying: "Attributing false sayings or deeds to me is not like ascribing false sayings or deeds to anyone else. Whosoever tells a lie against me intentionally then surely let him occupy his seat in Hellfire. Al Mogheerah added that he heard the Prophet ﷺ saying: "The deceased who is wailed over is tortured for that wailing." (Bukhari).

٩٣٥- حديث عَبْدِ اللهِ بْنِ مَسْعودٍ ﷺ قَالَ: قَالَ النَّبِيُّ ﷺ لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُودَ، وَشَقَّ الْجُيُوبَ، وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ أخرجه البخاري.

935. Narrated Abdullah ibn Mas'oud ﷺ; 'The Prophet ﷺ said: "He who slaps (his/her) cheeks, tears (his) clothes and calls to or follows the ways and traditons of the days of ignorance is not one of us." (Bukhari).

٩٣٦- عَنْ أَبِي مُوسى رَضِيَ اللهُ عَنْهُ: وَجِعَ وَجَعًا، فَغُشِيَ عَلَيْهِ، وَرَأْسُهُ فِي حَجْرِ امْرَأَةٍ مِنْ أَهْلِهِ فبكت، فَلَمْ يَسْتَطِعْ أَنْ يَرُدَّ عَلَيْهَا شَيْئًا، فَلَمَّا أَفَاقَ قَالَ: أَنَا

بَرِيءٌ مِمَّنْ بَرِىءَ مِنْهُ رَسُولُ اللهِ ﷺ، إِنَّ رَسُولَ اللهِ ﷺ بَرِىءَ مِنَ الصَّالِقَةِ، وَالحَالِقَةِ، والشَّاقَّةِ. رواه البخاري.

936. Abu-Musa ﷺ narrated that he got seriously ill, fainted, and ha could not reply his wife while he was lying with his head in her lap. When he came to his senses, he said; 'I am innocent of those, of whom Allah's Messenger ﷺ was innocent. Allah's Messenger ﷺ is innocent of the woman who cries aloud (or slaps her face) and who has (his/her) head shaved and who tears off (his/her) clothes (on the falling of a calamity)."(Bukhari).

٩٣٧- عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: أَخَذَ عَلَيْنَا النَّبِيُّ ﷺ عِنْدَ الْبَيْعَةِ أَنْ لاَ نَنُوحَ، فَمَا وَفَتْ مِنَّا امْرَأَةٌ غَيْرُ خَمْسِ نِسْوَةٍ: أُمِّ سُلَيْمٍ، وَأُمِّ الْعَلاَءِ، وَابْنَةِ أَبِي سَبْرَةَ امْرَأَةُ مُعَاذٍ، وَامْرَأَتَانِ. أَوِ: ابْنَةُ أَبِي سَبْرَةَ، وَامْرَأَةُ مُعَاذٍ، وَامْرَأَةٌ اخْرَى. رواه البخاري.

937. Narrated Umm Ateya may Allah be pleased with her ; 'At the time of giving the pledge to the Prophet ﷺ one of the conditions was that we would not wail, but it was not fulfilled except by five women and they were Umm Solaym, Umm Al-Ala'a, the daughter of Abu-Sabrah, the wife of Mo'az, and two other women; or the daughter of Abu-Sabrah and the wife of Mo'az and another woman.' (Bukhari).

٩٣٨- عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: اشْتَكَى سَعْدُ بْنُ عُبَادَةَ شَكْوَى لَهُ، فَأَتَاهُ النَّبِيُّ ﷺ يَعُودُهُ، مَعَ عَبْدِ الرَّحْمنِ بْنِ عَوْفٍ، وَسَعْدِ بْنِ أَبِي وَقَّاصٍ، وَعَبْدِ اللهِ بْنِ مَسْعُودٍ، رَضِيَ اللهُ عَنْهُمْ، فَلَمَّا دَخَلَ عَلَيْهِ، فَوَجَدَهُ فِي غَاشِيَةِ أَهْلِهِ، فَقَالَ: (قَدْ قَضى). قَالُوا: لاَ يَا رَسُولَ اللهِ، فَبَكَى النَّبِيُّ ﷺ، فَلَمَّا

رَأَى الْقَوْمُ بُكَاءَ النَّبِيِّ ﷺ بَكَوْا، فَقَالَ: (أَلاَ تَسْمَعُونَ، إِنَّ اللهَ لاَ يُعَذِّبُ بِدَمْعِ الْعَيْنِ، وَلاَ بِحُزْنِ الْقَلْبِ، وَلكِنْ يُعَذِّبُ بِهذَا وَأَشَارَ إِلَى لِسَانِهِ أَوْ يَرْحَمُ، وَإِنَّ الْمَيِّتَ يُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ). رواه البخاري.

938. Abdullah ibn Omar may Allah be pleased with them ; 'Sa'ad ibn Obada became sick and the Prophet ﷺ along with Abdul-Rahman ibn Awf, Sa'ad ibn Abu-Waqqas and Abdullah ibn Mas'oud رضى الله عنهم visited him to enquire About his health. When the Prophet ﷺ came to him, he found him surrounded by his household. The Prophet ﷺ asked: "Has he died?" They said; 'No. Allah's Messenger!' The Prophet ﷺ wept and when the people saw Allah's Messenger ﷺ weeping they all wept. He said: "Take note! Allah does not punish for shedding tears or for the grief in the heart but he punishes because of this or bestows His Mercy. He pointed to his tongue and added: "The deceased is punished for the wailing of his relatives over him." (Bukhari).

٩٣٩- حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا مُحَمَّدُ بْنُ عَمَّارٍ حَدَّثَنِي أَسِيدُ بْنُ أَبِي أَسِيدٍ أَنَّ مُوسَى بْنَ أَبِي مُوسَى الأَشْعَرِيِّ أَخْبَرَهُ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ مَا مِنْ مَيِّتٍ يَمُوتُ فَيَقُومُ بَاكِيهِ فَيَقُولُ وَاجَبَلاهْ وَا سَيِّدَاهْ أَوْ نَحْوَ ذَلِكَ إِلا وُكِّلَ بِهِ مَلَكَانِ يَلْهَزَانِهِ أَهَكَذَا كُنْتَ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ *

939. Narrated Abu-Musa Al-Asha'ari; 'The Messenger of Allah ﷺ said: "There is no dead whose wailer says; 'O master! O supporter! Except that two angels push him in the chest saying: "Have you been so?"

٩٤٠- حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ حَدَّثَنَا أَبُو دَاوُدَ أَنْبَأَنَا شُعْبَةُ وَالْمَسْعُودِيُّ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ عَنْ أَبِي الرَّبِيعِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ أَرْبَعٌ فِي أُمَّتِي مِنْ أَمْرِ الْجَاهِلِيَّةِ لَنْ يَدَعَهُنَّ النَّاسُ النِّيَاحَةُ وَالطَّعْنُ فِي الأَحْسَابِ

وَالْعَدْوَى أَجْرَبَ بَعِيرٌ فَأَجْرَبَ مِائَةَ بَعِيرٍ مَنْ أَجْرَبَ الْبَعِيرَ الأَوَّلَ وَالأَنْوَاءُ مُطِرْنَا بِنَوْءِ كَذَا وَكَذَا قَالَ أبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ *

940. Narrated Abu-Huraira; 'The Messenger of Allah ﷺ said: "Four affairs of the pre-Islam era customs that people will not give up; lament, dishonoring people's lin eage, believing in infection i.e. a camel caught mange and transmitted it to one hundred camels, the Messenger of Allah ﷺ exclaimed: "Which camel has transmitted the disease to the former!", and their (evil) saying; 'We were rained by such and such planet. '"

٩٤١- حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا أَبُو مُعَاوِيَةَ ح وحَدَّثَنَا ابْنُ نُمَيْرٍ وَاللَّفْظُ لَهُ حَدَّثَنَا أَبِي وَمُحَمَّدُ بْنُ عُبَيْدٍ كُلُّهُمْ عَنِ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ اثْنَتَانِ فِي النَّاسِ هُمَا بِهِمْ كُفْرٌ الطَّعْنُ فِي النَّسَبِ وَالنِّيَاحَةُ عَلَى الْمَيِّتِ *

941. Narrated Abu-Huraira; 'The Messenger of Allah ﷺ said: "There are two traits prevailing among people and they would lead to unbelief; defaming others' lineage and mourning on the dead."

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٢٨٢ـ باب النهى عن إتيان الكهان والمنجمين والعراف

Chapter(282)
About the Forbiddance of
Consulting the Foretellers and the Soothsayers

٩٤٢- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، يَبْلُغُ بِهِ النَّبِيَّ ﷺ، قَالَ: (إِذَا قَضَى اللهُ الأَمْرَ فِي السَّمَاءِ، ضَرَبَتِ الْمَلَائِكَةُ بِأَجْنِحَتِهَا خُضْعَانًا لِقَوْلِهِ، كَالسِّلْسِلَةِ عَلَى صَفْوَانٍ، فَإِذَا فُزِّعَ عَنْ قُلُوبِهِمْ، قَالُوا: مَاذَا قَالَ رَبُّكُمْ، قَالُوا لِلَّذِي قَالَ:

الْحَقَّ، وَهُوَ الْعَلِيِّ الْكَبِيرُ. فَيَسْمَعُهَا مُسْتَرِقُو السَّمْعِ، وَمُسْتَرِقُو السَّمْعِ هَكَذَا وَاحِدٌ فَوْقَ آخَرَ، فَرُبَّمَا أَدْرَكَ الشِّهَابُ الْمُسْتَمِع قَبْلَ أَنْ يَرْمِيَ بِهَا إِلَى صَاحِبِهِ فَيُحْرِقَهُ، وَرُبَّمَا لَمْ يُدْرِكْهُ حَتَّى يَرمِيَ بِهَا إِلَى الَّذِي يَلِيهِ، إِلَى الَّذِي هُوَ أَسْفَلُ مِنْهُ، حَتَّى يُلْقُوهَا إِلَى الأَرْضِ، فَتُلْقَى عَلَى فَمِ السَّاحِرِ، فَيَكْذِبُ مَعَهَا مِائَةَ كَذْبَةٍ، فَيَصَدَّقُ فَيَقُولُونَ: أَلَمْ يُخْبِرْنَا يَوْمَ كَذَا وَكَذَا، يَكُونُ كَذَا وَكَذَا، فَوَجَدْنَاهُ حَقًّا لِلْكَلِمَةِ الَّتِي سُمِعَتْ مِنَ السَّمَاءِ). رواه البخاري.

942. Narrated Abu-Huraira; 'The Prophet ﷺ said: "When Allah has ordained some affair in the heaven, the angels beat with their wings in obedience to His Statement, which sounds like a chain dragged over a rock. Until when fear is banished from their (the angels') hearts, they (angels) say: "What has your Lord said?" They say: "The truth; and He is the Most High, the Most Great.' Then those who eavesdrop (the devils) will hear Allah's Statement, stand one over the other like this. (Sofyan, illustrated it by spreading the fingers of his right hand and placed them one over the other horizontally.) A clear flaming fire may overtake and burn the eavesdropper before conveying the news to the one below him; or it may not overtake him till he has conveyed it to the one below him, who, in turn, conveys it to the one below him, and so on till they convey the news to the earth. (Or probably Sofyan said; 'Till the news reaches the earth.) Then the news is inspired to a sorcerer (or a foreteller) who would add a hundred lies to it. His prophecy will prove true (as far as the heavenly news is concerned). The people will say; 'Didn't he tell us that on such and such a day, such and such a thing will happen? We have found that that was true because of the true news heard from heaven." (Bukhari).

٩٤٣- عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا، زَوْجِ النَّبِيِّ ﷺ: أَنَّهَا سَمِعَتْ رَسُولَ اللهِ ﷺ يَقُولُ: (إِنَّ المَلائِكَةَ تَنْزِلُ فِي الْعَنَانِ، وَهُوَ السَّحَابُ، فَتَذْكُرُ الأَمْرَ قُضِيَ فِي السَّمَاءِ، فَتَسْتَرِقُ الشَّيَاطِينُ السَّمْعَ فَتَسْمَعُهُ، فَتُوحِيهِ إِلَى الكُهَّانِ، فَيَكْذِبُونَ مَعَهَا مِائَةَ كَذْبَةٍ مِنْ عِنْدِ أَنْفُسِهِمْ). رواه البخاري.

943. Narrated A'isha, the wife of the Prophet ﷺ; 'I heard Allah's Messenger ﷺ saying: "The angels descend in the clouds and mention this or that matter decreed in the heaven. The devils listen stealthily to such a matter, come down to inspire the foretellers with it, and the latter would add to it one hundred lies of their own." (Bukhari).

٩٤٤- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ عَنْ عِيسَى بْنِ عَاصِمٍ عَنْ زِرٍّ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ الطِّيَرَةُ مِنَ الشِّرْكِ وَمَا مِنَّا وَلَكِنَّ اللَّهَ يُذْهِبُهُ بِالتَّوَكُّلِ قَالَ أبو عِيسَى وَفِي الْبَاب عَنْ أَبِي هُرَيْرَةَ وَحَابِسٍ التَّمِيمِيِّ وَعَائِشَةَ وَابْنِ عُمَرَ وَسَعْدٍ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ لا نَعْرِفُهُ إِلا مِنْ حَدِيثِ سَلَمَةَ بْنِ كُهَيْلٍ وَرَوَى شُعْبَةُ أَيْضًا عَنْ سَلَمَةَ هَذَا الْحَدِيثَ قَالَ سَمِعْت مُحَمَّدَ بْنَ إِسْمَعِيلَ يَقُولُ كَانَ سُلَيْمَانُ بْنُ حَرْبٍ يَقُولُ فِي هَذَا الْحَدِيثِ وَمَا مِنَّا وَلَكِنَّ اللَّهَ يُذْهِبُهُ بِالتَّوَكُّلِ قَالَ سُلَيْمَانُ هَذَا عِنْدِي قَوْلُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَمَا مِنَّا *

944. Narrated Abdullah ibn Mas'oud; 'The Messenger of Allah ﷺsaid: "Evil omen is a form of polytheism. And none of us except that he has a portion of it, but Allah eliminates it through putting one's trust in Him." (At-Termizi).

٩٤٥- حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ وحَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ وَغَيْرُ وَاحِدٍ قَالُوا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ عَنْ

أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ قَالَ نَهَى رَسُولُ اللَّهِ ﷺ عَنْ ثَمَنِ الْكَلْبِ وَمَهْرِ الْبَغِيِّ وَحُلْوَانِ الْكَاهِنِ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

945. Narrated Abu-Mas'oudol Ansari; 'The Messenger of Allah ﷺ forbade the dog's price, the prostitute's wage, and the soothsayer's compensation.' (At-Termizi).

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٢٨٣ــ باب النهى عن التطير

Chapter(283)

About the Forbiddance of Believing in bad Omens

٩٤٦- حديث أَنَسِ بْنِ مَالِكٍ ﷺ عَنِ النَّبِيِّ ﷺ، قَالَ: لاَ عَدْوَى وَلاَ طِيَرَةَ، وَيُعْجِبُنِي الْفَأْلُ قَالُوا: وَمَا الْفَأْلُ قَالَ: كَلِمَةٌ طَيِّبَةٌ أخرجه البخاري.

946. Narrated Anas ibn Malek ﷺ; 'The Prophet ﷺ said: "No infection or Tiyarah, but I like Al Fa'l." They said; "What is AlFa'l?' He said: "A good word." (Bukhari).

٩٤٧- عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (إِنَّمَا الشُّؤْمُ فِي ثَلاثَةٍ: فِي الْفَرَسِ، وَالْمَرْأَةِ، وَالدَّارِ). رواه البخاري.

947. Narrated Abdullah ibn Omar may Allah be pleased with them; 'I heard the Prophet ﷺ saying: "(If there is) evil omen, it would be in three things; the horse, the women, and the house." (Bukhari).

٩٤٨- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ عَنْ عِيسَى بْنِ عَاصِمٍ عَنْ زِرٍّ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ الطِّيَرَةُ مِنَ الشِّرْكِ وَمَا مِنَّا وَلَكِنَّ اللَّهَ يُذْهِبُهُ بِالتَّوَكُّلِ قَالَ

أبو عِيسَى وَفِي الْبَاب عَنْ أَبِي هُرَيْرَةَ وَحَابِسٍ التَّمِيمِيِّ وَعَائِشَةَ وَابْنِ عُمَرَ وَسَعْدٍ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ لا نَعْرِفُهُ إِلا مِنْ حَدِيثِ سَلَمَةَ بْنِ كُهَيْلٍ وَرَوَى شُعْبَةُ أَيْضًا عَنْ سَلَمَةَ هَذَا الْحَدِيثَ قَالَ سَمِعْت مُحَمَّدَ بْنَ إِسْمَعِيلَ يَقُولُ كَانَ سُلَيْمَانُ بْنُ حَرْبٍ يَقُولُ فِي هَذَا الْحَدِيثِ وَمَا مِنَّا وَلَكِنَّ اللَّهَ يُذْهِبُهُ بِالتَّوَكُّلِ قَالَ سُلَيْمَانُ هَذَا عِنْدِي قَوْلُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَمَا مِنَّا *

948. Narrated Abdullah ibn Mas'oud; ‘The Messenger of Allah ﷺsaid: “Evil omen is a form of polytheism. And none of us except that he has a portion of it, but Allah eliminates it through putting one’s trust in Him.”

* * *

٢٨٤ـ باب تحريم تصوير الحيوان فى بساط أو حجر أو درهم

Chapter (284)

About the Forbiddance ofVariegation the Carpetsand Mats with Animals’ Pictures

٩٤٩- حديث عَبْدِ الله بْنِ عُمَرَ ، أَنَّ رَسُولَ اللهِﷺ، قَالَ: إِنَّ الَّذِينَ يَصْنَعُونَ هذه الصُّوَرَ يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ، يُقَالُ لَهُمْ أَحْيُوا مَا خَلَقْتُمْ أخرجه البخاري.

949. Narrzated Abdullah ibn Omar may Allah be pleased with them ; ‘Allah's Messenger ﷺ said: "Those who make these pictures will be punished on the Day of Resurrection, and it will be said to them: “Give life to what you have create d.” (Bukhari).

٩٥٠- حديث عَائِشَةَ رضي الله عنها، قَالَتْ: قَدِمَ رَسُولُ اللهِﷺ، مِنْ سَفَرٍ، وَقَدْ سَتَرْتُ بِقِرَامٍ لِي، عَلَى سَهْوَةٍ لِي، فِيهَا تَمَاثِيلُ فَلَمَّا رَآهُ رَسُولُ ال لهﷺ

هَتَكَهُ، وَقَالَ: أَشَدُّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الَّذِين يُضَاهُونَ بِخَلْقِ اللهِ ، قَالَتْ: فَجَعَلْنَاهُ وِسَادَةً أَوْ وِسَادَتَيْنِ أخرجه البخاري.

950. Narrated A'isha رضي الله عنها; 'Once the Messenger of Allah ﷺ returned from a trip and found that I have hanged a curtain Variegated with statues. When the Messenger of Allah ﷺ saw it, he removed it and said: "Those who imitate Allah's creation will receive the severest torture on the Day of Judgement." A'isha said; 'So, we made it a cushion or two.'

٩٥١- حديث أَبِي هُرَيْرَةَ عَنْ أَبِي زُرْعَةَ، قَالَ: دَخَلْتُ مَعَ أَبِي هُرَيْرَةَ دَارًا بِالْمَدِينَةِ، فَرَأَى أَعْلاَهَا مُصَوِّرًا يُصَوِّرُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ، يَقُولُ: وَمَنْ أَظْلَمُ مِمَّنْ ذَهَبَ يَخْلُقُ كَخَلْقِي، فَلْيَخْلُقُوا حَبَّةً، وَلْيَخْلُقُوا ذَرَّةً أخرجه البخاري.

951. Narrated Abu-Zora'a ﷺ; 'I entered a house in Madina with Abu-Huraira ﷺ who saw a man making pictures at the top of the house. Abu-Huraira ﷺ said; 'I heard Allah's Messenger ﷺ saying: "Allah ﷻ said: "Who would be more unjust than he who tries to create the like of My creation? Let them create a grain. Let them create a gnat." (Bukhari).

٩٥٢- عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ، رَضِيَ اللهُ عَنْهُمَا: أَنَّهُ أَتَاهُ رَجُلٌ فَقَالَ: يَا أَبَا عَبَّاسٍ، إِنِّي إِنْسَانٌ، إِنَّمَا مَعِيشَتِي مِنْ صَنْعَةِ يَدِي، وَإِنِّي أَصْنَعُ هذِهِ التَّصَاوِيرَ. فَقَالَ ابْنُ عَبَّاسٍ: لاَ أُحَدِّثُكَ إِلاَّ مَا سَمِعْتُ مِنْ رَسُولِ اللهِ ﷺ: سَمِعْتُهُ يَقُولُ: (مَنْ صَوَّرَ صُورَةً فَإِنَّ اللهَ مُعَذِّبُهُ حَتَّى يَنْفُخَ فِيهَا الرُّوحَ، وَلَيْسَ بِنَافِخٍ فِيهَا أَبَدًا). فَرَبَا الرَّجُلُ رَبْوَةً شَدِيدَةً وَاصْفَرَّ وَجْهُهُ، فَقَالَ: وَيْحَكَ، إِنْ أَبَيْتَ إِلاَّ أَنْ تَصْنَعَ، فَعَلَيْكَ بِهذَا الشَّجَرِ، كُلِّ شَيْءٍ لَيْسَ فِيهِ رُوحٌ. رواه البخاري.

952. Narrated Ibn Abbasmay Allah be pleased with them ; 'A man came and said: "O Abu-Abbas! I am a man who earns

his sustenance through my manual profession. I make these pictures. Ibn Abbas said; 'I will tell you only what I heard from Allah's Messenger ﷺ. I heard him saying: "Whoever makes a picture will be punished by Allah till he puts soul (life) in it, and he will never be able to put soul (life) in it.' Hearing this, the man heaved a sigh and his face turned pale. Ibn Abbas said to him; 'What a pity! If you insist on making pictures I advise you to make pictures of trees and any other unanimated objects having no souls. (Bukhari)

٩٥٣- عَنْ أَبِي طَلْحَةَ ﷺ وكَانَ قَدْ شَهِدَ بَدْرًا مَعَ رَسُولِ الله ﷺ: أَنَّهُ قَالَ: (لاَ تَدْخُلُ المَلاَئِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلاَ صُورَةٌ). رواه البخاري.

; 953. Narrated Ibn Abbasmay Allah be pleased with them and ﷺ the companion of Allah's Messenger ﷺ 'Abu-Talhah one of those who fought in Badr battle with Allah's said: The ﷺ told me that Allah's Messenger ﷺ Messenger angels do not enter a house in which there is a dog or a picture[18]." (Bukhari).

٩٥٤- حَدَّثَنَا سُوَيْدٌ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ أَخْبَرَنَا يُونُسُ بْنُ أَبِي إِسْحَقَ حَدَّثَنَا مُجَاهِدٌ قَالَ حَدَّثَنَا أَبُو هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ أَتَانِي جِبْرِيلُ فَقَالَ إِنِّي كُنْتُ أَتَيْتُكَ الْبَارِحَةَ فَلَمْ يَمْنَعْنِي أَنْ أَكُونَ دَخَلْتُ عَلَيْكَ الْبَيْتَ الَّذِي كُنْتَ فِيهِ إِلا أَنَّهُ كَانَ فِي بَابِ الْبَيْتِ تِمْثَالُ الرِّجَالِ وَكَانَ فِي الْبَيْتِ قِرَامُ سِتْرٍ فِيهِ تَمَاثِيلُ وَكَانَ فِي الْبَيْتِ كَلْبٌ فَمُرْ بِرَأْسِ التِّمْثَالِ الَّذِي بِالْبَابِ فَلْيُقْطَعْ فَلْيُصَيَّرْ كَهَيْئَةِ الشَّجَرَةِ وَمُرْ بِالسِّتْرِ فَلْيُقْطَعْ وَيُجْعَلْ مِنْهُ وِسَادَتَيْنِ مُنْتَبَذَتَيْنِ يُوطَآنِ وَمُرْ بِالْكَلْبِ فَيُخْرَجْ فَفَعَلَ رَسُولُ اللَّهِ ﷺ وَكَانَ ذَلِكَ الْكَلْبُ جَرْوًا

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[18] This refers to the angels of mercy not the angels that record one's deeds.

لِلْحَسَنِ أَوِ الْحُسَيْنِ تَحْتَ نَضَدٍ لَهُ فَأَمَرَ بِهِ فَأُخْرِجَ قَالَ أبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِي الْبَاب عَنْ عَائِشَةَ وَأَبِي طَلْحَةَ *

954. Narrated Abu-Huraira; 'The Messenger of Allah ﷺ said: "Gabriel came and said to me: "I came to you yesterday but nothing prevented me from entering the house where you were except that there was a picture of man on the door and there was a curtain inside the house that has other pictures. Besides, there was a dog in the house. So, order that that the head of picture of man to be cut and be disfigured like a tree, order that the curtain be cut and be disgraced by treading them, and order that the dog be driven out." Abu-Huraira said; 'The Messenger of Allah ﷺ did as directed. The dog was a puppy to Al Hasan or Al Hosayn (the two grandsons of the Prophet ﷺ). It was under a bed.' (At-Termizi)

٩٥٥- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ أَبِي وَائِلٍ أَنَّ عَلِيًّا قَالَ لأَبِي الْهَيَّاجِ الأَسَدِيِّ أَبْعَثُكَ عَلَى مَا بَعَثَنِي بِهِ النَّبِيُّ ﷺ أَنْ لا تَدَعَ قَبْرًا مُشْرِفًا إلا سَوَّيْتَهُ وَلا تِمْثَالا إلا طَمَسْتَهُ قَالَ وَفِي الْبَاب عَنْ جَابِرٍ قَالَ أبو عِيسَى حَدِيثُ عَلِيٍّ حَدِيثٌ حَسَنٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ يَكْرَهُونَ أَنْ يُرْفَعَ الْقَبْرُ فَوْقَ الأَرْضِ قَالَ الشَّافِعِيُّ أَكْرَهُ أَنْ يُرْفَعَ الْقَبْرُ إلا بِقَدْرِ مَا يُعْرَفُ أَنَّهُ قَبْرٌ لِكَيْلَا يُوطَأَ وَلا يُجْلَسَ عَلَيْهِ *

955. Narrated Abu-Wa'il; 'Ali said to Abul-Hayyaj Al-Asadi; 'I send you with the same mission the Prophet ﷺ had sent me with. Let not a raised grave except you level it. And let not a statue except you break it.' (At-Termizi).

Abu-Issa said; 'The Hadith of Ali is Hasan and some people of knowledge dislike that the grave be raised high

above the earth. Al-Shafe'e said; 'I dislike that the grave be raised Abu-ve the earth not higher than the limit that shows it is a grave lest the people would not sit or tread it.'

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٢٨٥ـ باب تحريم اتخاذ الكلب إلا لصيد أو ماشية

Chapter (285)

About the Forbiddance of

Breeding Dogs except for Hunting or Guarding

٩٥٦- عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: (مَنِ اقْتَنَى كَلْبًا، لَيْسَ بِكَلْبِ مَاشِيَةٍ أَوْ ضَارِيَةٍ، نَقَصَ كُلَّ يَوْمٍ مِنْ عَمَلِهِ قِيرَاطَانِ). رواه البخاري.

956. Narrated Ibn Omar may Allah be pleased with them ; 'The Prophet ﷺ said: 'Whoever keeps a (pet) dog which is neither a watch dog nor a hunting dog, will get a daily deduction of two Qirats from his good deeds." (Bukhari).

٩٥٧- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: (مَنْ أَمْسَكَ كَلْبًا، فَإِنَّهُ يَنْقُصُ كُلَّ يَوْمٍ مِنْ عَمَلِهِ قِيرَاطٌ، إِلاَّ كَلْبَ حَرْثٍ أَوْ مَاشِيَةٍ). رواه البخاري.

957. Narrated Abu-Huraira ﷺ; 'Allah's Messenger ﷺ said: "Whoever keeps a dog, one Qirat of the reward of his good deeds is deducted daily, unless the dog is used for guarding a farm or cattle." (Bukhari).

٢٨٦ــ باب كراهية تعليق الجرس فى البعير وغيره من الدواب

Chapter (286)

About Dislike of Hanging Bells in the Animal's Neck

٩٥٨- حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لا تَصْحَبُ الْمَلائِكَةُ رُفْقَةً فِيهَا كَلْبٌ وَلا جَرَسٌ قَالَ أبو عِيسَى وَفِي الْبَاب عَنْ عُمَرَ وَعَائِشَةَ وَأُمِّ حَبِيبَةَ وَأُمِّ سَلَمَةَ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

958. Narrated Abu-Huraira; 'The Messenger of Allah ﷺ said: "The angels (of mercy) do not accompany a caravan that has a dog[19] or a bell." (At-Termizi).

٢٨٧ ــ باب كراهية ركوب الجلالة

Chapter (287)

About Dislike of Riding Al Jallalah

٩٥٩- حَدَّثَنَا هَنَّادٌ حَدَّثَنَا عَبْدَةُ عَنْ مُحَمَّدِ بْنِ إِسْحَقَ عَنِ ابْنِ أَبِي نَجِيحٍ عَنْ مُجَاهِدٍ عَنِ ابْنِ عُمَرَ قَالَ نَهَى رَسُولُ اللَّهِ ﷺ عَنْ أَكْلِ الْجَلالَةِ وَأَلْبَانِهَا قَالَ وَفِي الْبَاب عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ أبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَرَوَى الثَّوْرِيُّ عَنِ ابْنِ أَبِي نَجِيحٍ عَنْ مُجَاهِدٍ عَنِ النَّبِيِّ ﷺ مُرْسَلا *

959. Narrated Ibn Omar; 'The Messenger of Allah ﷺ forbade eating the meat of Al Jallalah[20] and drinking its milk.' (At-Termizi).

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19 Except that for hunting or guarding.

٢٨٨ـ باب النهى عن البصاق فى المسجد وإزالة ما وجد منه

Chapter (288)
About the Forbiddance of Spitting in the Mosques

[The Mosques, the houses of Allah ﷻ on earth should be kept clean, lit, and scented. They are the places where the angels gather and assemble to encircle those who recite the Noble Koran, study it, remember Allah ﷻ...etc.

Cleaning the mosque is a recommendable act in order that they would be clean and attractive. Those who frequent the mosques and maintain them are the 'true believers' as testified by the Noble Koran and As-Sunna. Allah ﷻ said:

﴿ إِنَّمَا يَعْمُرُ مَسَاجِدَ اللهِ مَنْ آمَنَ بِاللهِ وَالْيَوْمِ الآخِرِ وَأَقَامَ الصَّلاَةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلاَّ اللهَ فَعَسَى أُولَئِكَ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ ﴾ (التوبة ١٨)

"The Mosques of Allah shall be maintained only by those who believe in Allah and the Last Day, perform the prayer, and give Zakat and fear none but Allah. It is they who are expected to be on true guidance *" S: 9-18. And

﴿ فِي بُيُوتٍ أَذِنَ اللهُ أَن تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالأَصَالِ ﴾ (النور ٣٦)

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20 Al Jallalah is each animal that eats dung and filthy substances. It may be either of the camels, the cows, the sheep, the chickens...etc. Ibn Hazm claimed that the term is confined to the quadrupeds. But the first opinion is correct. It is said that if it is foddered mostly with filthy substances, it is a Jallalah. If it is foddered mostly with clean fodder, it is not a Jallalah. Others said that this is based on the smell and taste of the food cooked from its meat. If the broth or meat smells badly, it is a Jallalah, if otherwise, it is not.

"In houses (mosques), which Allah has ordered to be raised (to be cleaned, and to be honored), in them His Name is remembered (Azan, Al Iqamah, the prayers, the invocations, recitation of the Koran…etc.) (Therein men) glorify Him (Allah) in the mornings, in the afternoons, and in the evenings *" S: 24-36.

The Messenger of Allah ﷺ said:

حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ الْحَكَمِ الْوَرَّاقُ الْبَغْدَادِيُّ حَدَّثَنَا عَبْدُ الْمَجِيدِ بْنُ عَبْدِ الْعَزِيزِ عَنِ ابْنِ جُرَيْجٍ عَنِ الْمُطَّلِبِ بْن حَنْطَبٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ عُرِضَتْ عَلَيَّ أُجُورُ أُمَّتِي حَتَّى الْقَذَاةُ يُخْرِجُهَا الرَّجُلُ مِنَ الْمَسْجِدِ وَعُرِضَتْ عَلَيَّ ذُنُوبُ أُمَّتِي فَلَمْ أَرَ ذَنْبًا أَعْظَمَ مِنْ سُورَةٍ مِنَ الْقُرْآنِ أَوْ آيَةٍ أُوتِيهَا رَجُلٌ ثُمَّ نَسِيَهَا قَالَ أبو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لا نَعْرِفُهُ إِلا مِنْ هَذَا الْوَجْهِ قَالَ وَذَاكَرْتُ بِهِ مُحَمَّدَ بْنَ إِسْمَعِيلَ فَلَمْ يَعْرِفْهُ وَاسْتَغْرَبَهُ قَالَ مُحَمَّدٌ وَلا أَعْرِفُ لِلْمُطَّلِبِ بْنِ عَبْدِ اللَّهِ سَمَاعًا مِنْ أَحَدٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ إِلا قَوْلَهُ حَدَّثَنِي مَنْ شَهِدَ خُطْبَةَ النَّبِيِّ ﷺ قَالَ وسَمِعْت عَبْدَ اللَّهِ بْنَ عَبْدِ الرَّحْمَنِ يَقُولُ لا نَعْرِفُ لِلْمُطَّلِبِ سَمَاعًا مِنْ أَحَدٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ قَالَ عَبْدُ اللَّهِ وَأَنْكَرَ عَلِيُّ بْنُ الْمَدِينِيِّ أَنْ يَكُونَ الْمُطَّلِبُ سَمِعَ مِنْ أَنَسٍ *

Narrated Anas ibn Malek; 'The Messenger of Allah ﷺ said: "The rewards of the good deeds of my followers were shown to me even the speck of dirt one of them may take out from the mosque. The sins of my followers were shown to me. I could not see a sin greater than that of a person who was given a verse or a Sura of the Koran and forgot it[21]." (At-Termizi).

[21] Imam Al Qari said; 'If one claimed that the Muslim is not accounted for forgetfulness per the Noble Koran and Sunna ', we

حَدَّثَنَا الأَنْصَارِيُّ حَدَّثَنَا مَعْنٌ حَدَّثَنَا مَالِكٌ عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ حَفْصِ ابْنِ عَاصِمٍ عَنْ أَبِي هُرَيْرَةَ أَوْ عَنْ أَبِي سَعِيدٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِي ظِلِّهِ يَوْمَ لا ظِلَّ إِلا ظِلُّهُ إِمَامٌ عَادِلٌ وَشَابٌّ نَشَأَ بِعِبَادَةِ اللَّهِ وَرَجُلٌ كَانَ قَلْبُهُ مُعَلَّقًا بِالْمَسْجِدِ إِذَا خَرَجَ مِنْهُ حَتَّى يَعُودَ إِلَيْهِ وَرَجُلانِ تَحَابَّا فِي اللَّهِ فَاجْتَمَعَا عَلَى ذَلِكَ وَتَفَرَّقَا وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ حَسَبٍ وَجَمَالٍ فَقَالَ إِنِّي أَخَافُ اللَّهَ وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَهَكَذَا رُوِيَ هَذَا الْحَدِيثُ عَنْ مَالِكِ بْنِ أَنَسٍ مِنْ غَيْرِ وَجْهٍ مِثْلَ هَذَا وَشَكَّ فِيهِ وَقَالَ عَنْ أَبِي هُرَيْرَةَ أَوْ عَنْ أَبِي سَعِيدٍ وَعُبَيْدُ اللَّهِ بْنُ عُمَرَ رَوَاهُ عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ وَلَمْ يَشُكَّ فِيهِ يَقُولُ عَنْ أَبِي هُرَيْرَةَ حَدَّثَنَا سَوَّارُ بْنُ عَبْدِ اللَّهِ الْعَنْبَرِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالا حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ حَدَّثَنِي خُبَيْبٌ عَنْ حَفْصِ بْنِ عَاصِمٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ مَالِكِ بْنِ أَنَسٍ بِمَعْنَاهُ إِلا أَنَّهُ قَالَ كَانَ قَلْبُهُ مُعَلَّقًا بِالْمَسَاجِدِ وَقَالَ ذَاتُ مَنْصِبٍ وَجَمَالٍ *

Narrated Abu-Sa'eed; The Messenger of Allah ﷺ said: "Allah will give shade to seven people on the Day when there

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say that the meant here is abandoning the Noble Koran willfully in a way that leads to forgetting it especially the religion is based on the Koran and Sunna thus forgetting the Koran leads to demolishing one of the two pillars of Islam.
Imam At-Taybi said; 'In the meantime that the Hadith encourages the Muslim to clean the houses of Allah ﷻ (the mosques) and considers taking out of a speck of dirt as one of the good deeds to show us the status of the mosques, it warns him against neglecting even a verse of the Book of Allah ﷻ to show us how excellent is its status in Allah's Sight.

will be no shade besides His. They are a just ruler, a young man who has been brought up in the worship of Allah ﷻ alone sincerely from his childhood, a man whose heart is attached to the mosques, two persons who love each other only for Allah's sake. They meet and part in Allah's cause only, a man who refuses the call of a charming woman of noble birth for illegal sexual intercourse with her saying; 'I fear Allah, a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given, and a person who remembers Allah in seclusion and his eyes overflows with tears." (At-Termizi).

The Muslim is ordered to adhere to calmness and tranquility while going to the mosque. This applies a fortiori to his behavior inside the mosque.

He should not raise his voice even if when he recites the Noble Koran. He is not to buy, sell, or call for a stray in the mosques. He should wear perfume. It is granted that he should not eat any food that has smell such as fresh garlic, union…etc.Eating cooked union, garlic…etc. is permitted because they have smell no longer.

Now, let us read what Imam Al-Nawawi compiled in the same concern.]

The Messenger of Allah ﷺ said:

٩٦٠- عَنْ أَنَسٍ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: البُصَاقُ فِي المَسْجِدِ خَطِيئَةٌ، وَكَفَّارَتُهَا دَفْنُهَا مُتَّفَقٌ عَلَيْهِ

960. Narrated Anas ﷺ; 'Allah's Messenger ﷺ said: "Spitting in the mosque is a sin and its expiation is burying it[22]." (Agreed upon).

[22] This occurs in case the mosque floor is of dust. If the mosque is paved with floor tiles, one should remove it with tissue or a piece

٩٦١- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ: رَأَى نُخَامَةً فِي الْقِبْلَةِ، فَشَقَّ ذَلِكَ عَلَيْهِ، حَتَّى رُؤِيَ فِي وَجْهِهِ، فَقَامَ فَحَكَّهُ بِيَدِهِ، فَقَالَ: (إِنَّ أَحَدَكُمْ إِذَا قَامَ فِي صَلاَتِهِ، فَإِنَّهُ يُنَاجِي رَبَّهُ، وَإِنَّ رَبَّهُ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ، فَلاَ يَبْزُقَنَّ أَحَدُكُمْ قِبَلَ قِبْلَتِهِ، وَلَكِنْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ). ثُمَّ أَخَذَ طَرَفَ رِدَائِهِ، فَبَصَقَ فِيهِ، ثُمَّ رَدَّ بَعْضَهُ عَلَى بَعْضٍ، فَقَالَ: (أَوْ يَفْعَلُ هكَذَا). رواه البخاري.

961. Narrated Anas ibn Malek ﷺ; 'The Prophet ﷺ saw some sputum in the direction of Al Qiblah (on the wall of the mosque) and he disliked that. The sign of disgust was apparent on his face. So he got up, scraped it off with his hand and said: "Whenever anyone of you stands for the prayer, he is talking in privacy to his Lord or his Lord is between him and his Qiblah. So, none of you should spit in the direction of Al Qiblah but one can spit to the left or under his foot. The Prophet ﷺ then took the edge of his sheet, spat in it and folded it and said: Or you can do like this." (Bukhari).

٩٦٢- عَنْ أبى هريرة ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: مَنْ سَمِعَ رَجُلاً يَنْشُدُ ضَالَّةً فِي المَسْجِدِ فَلْيَقُلْ: لاَ رَدَّهَا اللَّهُ عَلَيْكَ، فَإِنَّ المَسَاجِدَ لَمْ تُبْنَ لِهَذَا رَوَاهُ مُسْلِمٌ

962. Narrated Abu-Huraira ﷺ; 'Allah's Messenger ﷺ said: "Whoever hears a man crying out in the mosque for a stray, he should say; 'May Allah not restore it to you.' For, the mosques were not built for this." (Muslim).

٩٦٣- عَن أبى هريرة ﷺ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: إِذَا رَأَيْتُمْ مَنْ يَبِيعُ أَوْ يَبْتَاعُ فِي المَسْجِدِ فَقُولُوا: لاَ أَرْبَحَ اللَّهُ تِجَارَتَكَ رَوَاهُ النَّسَائِيّ وَالتِّرْمِذِيّ، وَحَسَّنَهُ

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of textile. It is forbidden to tread it by the foot lest the area of filth expands.

963. Narrated Abu-Huraira ﷺ; 'Allah's Messenger ﷺ said: "If you see someone buying or selling inside the mosque, say; 'May Allah not make your trading profitable!' (An-Nasa'i and At-Termizi).

٩٦٤- حديث ابْنِ عُمَرَ ، أَنَّ النَّبِيَّ ﷺ قَالَ فِي غَزْوَةِ خَيْبَرَ: مَنْ أَكَلَ مِنْ هذهِ الشَّجَرَةِ يَعْنِي الثُّومَ فَلاَ يَقْرَبَنَّ مَسْجِدَنَا أخرجه البخاري.

964. Narrated Ibn Omar may Allah be pleased with them ; 'During the battle of Khayber, the Prophet ﷺ said: "Whoever ate from this plant (i.e. garlic) should not enter our mosque." (Bukhari).

٩٦٥- عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما: أَنَّ النَّبِيَّ ﷺ قَالَ: (مَنْ أَكَلَ ثُومًا أَوْ بَصَلًا فَلْيَعْتَزِلْنَا). أَوْ قَالَ: (فَلْيَعْتَزِلْ مَسْجِدَنَا، وَلْيَقْعُدْ فِي بَيْتِهِ). وَأَنَّ النَّبِيَّ ﷺ أُتِيَ بِقِدْرٍ فِيهِ خَضِرَاتٌ مِن بُقُولٍ، فَوَجَدَ لَهَا رِيحًا، فَسَأَلَ فَأُخْبِرَ بِمَا فِيهَا مِنَ الْبُقُولِ، فَقَالَ: (قَرِّبُوهَا). إِلَى بَعْضِ أَصْحَابِهِ كَانَ مَعَهُ، فَلَمَّا رَآهُ كَرِهَ أَكْلَهَا، قَالَ: (كُلْ فَإِنِّي أُنَاجِي مَنْ لاَ تُنَاجِي). رواه البخاري.

965. Narrated Jaber ibn Abdullahmay Allah be pleased with them; 'The Prophet ﷺ said: "Whoever eats garlic or onion should keep away from us, (the narrator has doubt whether Prophet ﷺ said: should keep away from us, keep away from our mosque or he should remain in his house."

(In another narration, Jaber ibn Abdullah said); 'Once a big pot containing (cooked) vegetables was brought. When the Prophet ﷺ smelt unpleasant smell coming from it, he asked: "What does it contain?" He was informed About the vegetables it contained, the Prophet ﷺ ordered that it should be served to some companions who were with him. When the Prophet ﷺ saw that those companions disliked to eat of it he

said to them: "Eat. (I don't eat) for I converse with those whom you don't converse with (the angels)." (Bukhari)

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٢٨٩ـ باب كراهية الاحتباء يوم الجمعة والإمام يخطب

Chapter (289)

About Dislike of Al Ihtiba' on Friday while the Imam delivers the Sermon

٩٦٦- حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ وَعَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ قَالَا حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ الْمُقْرِئُ عَنْ سَعِيدِ بْنِ أَبِي أَيُّوبَ حَدَّثَنِي أَبُو مَرْحُومٍ عَنْ سَهْلِ بْنِ مُعَاذٍ عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الْحِبْوَةِ يَوْمَ الْجُمُعَةِ وَالإِمَامُ يَخْطُبُ قَالَ أَبو عِيسَى وَهَذَا حَدِيثٌ حَسَنٌ وَأَبُو مَرْحُومٍ اسْمُهُ عَبْدُ الرَّحِيمِ بْنُ مَيْمُونٍ وَقَدْ كَرِهَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ الْحِبْوَةَ يَوْمَ الْجُمُعَةِ وَالإِمَامُ يَخْطُبُ وَرَخَّصَ فِي ذَلِكَ بَعْضُهُمْ مِنْهُمْ عَبْدُ اللَّهِ بْنُ عُمَرَ وَغَيْرُهُ وَبِهِ يَقُولُ أَحْمَدُ وَإِسْحَقُ لَا يَرَيَانِ بِالْحِبْوَةِ وَالْإِمَامُ يَخْطُبُ بَأْسًا •

966. Narrated Sahl ibn Mo'az on the authority of his father; 'The Prophet ﷺ forbade the worshipper to do Al 'Ihtiba' on Friday while the imam is delivering the sermon.' (At-Termizi).

Abu-Issa said; 'This Hadith is Hasan and a group people of knowledge disliked that the worshipper does Al 'Ihtiba' on Friday while the imam is delivering the sermon. Another group out of them are Abdullah ibn Omar and others saw it is permissible. This is the same view of Ahmed and Ishaq who saw no harm in doing it.'

٢٩٠ـ باب النهى عن الحلف بمخلوق

Chapter (290)

About the Forbiddance of Taking an Oath by a Creature

[The Muslim should be careful About the oaths. It does not behoove to take oath whenever he wants to reaffirm a statement or negate it.

If he was compelled to take an oath, he has to swear by Allah ﷻ not any of His creatures.

Allah ﷻ said:

﴿ لاَ يُؤَاخِذُكُمُ اللهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِن يُؤَاخِذُكُم بِمَا عَقَّدتُّمُ الأَيْمَانَ فَكَفَّارَتُهُ إِطْعَامُ عَشَرَةِ مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعِمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلاَثَةِ أَيَّامٍ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ ﴾ (المائدة ٨٩)

"Allah will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten poor persons on a scale of the average of what you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that) then, he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (do not swear much). Thus Allah make clear to you His verses that you may be grateful *" S: 5-89.

The Messenger of Allah ﷺ said:

٩٦٧-حديث ابْنِ عُمَرَ أَنَّهُ أَدْرَكَ عُمَرَ بْنَ الْخَطَّابِ فِي رَكْبٍ وَهُوَ يَحْلِفُ بِأَبِيهِ، فَنَادَاهُمْ رَسُولُ اللهِ ﷺ: أَلاَ إِنَّ اللهَ يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ، فَمَنْ كَانَ حَالِفًا فَلْيَحْلِفْ بِاللهِ، وَإِلاَّ فَلْيَصْمُتْ أخرجه البخاري.

967-"Ibn Omar ﷺ narrated that the Messenger of Allah ﷺ joined Omar ibn Al-Khattab in a group of people and heerd him swearing by his father. So Allah's Messenger ﷺ called them, saying, "Verily! Allah ﷻ forbids you to swear by your fathers. If one has to take an oath, he should swear by Allah ﷻ or otherwise he should keep silent." (At-Termizi).

Thus, we should be on guard. We should not swear by a creature. Swearing is only by Allah ﷻ.

Now, let us read what Imam Al-Nawawi compiled in the same concern.]

٩٦٨- حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ عَنْ سَعْدِ بْنِ عُبَيْدَةَ أَنَّ ابْنَ عُمَرَ سَمِعَ رَجُلا يَقُولُ لا وَالْكَعْبَةِ فَقَالَ ابْنُ عُمَرَ لا يُحْلَفُ بِغَيْرِ اللَّهِ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ كَفَرَ أَوْ أَشْرَكَ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَفُسِّرَ هَذَا الْحَدِيثُ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ أَنَّ قَوْلَهُ فَقَدْ كَفَرَ أَوْ أَشْرَكَ عَلَى التَّغْلِيظِ وَالْحُجَّةُ فِي ذَلِكَ حَدِيثُ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ سَمِعَ عُمَرَ يَقُولُ وَأَبِي وَأَبِي فَقَالَ أَلا إِنَّ اللَّهَ يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ وَحَدِيثُ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ مَنْ قَالَ فِي حَلِفِهِ وَاللاتِ وَالْعُزَّى فَلْيَقُلْ لا إِلَهَ إِلا اللَّهُ قَالَ أَبو عِيسَى هَذَا مِثْلُ مَا رُوِيَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ إِنَّ الرِّيَاءَ شِرْكٌ وَقَدْ فَسَّرَ بَعْضُ أَهْلِ الْعِلْمِ هَذِهِ الآيَةَ ﴿ قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَى إِلَيَّ أَنَّمَا إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ

فَلْيَعْمَلْ عَمَلاً صَالِحًا وَلاَ يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴾(الكهف ١١٠) الآيَةَ قَالَ لا يُرَائِي *

968. Narrated Sa'ad ibn Obayda; 'Ibn Omar heard a man saying; 'No. By the Lord of Ka'aba.' Ibn Omar said; 'Swearing should not be by any other besides Allah for I have heard the Messenger of Allah ﷺ saying: "He that swore by anything besides Allah has committed disbelief or has committed polytheism." (At-Termizi).

Abu-Issa said; 'This Hadith is Hasan and the scholars of Hadith interpreted the words he has committed disbelief or has committed polytheism) as a form of threat basing their opinion on the Hadith narrated by Ibn Omar that says: "Indeed Allah forbids you to swear by your fathers" and the Hadith narrated by Abu-Huraira that the Prophet ﷺ said: (He that said in his oath; 'By Allat and Al-Ozza let him say: "None has the right to be worshipped except Allah." This is similar to what the Prophet ﷺ said (Indeed, showing off is a form of polytheism). The people of knowledge interpreted the words (let him not ascribe partners with Allah mean do not show off. The verse says:

Say: "I am but a man like yourselves, (but) the inspiration has come to me, that your God is One God. Whoever aspires to meet his Lord, let him work righteousness, and, in the worship of his Lord, admit no one as partner *" S: 18-110

٢٩١ـ باب تغليظ اليمين الكاذبة عمدا

Chapter (291)
About strict Forbiddance of theintentional false Oath

٩٦٩- حَدَّثَنَا هَنَّادٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ عَنْ شَقِيقِ بْنِ سَلَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ حَلَفَ عَلَى يَمِينٍ وَهُوَ فِيهَا فَاجِرٌ لِيَقْتَطِعَ بِهَا مَالَ امْرِئٍ مُسْلِمٍ لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضْبَانُ فَقَالَ الأَشْعَثُ بْنُ قَيْسٍ فِيَّ وَاللَّهِ لَقَدْ كَانَ ذَلِكَ كَانَ بَيْنِي وَبَيْنَ رَجُلٍ مِنَ الْيَهُودِ أَرْضٌ فَجَحَدَنِي فَقَدَّمْتُهُ إِلَى النَّبِيِّ ﷺ فَقَالَ لِي رَسُولُ اللَّهِ ﷺ أَلَكَ بَيِّنَةٌ قُلْتُ لا فَقَالَ لِلْيَهُودِيِّ احْلِفْ فَقُلْتُ يَا رَسُولَ اللَّهِ إِذًا يَحْلِفُ فَيَذْهَبُ بِمَالِي فَأَنْزَلَ اللَّهُ تَعَالَى ﴿ إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا ﴾ (آل عمران ٧٧) إِلَى آخِرِ الآيَةِ قَالَ أَبُو عِيسَى وَفِي الْبَاب عَنْ وَائِلِ بْنِ حُجْرٍ وَأَبِي مُوسَى وَأَبِي أُمَامَةَ بْنِ ثَعْلَبَةَ الأَنْصَارِيِّ وَعِمْرَانَ بْنِ حُصَيْنٍ وَحَدِيثُ ابْنِ مَسْعُودٍ حَدِيثٌ حَسَنٌ صَحِيحٌ *

969. Narrated Abdullah ibn Mas'oud; 'The Messenger of Allah ﷺ said: "He that takes a false oath that he would devour a Muslim's right illegally would meet Allah while He is angry with him." Al-Asha'ath ibn Qays said; 'There had been a dispute between a man of the Jews and I over a piece of land. I brought the dispute before the Messenger of Allah ﷺ. The Messenger of Allah ﷺ said: "Have you an evidence?" I said; 'No.' He said to the Jew: "Take an oath." I said; 'Messenger of Allah! He would take oath and devour my money.' On this occasion Allah ﷻ revealed the following verse:

"As for those who sell the faith they owe to Allah and their own plighted word for a small price, they shall have no portion in the Hereafter, nor will Allah (deign to) speak to them or look at them on the Day of Judgment, nor will He cleanse them (of sin). They shall have a grievous penalty *" S: 3-77.

٩٧٠- حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ هِشَامِ بْنِ سَعْدٍ عَنْ مُحَمَّدِ بْنِ زَيْدِ بْنِ مُهَاجِرِ بْنِ قُنْفُذٍ التَّيْمِيِّ عَنْ أَبِي أُمَامَةَ الْأَنْصَارِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أُنَيْسٍ الْجُهَنِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ مِنْ أَكْبَرِ الْكَبَائِرِ الشِّرْكُ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ وَالْيَمِينُ الْغَمُوسُ وَمَا حَلَفَ حَالِفٌ بِاللَّهِ يَمِينَ صَبْرٍ فَأَدْخَلَ فِيهَا مِثْلَ جَنَاحِ بَعُوضَةٍ إِلَّا جُعِلَتْ نُكْتَةً فِي قَلْبِهِ إِلَى يَوْمِ الْقِيَامَةِ قَالَ أبو عِيسَى وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَأَبُو أُمَامَةَ الْأَنْصَارِيُّ هُوَ ابْنُ ثَعْلَبَةَ وَلَا نَعْرِفُ اسْمَهُ وَقَدْ رَوَى عَنِ النَّبِيِّ ﷺ أَحَادِيثَ *

970. Narrated Abdullah ibn Onays Al Johani; 'The Messenger of Allah ﷺ said: "It is of the major sins that one ascribes partners to Allah ﷻ, be undutiful to the parents, and the false oath (that dips its taker in Fire)…" (At-Termizi).

* * *

٢٩٢ـ باب ندب من حلف على يمين فرأى غيرها خيرا منها أن يكفر عنها

Chapter(292)

About Revoking an Oath for Doing a better Action

٩٧١- عَنْ عَبْدِ الرَّحْمنِ بْنِ سَمُرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ لِي النَّبِيﷺ: (يَا عَبْدَ الرَّحْمن بْن سَمُرَةَ، لاَ تَسْأَلِ الإمارَةَ، فَإِنَّكَ إِنْ أُوتِيتَهَا عَنْ مَسْأَلَةٍ وُكِلْتَ إِلَيْهَا، وَإِنْ أُوتِيتَهَا مِنْ غَيْرِ مَسْأَلَةٍ أُعِنْتَ عَلَيْهَا، وَإِذَا حَلَفْتَ عَلَى يَمِينٍ، فَرَأَيْتَ غَيْرَهَا خَيْرًا مِنْهَا، فَكَفِّرْ عَنْ يَمِينِكَ وَأْتِ الَّذِي هُوَ خَيْرٌ). رواه البخاري.

971. Narrated Abdul-Rahman ibn Samorah ﷺ; 'The Prophet ﷺ said: "O Abdul-Rahman ibn Samorah! Do not seek to be a ruler, because if you are given authority on asking for it, then you will be held responsible for it; but if you are given it without asking for it, then you will be helped in it (by Allah). And whenever you take an oath to do something and later you find that something else is better than what you intended; then do the best action and make expiation for your oath." (Bukhari).

٩٧٢- حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكِ بْنِ أَنَسٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ حَلَفَ عَلَى يَمِينٍ فَرَأَى غَيْرَهَا خَيْرًا مِنْهَا فَلْيُكَفِّرْ عَنْ يَمِينِهِ وَلْيَفْعَلْ قَالَ وَفِي الْبَابِ عَنْ أُمِّ سَلَمَةَ قَالَ أَبو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ أَنَّ الْكَفَّارَةَ قَبْلَ الْحِنْثِ تُجْزِئُ وَهُوَ قَوْلُ مَالِكِ بْنِ أَنَسٍ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَقَ وقَالَ بَعْضُ أَهْلِ الْعِلْمِ لا يُكَفِّرُ إِلا بَعْدَ الْحِنْثِ قَالَ سُفْيَانُ الثَّوْرِيُّ إِنْ كَفَّرَ بَعْدَ الْحِنْثِ أَحَبُّ إِلَيَّ وَإِنْ كَفَّرَ قَبْلَ الْحِنْثِ أَجْزَأَهُ *

972. Narrated Abu-Huraira; 'The Prophet ﷺ said: "He that took an oath then he found that another action is better, let him atone for his oath and do what he has resolutely intended." (At-Termizi).

٩٧٣- حديث أَبِي هُرَيْرَةَ قَالَ رَسُولُ اللهِ ﷺ: وَاللهِ لأَنْ يَلَجَّ أَحَدُكُمْ بِيَمِينِهِ فِي أَهْلِهِ آثَمُ لَهُ عِنْدَ اللهِ مِنْ أَنْ يُعْطِيَ كَفَّارَتَهُ الَّتِي افْتَرَضَ اللهُ عَلَيْهِ أخرجه البخاري.

973. Narrated Abu-Huraira; 'The Prophet ﷺ said: "By Allah, if anyone of you insists on fulfilling an oath by which he may harm his family, he commits a greater sin in Allah's sight than that of dissolving his oath and making its expitation what Allah ﷻ has commanded." (Bukhari).

٢٩٣ـ باب العفو عن لغو اليمين

Chapter (293)

About Pardoning of unintentional Oaths

Allah ﷻ said:

﴿ لاَ يُؤَاخِذُكُمُ اللهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِن يُؤَاخِذُكُم بِمَا عَقَّدتُّمُ الأَيْمَانَ فَكَفَّارَتُهُ إِطْعَامُ عَشَرَةِ مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعِمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلاَثَةِ أَيَّامٍ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ ﴾ (المائدة ٨٩)

"Allah will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten poor persons on a scale of the average of what you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that) then, he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (do not swear much). Thus Allah make clear to you His verses that you may be grateful *" S: 5-89.

٩٧٤- عَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا، فِيْ قَوله تَعَالَى (لاَ يُؤَاخِذُكُمْ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ) قَالَتْ: هُوَ قَوْلُ الرَّجُلِ: لاَ، وَاللهِ، وَبَلَى، وَاللهِ، أَخْرَجَهُ البُخَارِيّ، وَأَوْرَدَهُ أَبُو دَاوُدَ مَرْفُوعاً

974. A'isha may Allah be pleased with herexplained the meaning of Allah's statyement:

﴿ لاَ يُؤَاخِذُكُمُ اللهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِن يُؤَاخِذُكُم بِمَا عَقَّدتُّمُ الأَيْمَانَ فَكَفَّارَتُهُ إِطْعَامُ عَشَرَةِ مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعِمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ

تَحْرِيرُ رَقَبَةٍ فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلاَثَةِ أَيَّامٍ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ ﴾ (المائدة ٨٩)

"Allah will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten poor persons on a scale of the average of what you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that) then, he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (do not swear much). Thus Allah make clear to you His verses that you may be grateful *" S: 5-89. This verse was revealed About such phrases like; 'No, by Allah' and 'Yes, by Allah.' (Bukhari).

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٢٩٤ــ باب كراهة الحلف بالله فى البيع وإن كان صادقا

Chapter(294)

About Dislike of Swearing in Business Transactions even if One is truthful

٩٧٥- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: (الحَلِفُ مُنَفِّقَةٌ لِلسِّلْعَةِ، مَمْحَقَةٌ لِلْبَرَكَةِ). رواه البخاري.

975. Narrated Abu-Huraira; 'I heard Allah's Messenger ﷺ saying: "Repetitive oaths by the seller to persuade the buyer to purchase the commodity plights blessedness of the transaction." (Bukhari).

٢٩٥ـ باب نهى من دخل عليه عشر ذى الحجة أن يأخذ من شعره أو أظفاره إن عزم على الأضحية

Chapter (295)
About Forbidding the One intending to offera Sacrifice to get his Hair cut and hisNails Trimmed in the Ten Days of Thol Hijjah

٩٧٦- حَدَّثَنَا أَحْمَدُ بْنُ الْحَكَمِ الْبَصْرِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ عَنْ مَالِكِ بْنِ أَنَسٍ عَنْ عَمْرِو أَوْ عُمَرَ بْنِ مُسْلِمٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أُمِّ سَلَمَةَ عَنِ النَّبِيِّ ﷺ قَالَ مَنْ رَأَى هِلالَ ذِي الْحِجَّةِ وَأَرَادَ أَنْ يُضَحِّيَ فَلا يَأْخُذَنَّ مِنْ شَعْرِهِ وَلا مِنْ أَظْفَارِهِ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالصَّحِيحُ هُوَ عَمْرُو بْنُ مُسْلِمٍ قَدْ رَوَى عَنْهُ مُحَمَّدُ بْنُ عَمْرِو بْنِ عَلْقَمَةَ وَغَيْرُ وَاحِدٍ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أُمِّ سَلَمَةَ عَنِ النَّبِيِّ ﷺ مِنْ غَيْرِ هَذَا الْوَجْهِ نَحْوَ هَذَا وَهُوَ قَوْلُ بَعْضِ أَهْلِ الْعِلْمِ وَبِهِ كَانَ يَقُولُ سَعِيدُ بْنُ الْمُسَيَّبِ وَإِلَى هَذَا الْحَدِيثِ ذَهَبَ أَحْمَدُ وَإِسْحَقُ وَرَخَّصَ بَعْضُ أَهْلِ الْعِلْمِ فِي ذَلِكَ فَقَالُوا لا بَأْسَ أَنْ يَأْخُذَ مِنْ شَعَرِهِ وَأَظْفَارِهِ وَهُوَ قَوْلُ الشَّافِعِيِّ وَاحْتَجَّ بِحَدِيثِ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ كَانَ يَبْعَثُ بِالْهَدْيِ مِنَ الْمَدِينَةِ فَلا يَجْتَنِبُ شَيْئًا مِمَّا يَجْتَنِبُ مِنْهُ الْمُحْرِمُ *

976. Narrated Umm Salama; 'The Prophet ﷺ said: "He who witnessed the new moon of Thol Hijjah and intended to offer an Odhhiyah, let him not take anything of his head or nails." (At-Termizi).

Abu-Issa said; 'This Hadith is Hasan Saheeh and some people of knowledge act on it. This is the opinion of Ahmed and Ishaq. Some others said that it is permissible to take of his hair and trim his nails. This is the opinion of Al-Shafe'e who based his opinion on the Hadith narrated by A'isha that

the Messenger of Allah ﷺ would send Al Hady and he used not to avoid what Al Mohrim should avoid.'

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٢٩٦ــ باب كراهة أن يسأل الإنسان بوجه الله ﷻ غير الجنة

Chapter (296)

About Dislike of Appealing by Allah's Face Anything except Paradise

٩٧٧- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالا حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورِ بْنِ الْمُعْتَمِرِ قَال سَمِعْتُ رِبْعِيَّ بْنَ حِرَاشٍ يُحَدِّثُ عَنْ زَيْدِ بْنِ ظَبْيَانَ يَرْفَعُهُ إِلَى أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ قَالَ ثَلاثَةٌ يُحِبُّهُمُ اللَّهُ وَثَلاثَةٌ يُبْغِضُهُمُ اللَّهُ فَأَمَّا الَّذِينَ يُحِبُّهُمُ اللَّهُ فَرَجُلٌ أَتَى قَوْمًا فَسَأَلَهُمْ بِاللَّهِ وَلَمْ يَسْأَلْهُمْ بِقَرَابَةٍ بَيْنَهُ وَبَيْنَهُمْ فَمَنَعُوهُ فَتَخَلَّفَ رَجُلٌ بِأَعْقَابِهِمْ فَأَعْطَاهُ سِرًّا لا يَعْلَمُ بِعَطِيَّتِهِ إِلا اللَّهُ وَالَّذِي أَعْطَاهُ وَقَوْمٌ سَارُوا لَيْلَتَهُمْ حَتَّى إِذَا كَانَ النَّوْمُ أَحَبَّ إِلَيْهِمْ مِمَّا يُعْدَلُ بِهِ نَزَلُوا فَوَضَعُوا رُءُوسَهُمْ فَقَامَ أَحَدُهُمْ يَتَمَلَّقُنِي وَيَتْلُو آيَاتِي وَرَجُلٌ كَانَ فِي سَرِيَّةٍ فَلَقِيَ الْعَدُوَّ فَهُزِمُوا وَأَقْبَلَ بِصَدْرِهِ حَتَّى يُقْتَلَ أَوْ يُفْتَحَ لَهُ وَالثَّلاثَةُ الَّذِينَ يُبْغِضُهُمُ اللَّهُ الشَّيْخُ الزَّانِي وَالْفَقِيرُ الْمُخْتَالُ وَالْغَنِيُّ الظَّلُومُ حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ عَنْ شُعْبَةَ نَحْوَهُ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ وَهَكَذَا رَوَى شَيْبَانُ عَنْ مَنْصُورٍ نَحْوَ هَذَا وَهَذَا أَصَحُّ مِنْ حَدِيثِ أَبِي بَكْرِ بْنِ عَيَّاشٍ *

977. Narrated Abu-Thabyan (attributing it to Abu-Zarr); 'Abu-Zarr said; 'The Prophet ﷺ said: "There are three people whom Allah ﷻ loves and three peoplwe whom Allah ﷻ hates. As to the three people whom Allah ﷻ loves, they are; a man who came to some people and asked them by Allah ﷻ, not by bood relations between him and them, to give him. They refused to give him save a man who granted him so

secretly that none but Allah ﷻ, and the recipient knew it, a people who traveled by night till they got so tired that nothing but sleep became dearer to them. So, they descended and slept save a man who rose up invoking Me sincerely and reciting My verses, and a man who was engaged in fighting along with his fellows. They were defeated but he confronted the enemy and fought him till he win martyrdom or victory. As to the three people who Allah ﷻ hates, they are; the old man/the one married who commits adultery, the proud poor one, and the wealthy oppressor." (At-Termizi).

٩٧٨- عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: مَنِ اسْتَعَاذَكُمْ بِاللهِ فَأَعِيذُوهُ، وَمَنْ سَأَلَكُمْ بِاللهِ فَأَعْطُوهُ، وَمَنْ أَتَى إِلَيْكُمْ مَعْرُوفاً فَكَافِئُوهُ، فَإِنْ لَمْ تَجِدُوا فَادْعُوا لَهُ أَخْرَجَهُ الْبَيْهَقِيّ

978. Narrated Ibn Omar may Allah be pleased with them; 'The Prophet ﷺ said: "If anyone seeks protection in Allah's Name, grant him protection. If anyone begs in Allah's Name, give him something. And if anyone does you a kindness, recompense him; but if you do not have the means to do so, pray for him." (Al Bayhaqi)

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٢٩٧ـ باب تحريم قول شاهنشاه للسلطان وغيره

Chapter (297)

About the Forbiddance of Calling the Ruler Shahinshah (the king of kings)

٩٧٩- حَدَّثَنَا مُحَمَّدُ بْنُ مَيْمُونٍ الْمَكِّيُّ حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ عَنِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ يَبْلُغُ بِهِ النَّبِيَّ ﷺ قَالَ أَخْنَعُ اسْمٍ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ رَجُلٌ تَسَمَّى بِمَلِكِ الأَمْلاكِ قَالَ سُفْيَانُ شَاهَانْ شَاهْ وَأَخْنَعُ يَعْنِي وَأَقْبَحُ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

979. Narrated Abu-Huraira (in marfo'o Hadith); 'The Prophet ﷺ said: "The humblest name with Allah ﷻ on the day of Judgement is a man who named himself Malik Al-Amlak, the king of kings[23]." (At-Termizi)

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٢٩٨ــ باب النهى عن مخاطبة الفاسق والمبتدع بسيدى

Chapter(298)
About the Forbiddance of Calling a Hypocrite or an Innovator of baseless Practices in the Religion of Allah 'Master'

٩٨٠- حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لَا تَقُولُوا لِلْمُنَافِقِ سَيِّدٌ فَإِنَّهُ إِنْ يَكُ سَيِّدًا فَقَدْ أَسْخَطْتُمْ رَبَّكُمْ عَزَّ وَجَلَّ *

980. Narrated Boraydah; 'The Messenger of Allah ﷺ said: "Do not call a hypocrite 'master'. For if you so think, you have vexed your Lord (your Sustainer (Allah ﷻ)." (Bukhari).

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[23] This applies also to the one who was so named and got satisfied with that name. Sofyan bin Oyayna used analogy and added the word 'Shahan Shah' in the Persian language which is a synonym to the king of kings and which was immensely used. Thus, any nomenclature that denotes the same meaning take the same ruling no matter in which language it was expressed. The same applies to him that bears a Name of Allah ﷻ like Al-Rahman, the Most Gracious, Al-jabbar, the Irresistible...etc.

٢٩٩ـ باب كراهة سب الريح

Chapter (299)
About Dislike of Cursing Wind

٩٨١- حَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ بْنِ حَبِيبِ بْنِ الشَّهِيدِ الْبَصْرِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ حَدَّثَنَا الأَعْمَشُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ ذَرٍّ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى عَنْ أَبِيهِ عَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لا تَسُبُّوا الرِّيحَ فَإِذَا رَأَيْتُمْ مَا تَكْرَهُونَ فَقُولُوا اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ هَذِهِ الرِّيحِ وَخَيْرِ مَا فِيهَا وَخَيْرِ مَا أُمِرَتْ بِهِ وَنَعُوذُ بِكَ مِنْ شَرِّ هَذِهِ الرِّيحِ وَشَرِّ مَا فِيهَا وَشَرِّ مَا أُمِرَتْ بِهِ قَالَ وَفِي الْبَاب عَنْ عَائِشَةَ وَأَبِي هُرَيْرَةَ وَعُثْمَانَ بْنِ أَبِي الْعَاصِ وَأَنَسٍ وَابْنِ عَبَّاسٍ وَجَابِرٍ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

981. Narrated Obayy ibn Ka'ab; 'The Messenger of Allah ﷺ said: "Do not abuse the wind. And if you saw what you dislike pray (unto Allah ﷻ): "O Allah! We ask you the goodness in this wind, the goodness it was created for, and the goodness of what it was ordered with. And we seek refuge with you from the evil of this wind, the evil it contains, and the evil of what it was ordered with." (At-Termizi).

٩٨٢- حَدَّثَنَا زَيْدُ بْنُ أَخْزَمَ الطَّائِيُّ الْبَصْرِيُّ حَدَّثَنَا بِشْرُ بْنُ عُمَرَ حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ عَنْ قَتَادَةَ عَنْ أَبِي الْعَالِيَةِ عَنِ ابْنِ عَبَّاسٍ أَنَّ رَجُلا لَعَنَ الرِّيحَ عِنْدَ النَّبِيِّ ﷺ فَقَالَ لا تَلْعَنِ الرِّيحَ فَإِنَّهَا مَأْمُورَةٌ وَإِنَّهُ مَنْ لَعَنَ شَيْئًا لَيْسَ لَهُ بِأَهْلٍ رَجَعَتِ اللَّعْنَةُ عَلَيْهِ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لا نَعْلَمُ أَحَدًا أَسْنَدَهُ غَيْرَ بِشْرِ بْنِ عُمَرَ *

982. Narrated Ibn Abbas; 'A man abused wind in the presence of the Messenger of Allah ﷺ. At that, the Messenger of Allah ﷺ said: "Do not abuse wind for it is subdued and he that abused anything that does not deserve Allah's curse, the curse returns to him.' (At-Termizi).

٣٠٠ـ باب كراهة سب الديك

Chapter: (300)

About Dislike for Abusing cock

٩٨٣- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ كَيْسَانَ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ عَنْ زَيْدِ بْنِ خَالِدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لَا تَسُبُّوا الدِّيكَ فَإِنَّهُ يُوقِظُ لِلصَّلَاةِ * أبو داود

983. Narrated Zayd ibn Khalid; 'The Messenger of Allah ﷺ said: "Do not curse the cook for it wakes you up for the prayer." (Abu-Dawood)

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٣٠١ـ باب النهى عن قول الإنسان "مطرنا بنوء كذا"

Chapter(301)

About One's Saying 'Rain felldue to Such and Such Planet

٩٨٤- عَنْ زَيْدِ بْنِ خَالِدٍ الجُهنِيِّ رَضِيَ اللهُ عَنْهُ أَنَّهُ قَالَ: صَلَّى لَنَا رَسُولُ اللهِ ﷺ صَلَاةَ الصُّبْحِ بِالْحُدَيْبِيَةِ، عَلَى إِثْرِ سَمَاءٍ كَانَتْ مِنَ اللَّيْلِ، فَلَمَّا انْصَرَفَ، أَقْبَلَ عَلَى النَّاسِ فَقَالَ: (هَلْ تَدْرُونَ مَاذَا قَالَ رَبُّكُمْ عزّ وجلّ): قَالُوا: اللهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: (أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ، فَأَمَّا مَنْ قَالَ: مُطِرْنَا بِفَضْلِ اللهِ وَرَحْمَتِهِ، فَذَلِكَ مُؤْمِنٌ بِي وَكَافِرٌ بِالْكَوَاكِبِ، وَأَمَّا مَنْ قَالَ: مُطِرْنَا بِنَوْءِ كَذَا وَكَذَا، فَذَلِكَ كَافِرٌ بِي وَمُؤْمِنٌ بِالْكَوَاكِبِ). رواه البخاري.

984. Narrated Zayd ibn Khalid Al Johani ﷺ; 'The Prophet ﷺ led us in Al Fajr Prayer at Al Hodaybiyyah after a rainy night. On completion of the prayer, he faced the people and said: "Do you know what your Lord ﷻ has said (revealed)? The people replied; 'Allah and His Messenger know best.' He said: "Allah has said: 'In this morning some of My servants remained as true believers and some became disbelievers. Whoever said that the rain was due to the blessings and the mercy of Allah is the one who believes in Me and he disbelieves in the star, and whoever said that it rained because of a particular star is a disbeliever in Me and believer in the star." (Bukhari).

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٣٠٢ــ باب تحريم قول المسلم لأخيه المسلم "يا كافر"

Chapter (302)

: About the Forbiddance of Calling One's Muslim Brother "Disbeliever!"

٩٨٥– حديثُ عَبْدِ اللهِ بْنِ عُمَرَ أنّ رَسُولَ اللهِ ﷺ قَالَ: أيّما رَجُلٍ قالَ لأخيهِ يا كافِرُ فَقَدْ باءَ بِها أحَدُهُما أخرجه البخاري.

985. Narrated Abdullah ibn Omar may Allah be pleased with them ; 'Allah's Messenger ﷺ said: "If anyone says to his brother; 'O disbeliever!' then, surely, one of them is such (a disbeliever)."

٣٠٣ــ باب النهى عن الفحش وبذاءة اللسان

Chapter (303)
About the Forbiddance of Insolence and nauseous Speech

[Imam Al-Ghazali elAbu-rated on this subject in his book titled 'Ihya'a Ulum Al-Din, Revival of the Religion Sciences'

Below is a quotation of this work hoping that it will benefit the reader in this topic.

'The seventh Evil: Insolence and nauseous Speech

Insolence and nauseous speech are dispraised and forbidden. They stem from antagonism and malice. The Messenger of Allah ﷺ said:

حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ عَنْ أَبِي كَثِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ ... وَإِيَّاكُمْ وَالْفُحْشَ فَإِنَّ اللَّهَ لا يُحِبُّ الْفُحْشَ ولا التَّفَحُّشَ... * أحمد.

Narrated Abdullah ibn Amr ibn Al-Ass; 'I heard the Messenger of Allah ﷺ saying: "Beware of insolence for, Allah loves neither insolence nor assuming it."

The Messenger of Allah ﷺ forbade abusing the polytheists that were killed on the day of Badr battle as saying: "Do not abuse these people for, naught reaches them additionally you hurt the living therewith. In fact, insolence is ignobility."

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الأَزْدِيُّ الْبَصْرِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ عَنْ إِسْرَائِيلَ عَنِ الأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ لَيْسَ الْمُؤْمِنُ بِالطَّعَّانِ ولا اللَّعَّانِ ولا الْفَاحِشِ ولا الْبَذِيءِ .* الترمذى.

Narrated Abdullah ibn Mas'oud; 'The Messenger of Allah ﷺ said: "The believer does not defame, abuse, disparage, nor vilify." And

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ أَبِي غَسَّانَ مُحَمَّدِ بْنِ مُطَرِّفٍ عَنْ حَسَّانَ بْنِ عَطِيَّةَ عَنْ أَبِي أُمَامَةَ عَنِ النَّبِيِّ ﷺ قَالَ ... وَالْبَذَاءُ وَالْبَيَانُ شُعْبَتَانِ مِنَ النِّفَاقِ.* الترمذى.

Narrated Abu-Omamah; 'The Prophet ﷺ said: "Insolence and Al Bayan (speaking gutturally) are some of hypocrisy branches…"

It seems as if the word Al Bayano refers to revealing what should not be revealed or exaggerating in explaining some affairs in an unnatural manner. It also may comprise explaining the religious affairs or Allah's Attributes against the texts. Natural talk is very easy for the common people because their hearts accept it more easily while explaining it in details may cast doubts in the people's hearts. It seems also that combining it with insolence in the Hadith refers to forbiddance of exposing what makes one shy because it is better to overlook it. The Messenger of Allah ﷺ said:

حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ عَنْ أَبِي كَثِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ ... فَإِنَّ اللَّهَ لا يُحِبُّ الْفُحْشَ ولا التَّفَحُّشَ... * أحمد.

Narrated Abdullah ibn Amr ibn Al-Ass; 'I heard the Messenger of Allah ﷺ saying: "…For, Allah does not love neither insolence nor assuming it."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ وَسَمِعْتُهُ أَنَا مِنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ حَدَّثَنَا أَبُو أُسَامَةَ عَنْ زَكَرِيَّا بْنِ سِيَاهٍ أَبِي يَحْيَى عَنْ عِمْرَانَ بْنِ رَبَاحٍ عَنْ عَلِيِّ بْنِ عُمَارَةَ عَنْ

جَابِرِ بْنِ سَمُرَةَ قَالَ كُنْتُ فِي مَجْلِسٍ فِيهِ النَّبِيُّ ﷺ قَالَ وَأَبِي سَمُرَةُ جَالِسٌ أَمَامِي فَقَالَ رَسُولُ اللَّهِ ﷺ إِنَّ الْفُحْشَ وَالتَّفَحُّشَ لَيْسَا مِنَ الإِسلامِ وَإِنَّ أَحْسَنَ النَّاسِ إِسلامًا أَحْسَنُهُمْ خُلُقًا * أحمد.

Narrated Jaber ibn Samorah; 'I was in a sitting attended by the Prophet ﷺ and Abu-Samorah was sitting before me. The Messenger of Allah ﷺ said: "Indeed, insolence and assuming it are not of Islam and the best of people are those having the noblest characters."

Al Ahnaf ibn Qays said; 'Would I tell you About the worst of maladies? It is the insolent tongue and the evil character.'

Thus, insolence is dispraised. As to its criterion and nature, it is expressing the insolent affairs explicitly. Examples of this are pornography and what is related to sexual relations. The corrupt people have explicit expressions in this regard, while the righteous people evade it. If they were compelled to talk they use metaphor and symbol.

Ibn Abbas said; 'Indeed, Allah is Shy and Generous. He uses metaphor. He uses touching for sexual intercourse and this is not insolence.'

There are many insolent words used by some people. They differ from one another and some of them are viler than the other. This affair is not confined to the sexual relations. It is recommended to use metaphor in other natural activities such as answering the call of nature. It is recommended that one does not mention women frankly. It is better to say 'those in the chamber or those behind the curtain'. Using metaphor in these affairs is better while mentioning them frankly leads to insolence. Even the diseases that afflict what one gets shy of it such as piles, it is recommended to use metaphor.

Mentioning this openly is comprised in insolence, leads to it, and some of the evils of the tongue.

Al-Ala'a ibn Haroon said; 'Omar ibn Abdul-Aziz would pun. Once, he had a tumor under in armpit and we visited him and asked; 'Where did it come out?' He said; 'From the palm of the hand.'

The incentive of insolence is either aiming at harming people or due to mixing with the insolent persons and those addicted to abusing people.

A nomad said to the Messenger of Allah ﷺ; 'Advise me,' He said:

حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا يَحْيَى عَنْ أَبِي غِفَارٍ حَدَّثَنَا أَبُو تَمِيمَةَ الْهُجَيْمِيُّ وَأَبُو تَمِيمَةَ اسْمُهُ طَرِيفُ بْنُ مُجَالِدٍ عَنْ أَبِي جُرَيٍّ جَابِرِ بْنِ سُلَيْمٍ قَالَ... قَالَ رَسُولُ اللَّهِ ﷺ وَإِنِ امْرُؤٌ شَتَمَكَ وَعَيَّرَكَ بِمَا يَعْلَمُ فِيكَ فَلاَ تُعَيِّرْهُ بِمَا تَعْلَمُ فِيهِ فَإِنَّمَا وَبَالُ ذَلِكَ عَلَيْهِ * أبو داود.

Narrated Jaber ibn Saleem; 'The Messenger of Allah ﷺ said: "...And if a man defamed you with what he knows About you, do not defame him of what you know About him. For, the sin is against him." The narrator said; 'I have never abused any person after that.'

حَدَّثَنَا مُحَمَّدُ بْنُ عَرْعَرَةَ قَالَ حَدَّثَنَا شُعْبَةُ عَنْ زُبَيْدٍ قَالَ سَأَلْتُ أَبَا وَائِلٍ عَنِ الْمُرْجِئَةِ فَقَالَ حَدَّثَنِي عَبْدُ اللَّهِ أَنَّ النَّبِيَّ ﷺ قَالَ سِبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ * البخارى.

Narrated Abdullah ibn Mas'oud ﷺ; 'The Prophet ﷺ said: "Abusing a Muslim is an evil doing and fighting him is disbelief."

Iayidh ibn Hemar said; 'O Messenger of Allah! A man of my people lower than I am, may abuse me. Is there any harm if I returned the abuse?' He said: "The two persons abusing each other are two devils that quarrel and dispute."

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَعِيلُ يَعْنُونَ ابْنَ جَعْفَرٍ عَنِ الْعلاءِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ الْمُسْتَبَّانِ مَا قَالا فَعَلَى الْبَادِئِ مَا لَمْ يَعْتَدِ الْمَظْلُومُ * مسلم.

Narrated Abu-Huraira; 'The Messenger of Allah ﷺ said: "The one initiating abuse incurs the sin of abusing as long as he did not return it." And

حَدَّثَنَا عَبْدُ اللَّهِ حَدَّثَنِي أَبُو الشَّعْثَاءِ عَلِيُّ بْنُ الْحَسَنِ بْنِ سُلَيْمَانَ حَدَّثَنَا سُلَيْمَانُ بْنُ حَيَّانَ عَنْ مَنْصُورِ بْنِ حَيَّانَ قَالَ سَمِعْتُ عَامِرَ بْنَ وَاثِلَةَ قَال عَلِيُّ بنَ أَبِي طَالِبٍ ﷺ ... ولَكِنَّهُ سَمِعْتُهُ يَقُولُ لَعَنَ اللَّهُ مَنْ سَبَّ وَالِدَيْهِ ... * أحمد.

Narrated Ali ibn Abu-Talib; '...But I heard him (the Messenger of Allah ﷺ) saying: "May Allah curse him that abused his parents..."

حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَحَجَّاجٌ قَالا حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ عَنْ حُمَيْدٍ قَالَ حَجَّاجٌ سَمِعْتُ حُمَيْدَ بْنَ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ إِنَّ مِنْ أَكْبَرِ الذَّنْبِ أَنْ يَسُبَّ الرَّجُلُ وَالِدَيْهِ قَالُوا وكَيْفَ يَسُبُّ الرَّجُلُ وَالِدَيْهِ قَالَ يَسُبُّ أَبَا الرَّجُلِ فَيَسُبُّ أَبَاهُ وَيَسُبُّ أُمَّهُ فَيَسُبُّ أُمَّهُ * أحمد.

Narrated Abdullah ibn Amr; 'The Prophet ﷺ said: "It is one of the major sins that a man abuses his parents." They said; 'How does one abuse his parents?' He said: "A man may abuse another's father so, he (the one whose father was

abused) abuses the father of the former, and abuses another's mother so, he abuses his mother."

Now, let us read what Imam Al-Nawawi compiled in the same concern.]

٩٨٦- عَنْ أَبِيْ الدَّرْدَآءِ ﷺ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنّ اللّهَ يَبْغَضُ الفَاحِشَ البَذِيءَ أَخْرَجَهُ التِّرْمِذِيّ، وَصَحّحَهُ

986. Narrated Abu Al-Darda'a ﷺ; 'Allah's Messenger ﷺ said: "Allah hates the profligate and the obscene person." (At-Termizi graded it Saheeh (sound).

٩٨٧- حَدِيْثِ ابْنِ مَسْعُودٍ ﷺ رَفَعَهُ : لَيْسَ المُؤْمِنُ بِالطّعّانِ، وَلاَ اللّعّانِ، وَلاَ الفَاحِشِ، وَلاَ البَذِيْءِ وَحَسّنَهُ، وَصَحّحَهُ الحَاكِمُ، وَرَجّحَ الدّارَقُطْنِيّ وَقْفَهُ

987. Narrated Ibn Mas'oud ﷺ; 'The Prophet ﷺ said: "A believer is not given to accusing others or cursing them, nor is he immoral or shameless." (At-Termizi graded it Hasan; Al Hakim graded it Saheeh (sound), but Ad-Daraqotni preponderated it as Mawqoof (untraceable).

٩٨٨- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى الصَّنْعَانِيُّ وَغَيْرُ وَاحِدٍ قَالُوا حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَا كَانَ الْفُحْشُ فِي شَيْءٍ إِلا شَانَهُ وَمَا كَانَ الْحَيَاءُ فِي شَيْءٍ إِلا زَانَهُ وَفِي الْبَاب عَنْ عَائِشَةَ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لا نَعْرِفُهُ إِلا مِنْ حَدِيثِ عَبْدِ الرَّزَّاقِ *

988. Narrated Anas; 'The Messenger of Allah ﷺ said: "Shamelessness defiles whichever it mixes with and shyness embellishes whichever it mixes with." (At-Termizi).

٣٠٤ـ باب كراهةالتقعير فى الكلام وتكلف الفصاحة

Chapter (304)

About Dislike of Talking in Mannerism

[Imam Al-Ghazali elaborated on this subject in his book titled 'Ihya'a Ulum Al-Din, Revival of the Religion Sciences'

Below is a quotation of this work hoping that it will benefit the reader in this topic.

'The sixth Evil: Talking gutturally

Talking gutturally means uttering in mannerism articulating the words and searching for rhymed sentences as some preachers do. This is detested by the Messenger of Allah ﷺ who said: "I and the pious of my followers are innocent of unnaturalness of manner." And

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ عَنْ دَاوُدَ عَنْ مَكْحُولٍ عَنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ أَحَبَّكُمْ إِلَيَّ وَأَقْرَبَكُمْ مِنِّي فِي الْآخِرَةِ مَحَاسِنُكُمْ أَخْلَاقًا وَإِنَّ أَبْغَضَكُمْ إِلَيَّ وَأَبْعَدَكُمْ مِنِّي فِي الْآخِرَةِ مَسَاوِيكُمْ أَخْلَاقًا الثَّرْثَارُونَ الْمُتَفَيْهِقُونَ الْمُتَشَدِّقُونَ * أحمد.

Narrated Abu-Tha'alaba Al Khoshani; 'The Messenger of Allah ﷺ said: "Indeed, the most loved to me, the nearest to me in the Hereafter are those having the best of characters. And the most hated to me and the farthest from me in the Hereafter are the talkative, the drawlers, and those claiming jurisprudence." And

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ وَيَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ جُرَيْجٍ عَنْ سُلَيْمَانَ بْنِ عَتِيقٍ عَنْ طَلْقِ بْنِ حَبِيبٍ عَنِ الأَحْنَفِ بْنِ قَيْسٍ عَنْ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ هَلَكَ الْمُتَنَطِّعُونَ قَالَهَا ثَلاثًا * مسلم.

Narrated Abdullah ibn Mas'oud; 'The Messenger of Allah ﷺ said thrice: "Al-Motanaton24 have perished."

Omar ؓ said; 'Guttural speech is Satan's insinuation.'

Omar ibn Sa'ad ibn Abu-Waqqas came to his father and spoke to him gutturally for some requests. His father said to him; 'You have become farther from me after that speech than any time because I have heard the Messenger of Allah ﷺ saying:

حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ الْبَاهِلِيُّ وَكَانَ يَنْزِلُ الْعَوَقَةَ حَدَّثَنَا نَافِعُ بْنُ عُمَرَ عَنْ بِشْرِ ابْنِ عَاصِمٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ قَالَ أَبو دَاود هُوَ ابْنُ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ اللَّهَ عَزَّ وَجَلَّ يُبْغِضُ الْبَلِيغَ مِنَ الرِّجَالِ الَّذِي يَتَخَلَّلُ بِلِسَانِهِ تَخَلُّلَ الْبَاقِرَةِ بِلِسَانِهَا * أبو داود

Narrated Ibn Amr; 'The Messenger of Allah ﷺ said: "Allah ﷻ detests the one who speaks gutturally as the cow browses grass."

It seems as if Sa'ad ibn Abu-Waqqas has got annoyed on account of guttural introduction of his son. This is one of the tongue's evils. Any unnatural rhymed speech has the same ruling. Another example of the guttural speech is that of the nomad who objected Allah's Messenger's ﷺ verdict for indemnifying a fetus as saying; 'Do we indemnify for what

[24] Al Motanatti9oon are those who search deeply for confusing questions.

did not eat, drink, nor cry? This is a strange thing.' The Messenger of Allah ﷺ said: "Is it rhymed speech like that of the drawlers[25]?" Thus, one should not exceed the limits in speech. He should utter what enables the listener to understand. This does not include choosing the right words for addressing people and preaching them as long as they are within the limits because sermons are intended to affect people to do righteousness. It is known that nice words have great effects in this regard. As to the normal speech among people, they do not need rhymed speech or drawling. Nothing but showing off and showing one's linguistic ability is its motive. Legislation detests this and forbids it.

Now, let us read what Imam Al-Nawawi compiled in the same concern.]

٩٨٩- حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ وَيَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ جُرَيْجٍ عَنْ سُلَيْمَانَ بْنِ عَتِيقٍ عَنْ طَلْقِ بْنِ حَبِيبٍ عَنِ الْأَحْنَفِ بْنِ قَيْسٍ عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ هَلَكَ الْمُتَنَطِّعُونَ قَالَهَا ثَلَاثًا *

989. Narrated Abdullah; 'The Messenger of Allah ﷺ said: "Al-mtanati'oon have perished." Abdullah said; The Messenger of Allah ﷺ said this three time.'

٩٩٠- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى الصَّنْعَانِيُّ حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ الْمُقَدَّمِيُّ حَدَّثَنَا نَافِعُ بْنُ عُمَرَ الْجُمَحِيُّ عَنْ بِشْرِ ابْنِ عَاصِمٍ سَمِعَهُ يُحَدِّثُ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ إِنَّ اللَّهَ يَبْغَضُ الْبَلِيغَ مِنَ الرِّجَالِ

25 The nomad mentioned the two words that rhyme purposefully for allusion.

الَّذِي يَتَخَلَّلُ بِلِسَانِهِ كَمَا تَتَخَلَّلُ الْبَقَرَةُ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَفِي الْبَاب عَنْ سَعْدٍ *

990. Narrated Abdullah ibn Amr; 'The Messenger of Allah ﷺ said: "Assuredly Allah ﷻ dislikes the man that affects eloquence and drawl in speech like the cow does (while eating grass)." (At-Termizi)

٩٩١- حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ بْنِ خِرَاشٍ الْبَغْدَادِيُّ حَدَّثَنَا حَبَّانُ بْنُ هِلالٍ حَدَّثَنَا مُبَارَكُ ابْنُ فَضَالَةَ حَدَّثَنِي عَبْدُ رَبِّهِ بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ إِنَّ مِنْ أَحَبِّكُمْ إِلَيَّ وَأَقْرَبِكُمْ مِنِّي مَجْلِسًا يَوْمَ الْقِيَامَةِ أَحَاسِنَكُمْ أَخْلاقًا وَإِنَّ أَبْغَضَكُمْ إِلَيَّ وَأَبْعَدَكُمْ مِنِّي مَجْلِسًا يَوْمَ الْقِيَامَةِ الثَّرْثَارُونَ وَالْمُتَشَدِّقُونَ وَالْمُتَفَيْهِقُونَ قَالُوا يَا رَسُولَ اللَّهِ قَدْ عَلِمْنَا الثَّرْثَارُونَ وَالْمُتَشَدِّقُونَ فَمَا الْمُتَفَيْهِقُونَ قَالَ الْمُتَكَبِّرُونَ قَالَ أَبو عِيسَى وَفِي الْبَاب عَنْ أَبِي هُرَيْرَةَ وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَرَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنِ الْمُبَارَكِ بْنِ فَضَالَةَ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ وَلَمْ يَذْكُرْ فِيهِ عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ وَهَذَا أَصَحُّ وَالثَّرْثَارُ هُوَ الْكَثِيرُ الْكَلامِ وَالْمُتَشَدِّقُ الَّذِي يَتَطَاوَلُ عَلَى النَّاسِ فِي الْكَلامِ وَيَبْذُو عَلَيْهِمْ *

991. Narrated Jaber; 'The Messenger of Allah ﷺ said: "Indeed, the nearest and the most beloved to me among you on the Day of Judgement are those having the best characters. And the farthest and the most disliked to me among you on the Day of Judgement are those who talk much paying no attention to what they utter and the haughty." (At-Termizi).

٣٠٥ ــ باب كراهة قول المرء "خبثت نفسى"

Chapter (305)

About Dislike of Saying "KhAbu-that Nafsee"

٩٩٢- حديث عَائِشَةَ ، عَنِ النَّبِيِّ ﷺ، قَالَ: لاَ يَقُولَنَّ أَحَدُكُمْ خَبُثَتْ نَفْسِي، وَلَكِنْ لِيَقُلْ لَقِسَتْ نَفْسِي أخرجه البخاري.

992. Narrated A'ishamay Allah be pleased with her ; 'The Prophet ﷺ said: "None of you should say KhAbu-that Nafsee but he is recommended to say 'Laqisat Nafsee[26]." (Bukhari).

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٣٠٦ ــ باب كراهة وصف محاسن امرأة لرجل إلا لغرض شرعى (كخطبتها)

Chapter(306)

About Dislike of Describing a Woman to a Man except for legal Cause (i.e. Asking Her Hand)

٩٩٣- حَدَّثَنَا هَنَّادٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ عَنْ شَقِيقِ بْنِ سَلَمَةَ عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لا تُبَاشِرُ الْمَرْأَةُ الْمَرْأَةَ حَتَّى تَصِفَهَا لِزَوْجِهَا كَأَنَّمَا يَنْظُرُ إِلَيْهَا قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

993. Narrated Abdullah ibn Mas'oud; 'The Messenger of Allah ﷺ said: "Let not two women be wrapped nakedly (in

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[26] The Hadith prefers the word 'Laqisat' to the word 'Khabothat' recommending us to choose always the best words in our speech.

٣٠٧ ــ باب كراهة قول المرء "اللهم اغفر لي إن شئت"

Chapter (307)

About Dislike of Saying:

"O Allah! Forgive me if You will"

[The Muslim should be accurate in his utterance especially those related to his faith.

As-Sunna forbids us some formulas because they would make someone believe that some creatures have a role to play in administering the affairs. Examples of this are the following:

1. One's saying to the other; 'I will do such and such ما شاء الله وشئتَ Ma Sha'allaho Washi'ta (If Allah wills and if you will), or his saying; لولا الله وأنتَ Lawlallaho Wa'Anta (But for Allah and you). The one believing in the Oneness of Allah should say; ما شاء الله ثمّ شئتَ Ma Sha'allaho Thomma shi'ta (If

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committing sins) is concerned. The Noble Koran founds this fundamental principle. The verse number 108 of chapter 6 prohibits abusing the idols worshipped by the polytheists lest they should abuse Allah ﷻ out of transgression, rage, and ignorance. The verse says:

"Revile not those whom they call upon besides Allah, lest they, out of spite, should revile Allah in their ignorance. Thus We have made alluring to each people its own doings. In the end will they return to their Lord, and we shall then tell them the truth of all that they did *"

The Hadith prevents the woman to describe another woman to her husband i.e. as to her stature, smoothness of her skin...etc. for, this may lead to divorcing the wife, fascinating of the husband with that woman and exciting him sexually.

Allah wills then if you will), or to say; لولا الله ثم أنتَ Lawlallaho Thomma 'Anta (But for Allah then you). This is because the letter و (and) entails equalizing while ثم does not mean that.

2. Taking bad omens due to the flying bird or pessimism as the people of the pre-Islam era used to do.

3. Hanging of amulets, spells, or charms out of fear of envy or being afflicted with a disease.

These are some erring utterances and practices the Muslim should shun.

Now, let us read what Imam Al-Nawawi compiled in the same concern.]

٩٩٤- عَنْ أبي هريرة رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: (لاَ يَقُولَنَّ أحَدُكُمْ: اللَّهُمَّ اغفِرْ لِي إنْ شِئْتَ، اللَّهُمَّ ارْحَمْنِي إنْ شِئْتَ، لِيَعْزِمِ المَسْألَةَ، فَإنَّهُ لاَ مُكْرِهَ لَهُ). رواه البخاري.

994. Narrated Abu-Huraira ﷺ; 'Allah's Messenger ﷺ said: "None of you should say; 'O Allah, forgive me if You will; O Allah, be Merciful at me if You will,' but he should always appeal to Allah with determination, for nobody can force Allah to do something against His Will." (Bukhari).

حديث أنَس ﷺ قَالَ: قَالَ رَسُول اللهِ ﷺ: إِذَا دَعَا أحَدُكُمْ، فَلْيَعْزِمِ الْمَسْئَلَةَ وَلاَ يَقُولَنَّ: اللَّهُمَّ إنْ شِئْتَ فَأعْطِنِي فَإنَّهُ لاَ مُسْتَكْرِهَ لَهُ أخرجه البخاري.

. Narrated Anas ﷺ ; 'Allah's Messenger ﷺ said: "When anyone of you appeal to Allah ﷻ for something, he should ask with determination. He should not say; 'O Allah! Give me if You will.' For, there is noneto force Allah ﷻ to do something." (Bukhari)

٣٠٨ ــ باب كراهة الحديث بعد العشاء الآخرة

Chapter: (308)

About Dislike of Chatting after Isha Al Akhirah Prayer

[The Muslim should be keen on his time. Man's age is his capital. The Muslim should administer that 'rare' capital as economically as possible. It is the capital that cannot be replaced or compensated for. The day that passes will never return.

This drives us to be as 'stingy' as possible with time. Stinginess is disliked but in this concern it is liked. The Muslim's age should be allocated entirely for good deeds. One should not waste it in trifle matters such as chatting, watching the obscene indecent programs on the TV.

The Messenger of Allah ﷺ said:

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ حَدَّثَنَا أَبُو أَحْمَدَ حَدَّثَنَا سُفْيَانُ عَنْ لَيْثٍ عَنْ مُجَاهِدٍ عَنِ ابْنِ عُمَرَ قَالَ أَخَذَ رَسُولُ اللَّهِ ﷺ بِبَعْضِ جَسَدِي فَقَالَ كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ وَعُدَّ نَفْسَكَ فِي أَهْلِ الْقُبُورِ فَقَالَ لِي ابْنُ عُمَرَ إِذَا أَصْبَحْتَ فَلا تُحَدِّثْ نَفْسَكَ بِالْمَسَاءِ وَإِذَا أَمْسَيْتَ فَلا تُحَدِّثْ نَفْسَكَ بِالصَّبَاحِ وَخُذْ مِنْ صِحَّتِكَ قَبْلَ سَقَمِكَ وَمِنْ حَيَاتِكَ قَبْلَ مَوْتِكَ فَإِنَّكَ لا تَدْرِي يَا عَبْدَ اللَّهِ مَا اسْمُكَ غَدًا قَالَ أَبو عِيسَى وَقَدْ رَوَى هَذَا الْحَدِيثَ الأَعْمَشُ عَنْ مُجَاهِدٍ عَنِ ابْنِ عُمَرَ نَحْوَهُ حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ الْبَصْرِيُّ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ لَيْثٍ عَنْ مُجَاهِدٍ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ *

Narrated Ibn Omar; 'The Messenger of Allah ﷺ held my shoulder and said: "Be in this world as if you were a stranger or a traveling person and count yourself among the dwellers

of the graves." Mujahid, one of the sub-narrators, said; 'Ibn Omar said to me; 'If you entered in the morning, do not wait for the evening. And if you entered in the evening, do not wait for the morning, and take an advantage of being healthy to compensate for what you miss of good deeds when you fall ill and take an advantage of being alive before you die. For, you do not know what would be your name the morrow (you do not know whether you will be alive or dead).'

For this reason, the Messenger of Allah ﷺ forbade us to spend night in vain talk. It should be obvious that spending night in studying useful knowledge is not forbidden.

This is the subject matter of this chapter. So, let us go through it.]

٩٩٥- حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا هُشَيْمٌ أَخْبَرَنَا عَوْفٌ قَالَ أَحْمَدُ وَحَدَّثَنَا عَبَّادُ بْنُ عَبَّادٍ هُوَ الْمُهَلَّبِيُّ وَإِسْمَعِيلُ ابْنُ عُلَيَّةَ جَمِيعًا عَنْ عَوْفٍ عَنْ سَيَّارِ بْنِ سَلَامَةَ هُوَ أَبُو الْمِنْهَالِ الرِّيَاحِيُّ عَنْ أَبِي بَرْزَةَ قَالَ كَانَ النَّبِيُّ ﷺ يَكْرَهُ النَّوْمَ قَبْلَ الْعِشَاءِ وَالْحَدِيثَ بَعْدَهَا قَالَ وَفِي الْبَاب عَنْ عَائِشَةَ وَعَبْدِ اللَّهِ بْنِ مَسْعُود وَأَنَسٍ قَالَ أبو عِيسَى حَدِيثُ أَبِي بَرْزَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ كَرِهَ أَكْثَرُ أَهْلِ الْعِلْمِ النَّوْمَ قَبْلَ صَلَاةِ الْعِشَاءِ وَالْحَدِيثَ بَعْدَهَا وَرَخَّصَ فِي ذَلِكَ بَعْضُهُمْ وقَالَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ أَكْثَرُ الأَحَادِيثِ عَلَى الْكَرَاهِيَةِ وَرَخَّصَ بَعْضُهُمْ فِي النَّوْمِ قَبْلَ صلاةِ الْعِشَاءِ فِي رَمَضَانَ وَسَيَّارُ بْنُ سَلَامَةَ هُوَ أَبُو الْمِنْهَالِ الرِّيَاحِيُّ *

995. Narrated Abu-Barzah; 'The Prophet ﷺ hate sleeping before Isha prayer and nightly chat after it.' (At-Termizi).

Abu-Issa said; 'The Hadith of Abu-Barzah is Hasan Saheeh and the majority of the people of knowledge dislike sleeping before Isha prayer and nightly chat after it. Some of them see no harm in sleeping before Isha Prayer in Ramadhan.'

٩٩٦- حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ وَأَبِي بَكْرِ بْنِ سُلَيْمَانَ وَهُوَ ابْنُ أَبِي حَثْمَةَ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ صَلاةَ الْعِشَاءِ فِي آخِرِ حَيَاتِهِ فَلَمَّا سَلَّمَ قَامَ فَقَالَ أَرَأَيْتَكُمْ لَيْلَتَكُمْ هَذِهِ عَلَى رَأْسِ مِائَةِ سَنَةٍ مِنْهَا لا يَبْقَى مِمَّنْ هُوَ عَلَى ظَهْرِ الأَرْضِ أَحَدٌ قَالَ ابْنُ عُمَرَ فَوَهَلَ النَّاسُ فِي مَقَالَةِ رَسُولِ اللَّهِ ﷺ تِلْكَ فِيمَا يَتَحَدَّثُونَهُ مِنْ هَذِهِ الأَحَادِيثِ عَنْ مِائَةِ سَنَةٍ وَإِنَّمَا قَالَ رَسُولُ اللَّهِ ﷺ لا يَبْقَى مِمَّنْ هُوَ الْيَوْمَ عَلَى ظَهْرِ الأَرْضِ أَحَدٌ يُرِيدُ بِذَلِكَ أَنْ يَنْخَرِمَ ذَلِكَ الْقَرْنُ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ *

996. Narrated Abdullah ibn Omar; 'The Messenger of Allah ﷺ led us in the evening Prayer in the last years of his life. When he completed his prayer he rose up and said: "Have you seen that after one hundred year (from this night) there will never be anyone of those living on the earth." Ibn Omar said; 'The people started debating this while the Messenger of Allah ﷺ meant that there will not be any living human of the already living people in that night.' (At-Termizi).

٩٩٧- حديث أَنَسٍ قَالَ حُمَيْدٌ: سُئِلَ أَنَسٌ، هَلِ اتَّخَذَ النَّبِيُّ ﷺ خَاتَمًا قَالَ: أَخَّرَ لَيْلَةً صَلاَةَ الْعِشَاءِ إِلَى شَطْرِ اللَّيْلِ، ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَكَأَنِّي أَنْظُرُ إِلَى وَبِيصِ خَاتَمِهِ قَالَ: إِنَّ النَّاسَ قَدْ صَلَّوْا وَنَامُوا وَإِنَّكُمْ لَمْ تَزَالُوا فِي صَلاَةٍ مَا انْتَظَرْتُمُوهَا أخرجه البخاري.

997. Narrated Homayd; 'Anas ﷺ was asked; 'Did the Prophet ﷺ wear a ring?' Anas ﷺ said; 'Once he delayed Isha Prayer till midnight. Then he came, facing us. It seems as if I am now looking at the glitter of his ring. The Messenger of Allah ﷺ then said: "The people have offered their prayer and slept but you have been considered in prayer as long as you have been waiting for it." (Bukhari).

٣٠٩ ــ باب تحريم امتناع المرأة من فراش زوجها إذا دعاها ولم يكن لها عذر شرعي

Chapter:(309)

About the Forbiddance of reluctantResponse of a Wife to Her Husbandfor sexual Intercourse if He so wished

٩٩٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: (إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَى فِرَاشِهِ فَأَبَتْ، فَبَاتَ غَضْبَانَ عَلَيْهَا، لَعَنَتْهَا المَلائِكَةُ حَتَّى تُصْبِحَ). رواه البخاري.

998. Narrated Abu-Huraira; 'Allah's Messenger ﷺ said: "If a husband called his wife to his bed and she refused and he got angery with her that night, the angels will curse her till the morning." (Bukhari).

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٣١٠ ــ باب تحريم صوم التطوع للمرأة وزوجها حاضر إلا بإذنه

Chapter:(310)

About the Forbiddance of a Womanto observe voluntary Fasting in the Presence of Her Husband except after His Leave

٩٩٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (لاَ يَحِلُّ لِلْمَرْأَةِ أَنْ تَصُومَ وَزَوْجُهَا شَاهِدٌ إِلاَّ بِإِذْنِهِ، وَلاَ تَأْذَنَ فِي بَيْتِهِ إِلاَّ بِإِذْنِهِ، وَمَا أَنْفَقَتْ مِنْ نَفَقَةٍ عَنْ غَيْرِ أَمْرِهِ فَإِنَّهُ يُؤَدَّى إِلَيْهِ شَطْرُهُ). رواه البخاري.

999. Narrated Abu-Huraira; 'The Prophet ﷺ said: "A woman should not observe optional fasting except after her husband's permission if he is at home (staying with her). And

a woman should not allow anyone to enter her husband's house except with his consent. And whatever she spends of his wealth as charitable gifts in Allah's Cause without being ordered by him, he will get half of the reward." (Bukhari).

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٣١١ ـ باب تحريم رفع المأموم رأسه من الركوع قبل الإمام

Chapter: (311)

About the Forbiddance of the Person led in the Prayer raises His Head before the Imam

١٠٠١- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: عَنِ النَّبِيِّ ﷺ قَالَ: (أَما يَخْشَى أَحَدُكُمْ، أَوْ: أَلاَ يَخْشَى أَحَدُكُمْ، إِذَا رَفَعَ رَأْسَهُ قَبْلَ الإِمَامِ، أَنْ يَجْعَلَ اللهُ رَأْسَهُ رَأْسَ حِمَارٍ، أَوْ يَجْعَلَ اللهُ صُورَتَهُ صُورَةَ حِمَارٍ). رواه البخاري.

1001. Narrated Abu-Huraira; 'The Prophet ﷺ said: "Does he who raises his head before the imam fear lest Allah would transform his head into that of a donkey or his figure (face) into that of a donkey?" (Bukhari).

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٣١٢ ـ باب كراهة وضع اليد على الخاصرة في الصلاة

Chapter(312)

About Dislike of Standing Akimbo in the Prayer

١٠٠٢- حَدَّثَنَا أَبو كُرَيْبٍ حَدَّثَنَا أَبو أُسَامَةَ عَنْ هِشَامِ بْنِ حَسَّانَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يُصَلِّيَ الرَّجُلُ مُخْتَصِرًا قَالَ وَفِي الْبَاب عَنْ ابْنِ عُمَرَ قَالَ أَبو عيسى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ

وَقَدْ كَرِهَ بَعْضُ أَهْلِ الْعِلْمِ الاخْتِصَارَ فِي الصَّلاةِ وَكَرِهَ بَعْضُهُمْ أَنْ يَمْشِيَ الرَّجُلُ مُخْتَصِرًا وَالاخْتِصَارُ أَنْ يَضَعَ الرَّجُلُ يَدَهُ عَلَى خَاصِرَتِهِ فِي الصَّلاةِ أَوْ يَضَعَ يَدَيْهِ جَمِيعًا عَلَى خَاصِرَتَيْهِ وَيُرْوَى أَنَّ إِبْلِيسَ إِذَا مَشَى مَشَى مُخْتَصِرًا *

1002. Narrated Abu-Huraira; 'The Messenger of Allah ﷺ forbade that the man performs the prayer with his arms akimbo.' (At-Termizi).

Abu-Issa said; 'The Hadith of Abu-Huraira is Hasan Saheeh and some of the people of knowledge disliked that the worshipper performs the prayer with his arms akimbo. They also disliked doing that even while walking. And it was narrated that Satan walks with his arms akimbo.'

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٣١٣ ـ باب كراهة الصلاة بحضرة طعام تتوق نفس المرء إليه

Chapter (313)
About Dislike of Performing the Prayer When a liked Meal is served

١٠٠٣- حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا إِسْمَعِيلُ بْنُ عَيَّاشٍ حَدَّثَنِي حَبِيبُ بْنُ صَالِحٍ عَنْ يَزِيدَ بْنِ شُرَيْحٍ عَنْ أَبِي حَيٍّ الْمُؤَذِّنِ الْحِمْصِيِّ عَنْ ثَوْبَانَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ لا يَحِلُّ لامْرِئٍ أَنْ يَنْظُرَ فِي جَوْفِ بَيْتِ امْرِئٍ حَتَّى يَسْتَأْذِنَ فَإِنْ نَظَرَ فَقَدْ دَخَلَ وَلا يَؤُمَّ قَوْمًا فَيَخُصَّ نَفْسَهُ بِدَعْوَةٍ دُونَهُمْ فَإِنْ فَعَلَ فَقَدْ خَانَهُمْ وَلا يَقُومُ إِلَى الصَّلاةِ وَهُوَ حَقِنٌ قَالَ وَفِي الْبَاب عَنْ أَبِي هُرَيْرَةَ وَأَبِي أُمَامَةَ قَالَ أَبو عيسى حَدِيثُ ثَوْبَانَ حَدِيثٌ حَسَنٌ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ

عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ عَنِ السَّفْرِ بْنِ نُسَيْرٍ عَنْ يَزِيدَ بْنِ شُرَيْحٍ عَنْ أَبِي أُمَامَةَ عَنِ النَّبِيِّ ﷺ وَرُوِيَ هَذَا الْحَدِيثُ عَنْ يَزِيدَ بْنِ شُرَيْحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ وَكَأَنَّ حَدِيثَ يَزِيدَ بْنِ شُرَيْحٍ عَنْ أَبِي حَيٍّ الْمُؤَذِّنِ عَنْ ثَوْبَانَ فِي هَذَا أَجْوَدُ إِسْنَادًا وَأَشْهَرُ *

1003. Narrated Thawban; 'The Messenger of Allah ﷺ said: "A person is not permitted to look at the depth of another's house except by his permission, if he looked, he has entered[28]. He should not supplicate unto Allah for himself solely when he leads others in the prayer. If he so did, he has betrayed them. And he should not stand for the prayer while he is wind, urine, or stool congested." (At-Termizi).

١٠٠٤- وَرُوِي عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ إِذَا وُضِعَ الْعَشَاءُ وَأُقِيمَتِ الصَّلَاةُ فَابْدَءُوا بِالْعَشَاءِ قَالَ وَتَعَشَّى ابْنُ عُمَرَ وَهُوَ يَسْمَعُ قِرَاءَةَ الإِمَامِ قَالَ حَدَّثَنَا بِذَلِكَ هَنَّادٌ حَدَّثَنَا عَبْدَةُ عَنْ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ *

1004. And it was narrated on the authority of Ibn Omar that the Prophet ﷺ said: "If the supper had been served and Al Iqamah was delivered, start with supper." The narrator said;

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[28] In another narration the Messenger of Allah ﷺ said:
Narrated Sahl bin Sa'ad; 'A man peeped through a round hole into the dwelling place of the Prophet ﷺ while the Prophet ﷺ had a Midra (an iron comb) with which he was scratching his head. The Messenger said: "Had I known that you were looking (through the hole), I would have gouged out your eye with it (the comb). Verily! The order of taking permission to enter has been enjoined because of sight i.e., lest one should look at the occupants of the house who may be in a state in which they dislike to be seen by others. This shows the keenness of Islam about others' privacy. For, peeping does not differ from entering the house stealthily.

'Once, Ibn Omar had his supper while he was hearing the imam's reading (in the congregational prayer).' (At-Termizi).

١٠٠٥- حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ عَنْ أَنَسٍ يَبْلُغُ بِهِ النَّبِيَّ ﷺ قَالَ إِذَا حَضَرَ الْعَشَاءُ وَأُقِيمَتِ الصَّلَاةُ فَابْدَءُوا بِالْعَشَاءِ قَالَ وَفِي الْبَاب عَنْ عَائِشَةَ وَابْنِ عُمَرَ وَسَلَمَةَ بْنِ الأَكْوَعِ وَأُمِّ سَلَمَةَ قَالَ أبو عيسى حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَعَلَيْهِ الْعَمَلُ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ مِنْهُمْ أبو بَكْرٍ وَعُمَرُ وَابْنُ عُمَرَ وَبِهِ يَقُولُ أَحْمَدُ وَإِسْحَقُ يَقُولانِ يَبْدَأُ بِالْعَشَاءِ وَإِنْ فَاتَتْهُ الصَّلَاةُ فِي الْجَمَاعَةِ قَالَ أبو عيسى سَمِعْت الْجَارُودَ يَقُولُ سَمِعْتُ وَكِيعًا يَقُولُ فِي هَذَا الْحَدِيثِ يَبْدَأُ بِالْعَشَاءِ إِذَا كَانَ طَعَامًا يَخَافُ فَسَادَهُ وَالَّذِي ذَهَبَ إِلَيْهِ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ أَشْبَهُ بِالاتِّبَاعِ وَإِنَّمَا أَرَادُوا أَنْ لا يَقُومَ الرَّجُلُ إِلَى الصَّلَاةِ وَقَلْبُهُ مَشْغُولٌ بِسَبَبِ شَيْءٍ وَقَدْ رُوِيَ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ لا نَقُومُ إِلَى الصَّلَاةِ وَفِي أَنْفُسِنَا شَيْءٌ *

1005. Narrated Anas (directly from the Prophet ﷺ); "If the supper was served and Al Iqamah of Isha Prayer was proclaimed, begin with the supper." (At-Termizi).

Abu-Issa said; 'The Hadith of Anas is Hasan Saheeh and some of the people of knowledge of the Prophet's companions, out of them are Abu-Bakr, Omar, and Ibn Omar ﷺ acted upon it. Ahmed and Ishaq said; 'One begins with the supper even if he would miss the congregational prayer.' Abu-Issa added that the people of knowledge hoped that it was better for the man to stand for the prayer paying no attention to any affair that might detract him from the prayer i.e. hunger is one of these distractions.'

٣١٤ ــ باب النهى عن رفع البصر إلى السماء فى الصلاة

Chapter (314)

About the Forbiddance of Raising One's Sight to the Heaven in the Prayer

١٠٠٦– عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ النَّبِيّ ﷺ: (مَا بَالُ أَقْوَامٍ، يَرْفَعُونَ أَبْصَارَهُمْ إِلَى السَّمَاءِ فِي صَلاَتِهِمْ). فَاشْتَدَّ قَوْلُهُ فِي ذَلِكَ، حَتَّى قَالَ: (لَيَنْتَهُنَّ عَنْ ذَلِكَ، أَوْ لَتُخْطَفَنَّ أَبْصَارُهُمْ). رواه البخاري.

1006. Narrated Anas ibn Malek ﷺ; 'The Prophet ﷺ said: "What is wrong with those people who look towards the sky during the prayer? His talk grew stern while delivering this speech and he said:"They should stop (looking towards the sky during the prayer otherwise their eyes would be snatched away." (Bukhari).

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٣١٥ ــ باب كراهة الالتفات فى الصلاة لغير عذر

Chapter(315)

About Dislike of Turning One's Sight in the Prayer for an illegal Excuse

١٠٠٧– عَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ: سَأَلْتُ رَسُولَ اللهِ ﷺ عَنِ الالتِفَاتِ فِي الصَّلاَةِ، فَقَالَ: هُوَ اخْتِلاَسٌ يَخْتَلِسُهُ الشَّيْطَانُ مِنْ صَلاَةِ العَبْدِ رَوَاهُ البُخَارِيّ

1007. Narrated A'isha may Allah be pleased with her; 'I asked Allah's Messenger ﷺ About turning one's eyes to the right and the left sides during prayer and he said: "It is something that Satan snatches from a servant's prayer." (Bukhari)

وَلِلتِّرمِذِيِّ عَنْ أَنَسٍ وَصَحَّحَهُ : إِيَّاكَ وَالالتِفَاتَ فِي الصَّلاَةِ، فَإِنَّهُ هَلَكَةٌ، فَإِنْ كَانَ لاَ بُدَّ فَفِي التَّطَوّعِ

At-Termizi compiled that the Messenger of Allah ﷺ said: "Avoid looking sideways when you are engaged in prayer, for looking sideways is destruction. And if you must do it, do so in the voluntary prayers."

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٣١٦ ـ باب النهى عن الصلاة إلى القبور

Chapter (316)

About the Forbiddance of Performing the Prayer facing a Grave

١٠٠٨- عَنْ أَبِي مَرْثَدٍ الغَنَوِيِّ ﷺ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: لاَ تُصَلّوا إِلَى القُبُورِ، وَلاَ تَجْلِسُوا عَلَيْهَا رَوَاهُ مُسْلِمٌ

1008. Narrated Abu-Marthad Al Ghanawi ﷺ; 'I heard Allah's Messenger ﷺ saying: "Don't pray towards graves and don't sit on them." (Muslim).

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٣١٧ ـ باب تحريم المرور بين يدى المصلى

Chapter (317)

About the Forbiddance of Passing between the One performing the Prayer and His Sotrah

١٠٠٩- عَنْ أَبِي جُهَيْمٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: (لَوْ يَعْلَمُ المَارّ بَيْنَ يَدَي المُصَلّي مَاذَا عَلَيْهِ منَ الإِثْمِ، لَكَانَ أَنْ يَقِفَ أَرْبَعِينَ خَيْرًا لَهُ منْ أَنْ يَمُرَّ بَيْنَ يَدَيْه). قَالَ الراوي: لاَ أَدْرِي، أَقَالَ أَرْبَعِينَ يَوْمًا، أَوْ شَهْرًا، أَوْ سَنَةً. رواه البخاري.

1009. Narrated Abu-Johaym ﷺ; 'Allah's Messenger ﷺ said: 'If the person who passes in front of another person in the prayer knew the magnitude of his sin, he would prefer to wait for 40 (days, months or years) rather than passing in front of him (between the praying person and his Sotrah). (Abu-n-Nadhr, one of the sub-narrators) said; 'I do not remember exactly whether the Messenger of Allah ﷺ said: "…For 40 days, months or for 40 years." (Bukhari).

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٣١٨ ـ باب كراهة صلاة النافلة بعد شروع المؤذن فى الإقامة

Chapter (318)

About Dislike of Performing the voluntary Prayer When Al Mo'aththin starts Delivering Al Iqamah

١٠١٠- حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَقَ حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ قَال سَمِعْتُ عَطَاءَ ابْنَ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ قَال: قَالَ رَسُولُ اللَّهِ ﷺ إِذَا أُقِيمَتِ الصَّلاةُ فَلا صَلاةَ إِلا الْمَكْتُوبَةُ قَالَ وَفِي الْبَاب عَنْ ابْنِ بُحَيْنَةَ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَعَبْدِ اللَّهِ بْنِ سَرْجِسَ وَابْنِ عَبَّاسٍ وَأَنَسٍ قَالَ أبو عيسى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ وَهَكَذَا رَوَى أَيُّوبُ وَوَرْقَاءُ بْنُ عُمَرَ وَزِيَادُ بْنُ سَعْدٍ وَإِسْمَعِيلُ بْنُ مُسْلِمٍ وَمُحَمَّدُ بْنُ جُحَادَةَ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ وَرَوَى حَمَّادُ بْنُ زَيْدٍ وَسُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ فَلَمْ يَرْفَعَاهُ وَالْحَدِيثُ الْمَرْفُوعُ أَصَحُّ عِنْدَنَا وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ إِذَا أُقِيمَتِ الصَّلاةُ أَنْ لا يُصَلِّيَ الرَّجُلُ إِلا الْمَكْتُوبَةَ وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ وَابْنُ الْمُبَارَكِ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَقُ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ أَبِي

هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ مِنْ غَيْرِ هَذَا الْوَجْهِ رَوَاهُ عَيَّاشُ بْنُ عَبَّاسٍ الْقِتْبَانِيُّ الْمِصْرِيُّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَ هَذَا *

1010. Narrated Abu-Huraira; 'The Messenger of Allah ﷺ said: "If Al Iqamah was delivered, let there be no prayer other than the obligatory prayer." (At-Termizi).

Some people of knowledge of the Prophet's companions and others said: 'If Al Iqamah for (the obligatory prayer was delivered, the man should not perform any prayer other than the prayer whose Iqamah has already been delivered.'

٣١٩ ــ باب كراهية تخصيص يوم الجمعة بصيام أو ليلته بصلاة

Chapter(319)

About Singling Friday with voluntary Fasting

١٠١١- عَنْ أَبِي هُرَيْرَةَ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: لاَ تَخُصُّوا لَيْلَةَ الْجُمُعَةِ بِقِيَامٍ، مِنْ بَيْنِ اللَّيَالِي، وَلاَ تَخُصُّوا يَوْمَ الْجُمُعَةِ بِصِيَامٍ، مِنْ بَيْنَ الأَيَّامِ، إِلاَّ أَنْ يَكُونَ فِي صَوْمٍ يَصُومُهُ أَحَدُكُمْ رَوَاهُ مُسْلِمٌ

1011. Narrated Abu-Huraira ﷺ; 'The Prophet ﷺ said: "Do not single out the night (preceding) Friday among the nights for prayer and do not single out Friday among the days for fasting, unless it concurred with a day one is accustomed to observe fasting on it." (Muslim)

١٠١٢- عَنْهُ أَيْضاً قَالَ: قَالَ رَسُولُ اللهِ ﷺ: لاَ يَصُومَنَّ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ، إِلاَّ أَنْ يَصُومَ يَوْماً قَبْلَهُ، أَوْ يَوْماً بَعْدَهُ مُتَّفَقٌ عَلَيْهِ

1012. Narrated Abu-Huraira ﷺ; 'Allah's Messenger ﷺ said: "None of you should fast on Friday, unless he fasts (it together with) a day before it or a day after it." (Agreed upon).

١٠١٣- عَنْ جُوَيْرِيَةَ بِنْتِ الحَارِثِ، رَضِيَ اللهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا يَوْمَ الجُمُعَةِ، وَهِيَ صَائِمَةٌ، فَقَالَ: (أَصُمْتِ أَمْسِ). قَالَتْ: لاَ، قَالَ: (تُرِيدِينَ أَنْ تَصُومِي غَدًا). قَالَتْ: لاَ، قَالَ: (فَأَفْطِرِي). رواه البخاري.

1013. Narrated Abu-Ayyoob; 'The Prophet ﷺ visited Jowayriyah bint Al Harith may Allah be pleased with her on Friday and she was observing (voluntary) fasting. He asked her: "Did you observe fasting yesterday?" She said; 'No.' He said: "Do you intend to observe fasting tomorrow?" She said; 'No.' He said: "Then break your fasting." (Bukhari).

٣٢٠ ـ باب تحريم الوصال فى الصوم

Chapter(320)

About the Forbiddanceof AlWisal[29] in Fasting

١٠١٤- حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ وَخَالِدُ بْنُ الْحَارِثِ عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺلا تُوَاصِلُوا قَالُوا فَإِنَّكَ تُوَاصِلُ يَا رَسُولَ اللَّهِ قَالَ إِنِّي لَسْتُ كَأَحَدِكُمْ إِنَّ رَبِّي يُطْعِمُنِي وَيَسْقِينِي قَالَ وَفِي الْبَاب عَنْ عَلِيٍّ وَأَبِي هُرَيْرَةَ وَعَائِشَةَ وَابْنِ عُمَرَ وَجَابِرٍ وَأَبِي سَعِيدٍ وَبَشِيرِ ابْنِ الْخَصَاصِيَةِ قَالَ أَبو عِيسَى حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ كَرِهُوا الْوِصَالَ فِي الصِّيَامِ وَرُوِيَ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ أَنَّهُ كَانَ يُوَاصِلُ الأَيَّامَ وَلا يُفْطِرُ *

[29] Al Wisal is either to abstain from having what breaks fasting by night or to observe fasting all days without breaking it for one day or two. Some scholars say that there is no Wisal as long as one does not observe fasting on Eid Al-Fitr, the 1st of Shawwal and Eid Al-Adhha, the 10th of Thol Hijjah.

1014. Narrated Anas; 'The Messenger of Allah ﷺ said: "Do not do Al Wisal." They said; 'But you do it O Messenger of Allah!' He said: "I am not like anyone of you. Indeed, my Lord feeds me and gives me drink." (At-Termizi).

Abu-Issa said; 'The Hadith of Anas is Hasan Saheeh and the people of knowledge see that doing Al Wisal is disliked. And it was narrated that Abdullah ibn Az-Zubayr did Al Wisal.'

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٣٢١ ـ باب تحريم الجلوس على قبر والنهى عن تجصيصه

Chapter(321)

About the Forbiddance of Sitting on a Grave and Plastering it

١٠١٥- عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ ﷺ قَالَ: أَلْحِدُوا لِيْ لَحْداً وَانْصِبُوا عَلَيَّ اللَّبِنَ نصبْاً، كَمَا صُنِعَ بِرَسُولِ اللهِ ﷺ رَوَاهُ مُسْلِمٌ

وَلِلْبَيْهَقِيِّ عَنْ جَابِرٍ ﷺ نَحْوُهُ، وَزَادَ: وَرُفِعَ قَبْرُهُ عَنِ الأَرْضِ قَدْرَ شِبْرٍ وَصَحَّحَهُ ابْنُ حِبَّانَ

1015. Sa'ad ibn Abu-Waqqas ﷺ bequeathed; 'Make a recess for me in the side of the grave, and set up unbaked bricks over me (my grave) as done with Allah's Messenger ﷺ.' (Muslim).

Al Baihaqi compiled something similar to the Abu-ve on the authority of Jaber and added; 'And his grave was raised About one hand span from the ground.' (Ibn Hibban graded it Saheeh)

١٠١٦- وَلِمُسْلِمٍ عَنْهُ: نَهَى رَسُولُ اللهِ ﷺ أَنْ يُجَصَّصَ القَبْرُ، وَأَنْ يُقْعَدَ عَلَيْهِ، وَأَنْ يُبْنَى عَلَيْهِ

1016. Narrated Jaber ﷺ; 'Allah's Messenger ﷺ forbade that the graves be plastered with gypsum, and that any building is erected them. He also forbade sitting on them.' (Muslim).

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٣٢٢ ـ باب تغليظ تحريم إباق العبد من سيده

Chapter (322)
About strict Forbiddance of a Slave fleeing from His Master

١٠١٧- عَنْ أَبِيْ سَعِيْدٍ الخُدْرِيِّ ﷺ أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ شِرَآءِ مَا فِيْ بُطُوْنِ الأَنْعَامِ حَتَّى تَضَعَ، وَعَنْ بَيْعِ مَا فِيْ ضُرُوْعِهَا، وَعَنْ شِرَآءِ العَبْدِ وَهُوَ آبِقٌ، وَعَنْ شِرَآءِ المَغَانِمِ حَتَّى تُقْسَمَ، وَعَنْ شِرَآءِ الصَّدَقَاتِ حَتَّى تُقْبَضَ، وَعَنْ ضَرْبَةِ الغَائِصِ رَوَاهُ ابْنُ مَاجَهْ وَالبَزَّارُ وَالدَّارَقُطْنِيِّ بِإِسْنَادٍ ضَعِيْفٍ

1017. Narrated Abu-Sa'eed Al-Khudri ﷺ; 'The Prophet ﷺ forbade buying what is in the wombs of domestic animals till they give birth, or selling what is in their udders, buying a runaway slave, buying (one's share of) booty before dividing it, buying As-Sadaqat before they are received and the random stroke of the diver[30]. (Ibn Majah, Al Bazzar and Ad-Daraqotni compiled it with a weak Isnad, transmission chain).

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[30] The random stroke of the diver is a form of business transaction of the pre-Islam era. It depends on luck hence it is forbidden because it contains fraud.

٣٢٣ ـ باب تحريم الشفاعة فى الحدود

Chapter(323)

About the Forbiddance of Intercession to suspend Affecting Al Hodood[31]

Allah ﷻ said:

﴿ الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلاَ تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللهِ إِن كُنتُمْ تُؤْمِنُونَ بِاللهِ وَالْيَوْمِ الآخِرِ وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ ﴾ (النور ٢)

"The woman and the man guilty of illegal sexual intercourse, flog each one of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allah, if you believe in Allah and the Last Day. And let a party of the believers witness their punishment. (This

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[31] Under this topic, Al Hodood, the plural of Hadd is the prescribed penalties for committing certain offenses such as murder, apostasy, adultery, accusing chaste men and women of adultery, drinking wine, theft. They were so named and prescribed because they are liable to prevent from committing such crimes. The other meaning of Al Hodood is the prohibitions or commandments that Allah ﷻ and His Messenger ﷺ have imposed. Allah ﷻ says:
"Divorce is only permissible twice: after that, the parties should either hold together on equitable terms, or separate with kindness. It is not lawful for you, (men), to take back any of your gifts (from your wives), except when both parties fear that they would be unable to keep the limits ordained by Allah. If you (judges) do indeed fear that they would be unable to keep the limits ordained by Allah, there is no blame on either of them if she gives something for her freedom. These are the limits (Al Hodood) ordained by Allah. So, do not transgress them if any transgressed the limits (Al Hodood) ordained by Allah, such persons wrong (themselves as well as others) *" S: 2-229

punishment is for the unmarried persons guilty of the Abu-ve crime. If a married person committed it, the punishment is to stone them to death, according to Allah's Law) *" S: 24-2.

١٠١٨- حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ أَنَّ قُرَيْشًا أَهَمَّهُمْ شَأْنُ الْمَرْأَةِ الْمَخْزُومِيَّةِ الَّتِي سَرَقَتْ فَقَالُوا مَنْ يُكَلِّمُ فِيهَا رَسُولَ اللَّهِ ﷺ فَقَالُوا مَنْ يَجْتَرِئُ عَلَيْهِ إِلا أُسَامَةُ بْنُ زَيْدٍ حِبُّ رَسُولِ اللَّهِ ﷺ فَكَلَّمَهُ أُسَامَةُ فَقَالَ رَسُولُ اللَّهِ ﷺ أَتَشْفَعُ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ ثُمَّ قَامَ فَاخْتَطَبَ فَقَالَ إِنَّمَا أَهْلَكَ الَّذِينَ مِنْ قَبْلِكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ وَايْمُ اللَّهِ لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا قَالَ وَفِي الْبَابِ عَنْ مَسْعُودِ ابْنِ الْعَجْمَاءِ وَابْنِ عُمَرَ وَجَابِرٍ قَالَ أَبُو عِيسَى حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَيُقَالُ مَسْعُودُ بْنُ الأَعْجَمِ وَلَهُ هَذَا الْحَدِيثُ *

1018. Narrated A'isha; 'Qoraysh got worried About the woman of Bano Makhzoom that stole. They said; 'Who can intercede for her with the Messenger of Allah ﷺ?' It was said; 'No body but Osamah ibn Zayd, the beloved one to the Messenger of Allah ﷺ.' Osamah talked to the Messenger of Allah ﷺ. The Messenger of Allah ﷺ said: "Do you intercede to prevent a prescribed penalty of Allah?" He then delivered a sermon where he said: "Naught ruined those before you except that: "If a dignitary among them committed theft, they used to let him unharmed and if a weak person among them committed theft, they used to affect the prescribed penalty on him. And by Allah, has Fatimah, daughter of Muhammad committed theft, I would cut off her hand." (At-Termizi).

٣٢٤ ـ باب النهى عن التغوط فى طريق الناس والبول فى الماء الراكد

Chapter (324)

About the Forbiddance of Defecationon the Ways and Urination inthe stagnant Water

Allah ﷻ said:

﴿ وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُبِينًا ﴾ (الأحزاب ٥٨)

"And those who harm (annoy) the believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin *" S: 33-58.

The Messenger of Allah ﷺ said:

١٠١٩- عَنْ أَبِي هُرَيْرَةَ رضي الله تعالى عنه قَالَ: قَالَ رَسُولُ اللهِ ﷺ: اِتَّقُوا اللاَّعِنَيْنِ، الَّذِي يَتَخَلَّى فِي طَرِيقِ النَّاسِ، أَوْ فِي ظِلِّهِمْ رَوَاه مُسْلِمٌ

1019. Narrated Abu-Huraira ؓ; 'Allah's Messenger ﷺ said: "Safeguard yourselves from the two matters that cause accursing that befalls the one who relieves himself on people's path-ways and under the shades." (Muslim)

وَزَادَ أَبو دَاوُدَ عَنْ مُعاذ: وَالمَوارِدَ وَلَفْظُه: اتَّقُوا المَلاعِنَ الثَّلاَثَةَ، البَرَازَ فِي المَوَارِدِ، وَقَارِعَةِ الطَّرِيْقِ، والظِّلِّ

Narrated Mo'az ؓ; The Prophet ﷺ said: "Guard against the three things which cau se curse (i.e.) defecating at the watering places, on the roadbeds and in the shades." (Abu -Dawood).

١٠٢٠- حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ لا يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ ثُمَّ يَتَوَضَّأُ مِنْهُ. قَالَ أبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِي الْبَابِ عَنْ جَابِرٍ *

1020. Narrated Abu-Huraira; 'The Prophet ﷺ said: "Let not anyone of you urinate in the stagnant water then perform Wodo'o thereof." (At-Termizi).

١٠٢١- حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ لا يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ ثُمَّ يَتَوَضَّأُ مِنْهُ. قَالَ أبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِي الْبَابِ عَنْ جَابِرٍ *

1021. Narrated Abu-Huraira; 'The Prophet ﷺ said: "Let not anyone of you urinate in the stagnant water then perform Wodo'o thereof." (At-Termizi).

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٣٢٥ ـ باب كراهة تفضيل الوالد بعض أولاده على بعض فى الهبة

Chapter (325)
About Dislike of Preferring Some of One's Sons to Others in Gift

١٠٢٢- حديث النَّعْمَانِ بْنِ بَشِيرٍ، أَنَّ أَبَاهُ أَتَى بِهِ إِلَى رَسُولِ اللهِ ﷺ، فَقَالَ: إِنِّي نَحَلْتُ ابْنِي هذا غُلامًا، فَقَالَ: أَكُلَّ وَلَدِكَ نَحَلْتَ مِثْلَهُ قَالَ: لاَ، قَالَ: فَارْجِعْهُ أخرجه البخاري.

1022. Narrated Al-No'aman ibn Basheer that his father took him to Allah's Messenger ﷺ and said: "I have given this son of mine a slave." The Prophet ﷺ asked, "Have you given all your sons the like?" He replied in the negative. The Prophet ﷺ said: "Take back your gift then." (Bukhari).

٣٢٥ ــ باب تحريم إحداد المرأة على ميت أكثر من ثلاثة أيام إلا على زوج أربعة أشهر وعشرة أيام

Chapter(325)

About Forbiddance Mourning more thanThree Days except for a Husband (Mourning Period is 4 Months and 10 Days)

١٠٢٣- حَدَّثَنَا الأَنْصَارِيُّ حَدَّثَنَا مَعْنُ بْنُ عِيسَى أَنْبَأَنَا مَالِكُ بْنُ أَنَسٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ عَنْ حُمَيْدِ بْنِ نَافِعٍ عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ أَنَّهَا أَخْبَرَتْهُ بِهَذِهِ الأَحَادِيثِ الثَّلاثَةِ قَالَتْ زَيْنَبُ دَخَلْتُ عَلَى أُمِّ حَبِيبَةَ زَوْجِ النَّبِيِّ ﷺ حِينَ تُوُفِّيَ أَبُوهَا أَبُو سُفْيَانَ بْنُ حَرْبٍ فَدَعَتْ بِطِيبٍ فِيهِ صُفْرَةٌ خَلُوقٌ أَوْ غَيْرُهُ فَدَهَنَتْ بِهِ جَارِيَةً ثُمَّ مَسَّتْ بِعَارِضَيْهَا ثُمَّ قَالَتْ وَاللَّهِ مَا لِي بِالطِّيبِ مِنْ حَاجَةٍ غَيْرَ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ لا يَحِلُّ لامْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ أَنْ تُحِدَّ عَلَى مَيِّتٍ فَوْقَ ثَلاثَةِ أَيَّامٍ إِلا عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا •

1023. Narrated Homayd ibn Nafe'e that Zaynab bint Umm Salama narrated to him the following three Hadiths. She said; 'I entered on Umm Habeeba, the wife of the Prophet ﷺ, when her father Abu-Sofyan ibn Harb has died. She asked for some perfume that had yellowness and applied it to a slave girl then she applied it to herself. Then, she said; 'By Allah, I am not in need of perfume, but I had heard the Messenger of Allah ﷺ saying: "It is not lawful for a woman that believes in Allah and the Last Day to mourn[32] over a deceased more than three

32 Mourning over the deceased does mean lament as some people practice. It is only the abandonment of embellishment.

days except for the husband. She mourns for four months and ten days.' (At-Termizi).

١٠٢٤- قَالَتْ زَيْنَبُ فَدَخَلْتُ عَلَى زَيْنَبَ بِنْتِ جَحْشٍ حِينَ تُوُفِّيَ أَخُوهَا فَدَعَتْ بِطِيبٍ فَمَسَّتْ مِنْهُ ثُمَّ قَالَتْ وَاللَّهِ مَا لِي فِي الطِّيبِ مِنْ حَاجَةٍ غَيْرَ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ لا يَحِلُّ لامْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ أَنْ تُحِدَّ عَلَى مَيِّتٍ فَوْقَ ثَلاثِ لَيَالٍ إِلا عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا *

1024. Zaynab also said; 'I entered on Zaynab bint Jahsh when her brother died. She asked for perfume and applied it to her, then she said; 'By Allah, I am not in need of perfume, but I had heard the Messenger of Allah ﷺ saying: "It is not lawful for a woman that believes in Allah and the Last Day to mourn[33] over a deceased more than three nights except for the husband. She mourns for four months and ten days." (At-Termizi).

١٠٢٥- قَالَتْ زَيْنَبُ وَسَمِعْتُ أُمِّي أُمَّ سَلَمَةَ تَقُولُ جَاءَتِ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ ابْنَتِي تُوُفِّيَ عَنْهَا زَوْجُهَا وَقَدِ اشْتَكَتْ عَيْنَيْهَا أَفَنَكْحَلُهَا فَقَالَ رَسُولُ اللَّهِ ﷺ لا مَرَّتَيْنِ أَوْ ثَلاثَ مَرَّاتٍ كُلُّ ذَلِكَ يَقُولُ لا ثُمَّ قَالَ إِنَّمَا هِيَ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا وَقَدْ كَانَتْ إِحْدَاكُنَّ فِي الْجَاهِلِيَّةِ تَرْمِي بِالْبَعْرَةِ عَلَى رَأْسِ الْحَوْلِ قَالَ وَفِي الْبَاب عَنْ فُرَيْعَةَ بِنْتِ مَالِكٍ أُخْتِ أَبِي سَعِيدٍ الْخُدْرِيِّ وَحَفْصَةَ بِنْتِ عُمَرَ قَالَ أَبو عِيسَى حَدِيثُ زَيْنَبَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ أَنَّ الْمُتَوَفَّى عَنْهَا زَوْجُهَا تَتَّقِي فِي عِدَّتِهَا الطِّيبَ وَالزِّينَةَ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَمَالِكِ بْنِ أَنَسٍ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَقَ *

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[33] Mourning over the deceased does mean lament as some people practice. It is only the abandonment of embellishment.

1025. Zaynab also said; 'I heard my mother Umm Salama saying that a woman came to the Messenger of Allah ﷺ and said; 'O Messenger of Allah! My daughter's husband has died and her eyes got soared, would she apply the kohl on them?' The Messenger of Allah ﷺ said: "No." He said this twice or thrice. Then he said: "It is four months and ten days and one of you used to stay for a complete year[34]." (At-Termizi).

Abu-Issa said; 'The Hadith of Zaynab is Hasan Saheeh and the people of knowledge of the Prophet's companions acted on it. They said that she whose usband has died should shun applying perfume and other cosmetics during her Idda. This is the opinion of Sofyanoth-Thawri, Malek ibn Anas, Al-Shafe'e, Ahmed, and Ishaq.'

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٣٢٧ ـ باب تحريم بيع الحاضر للباد وتلقى الركبان

Chapter(327)

About the Forbiddance of a Townsmanselling on behalf of a Nomad

١٠٢٦- حَدَّثَنَا هَنَّادٌ حَدَّثَنَا ابْنُ الْمُبَارَكِ أَخْبَرَنَا سُلَيْمَانُ التَّيْمِيُّ عَنْ أَبِي عُثْمَانَ عَنِ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ نَهَى عَنْ تَلَقِّي الْبُيُوعِ قَالَ وَفِي الْبَاب عَنْ عَلِيٍّ وَابْنِ عَبَّاسٍ وَأَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ وَابْنِ عُمَرَ وَرَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ *

34 Another foolish practice of the pre-Islam era practices was that the woman whose husband has died was to be detained in the house in her dirtiest clothes for a full year. Then, she was to wait until a dog passes by her. She was not allowed to come out from the house before throwing dung at that dog.

1026. Narrated Ibn Mas'oud; 'The Prophet ﷺ forbade receiving the sellers outside the marketplace.'

١٠٢٧- حَدَّثَنَا سَلَمَةُ بْنُ شَبِيبٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الرَّقِّيُّ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو عَنْ أَيُّوبَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يُتَلَقَّى الْجَلَبُ فَإِنْ تَلَقَّاهُ إِنْسَانٌ فَابْتَاعَهُ فَصَاحِبُ السِّلْعَةِ فِيهَا بِالْخِيَارِ إِذَا وَرَدَ السُّوقَ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ أَيُّوبَ وَحَدِيثُ ابْنِ مَسْعُودٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ كَرِهَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ تَلَقِّي الْبُيُوعِ وَهُوَ ضَرْبٌ مِنَ الْخَدِيعَةِ وَهُوَ قَوْلُ الشَّافِعِيِّ وَغَيْرِهِ مِنْ أَصْحَابِنَا *

1027. Narrated Abu-Huraira; "The Prophet ﷺ forbade receiving the sellers outside the marketplace. If a man received them (outside the marketplace) and bought the commodity, the seller has the free choice either to accomplish or abrogate the transaction." (At-Termizi).

Abu-Issa said; 'This Hadith is Hasan Saheeh and some people of knowledge disliked receiving the sellers outside the marketplace because it comprises fraud.'

١٠٢٨- حَدَّثَنَا قُتَيْبَةُ وَأَحْمَدُ بْنُ مَنِيعٍ قَالا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ وَقَالَ قُتَيْبَةُ يَبْلُغُ بِهِ النَّبِيَّ ﷺ قَالَ لا يَبِيعُ حَاضِرٌ لِبَادٍ قَالَ وَفِي الْبَاب عَنْ طَلْحَةَ وَجَابِرٍ وَأَنَسٍ وَابْنِ عَبَّاسٍ وَحَكِيمِ بْنِ أَبِي يَزِيدَ عَنْ أَبِيهِ وَعَمْرِو بْنِ عَوْفٍ الْمُزَنِيِّ جَدِّ كَثِيرِ بْنِ عَبْدِ اللَّهِ وَرَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ *

1028. Narrated Abu-Huraira and Qotaybah, directly from the Prophet ﷺ; 'The Prophet ﷺ said: "An urbanite should not sell on behalf of a nomad." (At-Termizi).

١٠٢٩- حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ وَأَحْمَدُ بْنُ مَنِيعٍ قَالا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لا يَبِيعُ حَاضِرٌ لِبَادٍ دَعُوا النَّاسَ يَرْزُقُ اللَّهُ بَعْضَهُمْ مِنْ بَعْضٍ قَالَ أبو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَحَدِيثُ جَابِرٍ فِي هَذَا هُوَ حَدِيثٌ حَسَنٌ صَحِيحٌ أَيْضًا وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ كَرِهُوا أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ وَرَخَّصَ بَعْضُهُمْ فِي أَنْ يَشْتَرِيَ حَاضِرٌ لِبَادٍ وقَالَ الشَّافِعِيُّ يُكْرَهُ أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ وَإِنْ بَاعَ فَالْبَيْعُ جَائِزٌ *

1029. Narrated Jaber; ‘The Messenger of Allah ﷺ said: “An urbanite should not sell on behalf of a nomad. Leave the people be sustained from each other by Allah.” (At-Termizi).

Abu-Issa said; ‘Both the Hadith of Abu-Huraira and Jaber are Hasan Saheeh and some people of knowledge of the Prophet’s companions act on them. They disliked that an urbanite sells on behalf of a desert-dweller. Some others see that an urbanite would buy on behalf of a desert-dweller.’

١٠٣٠- حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ وَقُتَيْبَةُ قَالا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ قُتَيْبَةُ يَبْلُغُ بِهِ النَّبِيَّ ﷺ وَقَالَ أَحْمَدُ قَالَ رَسُولُ اللَّهِ ﷺ لا يَبِيعُ الرَّجُلُ عَلَى بَيْعِ أَخِيهِ ولا يَخْطُبُ عَلَى خِطْبَةِ أَخِيهِ قَالَ وَفِي الْبَاب عَنْ سَمُرَةَ وَابْنِ عُمَرَ قَالَ أبو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ مَالِكُ بْنُ أَنَسٍ إِنَّمَا مَعْنَى كَرَاهِيَةِ أَنْ يَخْطُبَ الرَّجُلُ عَلَى خِطْبَةِ أَخِيهِ إِذَا خَطَبَ الرَّجُلُ الْمَرْأَةَ فَرَضِيَتْ بِهِ فَلَيْسَ لأَحَدٍ أَنْ يَخْطُبَ عَلَى خِطْبَتِهِ وقَالَ الشَّافِعِيُّ مَعْنَى هَذَا الْحَدِيثِ لا يَخْطُبُ الرَّجُلُ عَلَى خِطْبَةِ أَخِيهِ هَذَا عِنْدَنَا إِذَا خَطَبَ الرَّجُلُ الْمَرْأَةَ فَرَضِيَتْ بِهِ وَرَكَنَتْ إِلَيْهِ فَلَيْسَ لأَحَدٍ أَنْ يَخْطُبَ عَلَى خِطْبَتِهِ فَأَمَّا قَبْلَ أَنْ يَعْلَمَ رِضَاهَا أَوْ رُكُونَهَا إِلَيْهِ فَلا بَأْسَ أَنْ

يَخْطُبَهَا وَالْحُجَّةُ فِي ذَلِكَ حَدِيثُ فَاطِمَةَ بِنْتِ قَيْسٍ حَيْثُ جَاءَتِ النَّبِيَّ ﷺ فَذَكَرَتْ لَهُ أَنَّ أَبَا جَهْمِ بْنَ حُذَيْفَةَ وَمُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ خَطَبَاهَا فَقَالَ أَمَّا أَبُو جَهْمٍ فَرَجُلٌ لا يَرْفَعُ عَصَاهُ عَنِ النِّسَاءِ وَأَمَّا مُعَاوِيَةُ فَصُعْلُوكٌ لا مَالَ لَهُ وَلَكِنِ انْكِحِي أُسَامَةَ فَمَعْنَى هَذَا الْحَدِيثِ عِنْدَنَا وَاللَّهُ أَعْلَمُ أَنَّ فَاطِمَةَ لَمْ تُخْبِرْهُ بِرِضَاهَا بِوَاحِدٍ مِنْهُمَا وَلَوْ أَخْبَرَتْهُ لَمْ يُشِرْ عَلَيْهَا بِغَيْرِ الَّذِي ذَكَرَتْ *

1030. Narrated Abu-Huraira; 'The Messenger of Allah ﷺ said: "A man should not sell what his brother had sold, and he should not offer to have in marriage a woman whose brother had offered to get her in marriage." (At-Termizi).

Abu-Issa said; 'The Hadith of Abu-Huraira is Hasan Saheeh. Malek ibn Anas said that the meaning of this Hadith is that if a man has offered to have a woman in marriage and she approved him, no one is entitled to ask her hand. Al-Shafe'e said the same and added; 'A person is permitted to make an offer of marriage as long as he did not come to know whether she approved resolutely the betrothal of the first. He based his opinion on the Hadith narrated concerning Fatimah bint Qays when she came to the Prophet ﷺ and mentioned to him that Abu-Jahm ibn Hozayfa and Mu'aweya ibn Abu-Sofyan have made an offer of marriage to her. He said: "As for Abu-Jahm, he is a man who does not withhold his staff from the women, and as for Mu'aweya, he has no wealth, but marry Usamah." The meaning of this Hadith is that Fatimah did not tell him her approval for any one of them. Had she told him her approval of one of them (Abu-Jahm ibn Hozayfa and Mu'aweya ibn Abu-Sofyan), he would not have suggested Usamah to her.'

٣٢٨ ـ باب النهى عن إضاعة المال فى غير وجهه الشرعى

Chapter (328)

About the Forbiddance of Wasting Money

١٠٣١- عَنِ المَغِيرَةِ بْنِ شُعْبَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيﷺ: (إِنَّ اللهَ حَرَّمَ عَلَيْكُمْ: عُقُوقَ الأُمَّهَاتِ وَوَأْدَ البَنَاتِ، ومَنْعَ وَهَاتِ. وكَرِهَ لَكُمْ: قِيلَ وَقَالَ، وكَثْرَةَ السُّؤَالِ، وَإِضَاعَةَ المَالِ). رواه البخاري.

1031. Narrated Al Mogheerah ibn Sho'aba ﷺ; 'The Prophet ﷺ said: "Allah has forbidden for you: Undutifulness to your mothers. Burying your daughters alive. Withholding the rights of the poor and others and begging from men. Allah has hated for you: Gossip, ask too many questions (to defy the scholars or to show one's profound knowledge, or asking many questioins About the disputed religious matters…etc. He also forbade you to waste the wealth (by extravagance with lack of wisdom and thinking…etc.). (Bukhari)

١٠٣٢- عَنِ المُغِيرَةِ بْنِ شُعْبَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيﷺ كَانَ يَقُولُ فِي دُبُرِ كُلِّ صَلاَةٍ مكْتُوبَةٍ: (لاَ إِلهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ المُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. اللَّهُمَّ لاَ مَانِعَ لِمَا أَعْطَيْتَ، وَلاَ مُعْطِيَ لِمَا مَنَعْتَ، وَلاَ يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ). رواه البخاري.

1032. Narrated Al Mogheerah ibn Sho'aba ﷺ;' The Prophet ﷺ used to say after every compulsory prayer, La Ilaha IllAllaho, Wahdaho La Shareeka Laho, Laholmolko Wa Laholhamdo, Wa Howa Ala Kolli Shay'in Qadeer (None has the right to be worshipped but Allah; He is One and has no partner. All Sovereignty is for Him, and all the praises are for Him, and He is the Omnipotent). Allahomma La Mani'a Lima A'atayta Wa la Mo'atiya Lima Mana'ata Wa la Yanfao'o

Thaljaddi Minkaljadd. (O Allah! Nobody can hold back what You give and nobody can give what You hold back. Hard efforts exerted by anyone (or good luck or riches) for anything cannot benefit one against Your Will)." Al Hasan said; 'Al Jadd (translated as Hard efforts exerted by anyone (or good luck or riches) means riches (prosperity).

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٣٢٩ ـ باب النهى عن الإشارة بسلاح إلى المسلم جادا أو مازحا

Chapter(329)

About the Forbiddance of Brandishinga Weapon or the like at a Muslim jockingly or arnestly

١٠٣٣- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاوِيَةَ الْجُمَحِيُّ الْبَصْرِيُّ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُتَعَاطَى السَّيْفُ مَسْلُولا قَالَ أَبو عِيسَى وَفِي الْبَاب عَنْ أَبِي بَكْرَةَ وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيث حَمَّاد ابْنِ سَلَمَةَ وَرَوَى ابْنُ لَهِيعَةَ هَذَا الْحَدِيثَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ عَنْ بَنَّةَ الْجُهَنِيِّ عَنِ النَّبِيِّ ﷺ وَحَدِيثُ حَمَّادِ بْنِ سَلَمَةَ عِنْدِي أَصَحُّ *

1033. Narrated Jaber; 'The Messenger of Allah ﷺ forbade that the sword be given or taken unsheathed."

١٠٣٤- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: (لاَ يُشِيرُ أَحَدُكُمْ عَلَى أَخِيهِ بِالسِّلاَحِ، فَإِنَّهُ لاَ يَدْرِي، لَعَلَّ الشَّيْطَانَ يَنْزِعُ فِي يَدِهِ، فَيَقَعُ فِي حُفْرَةٍ مِنَ النَّارِ). رواه البخاري.

1034. Narrated Abu-Huraira; 'The Prophet ﷺ said: "None of you should point towards h is Muslim brother with a weapon, for he does not know, Satan may tempt him to hit him and thus he would fall into a pit of fire (Hell). " (Bukhari).

٣٣٠ ــ باب كراهة الخروج من المسجد بعد الأذان إلا بعذر

Chapter(330)

About Dislike of Going out of the Mosque after Delivering Azan except for an urgent Need

١٠٣٥- حَدَّثَنَا هَنَّادٌ حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ إِبْرَاهِيمَ بْنِ الْمُهَاجِرِ عَنْ أَبِي الشَّعْثَاءِ قَالَ خَرَجَ رَجُلٌ مِنَ الْمَسْجِدِ بَعْدَ مَا أُذِّنَ فِيهِ بِالْعَصْرِ فَقَالَ أَبُو هُرَيْرَةَ أَمَّا هَذَا فَقَدْ عَصَى أَبَا الْقَاسِمِ ﷺ قَالَ أَبو عِيسَى وَفِي الْبَاب عَنْ عُثْمَانَ قَالَ أَبو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَعَلَى هَذَا الْعَمَلُ عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَمَنْ بَعْدَهُمْ أَنْ لا يَخْرُجَ أَحَدٌ مِنَ الْمَسْجِدِ بَعْدَ الأَذَانِ إِلا مِنْ عُذْرٍ أَنْ يَكُونَ عَلَى غَيْرِ وُضُوءٍ أَوْ أَمْرٍ لا بُدَّ مِنْهُ وَيُرْوَى عَنْ إِبْرَاهِيمَ النَّخَعِيِّ أَنَّهُ قَالَ يَخْرُجُ مَا لَمْ يَأْخُذِ الْمُؤَذِّنُ فِي الإِقَامَةِ قَالَ أَبو عِيسَى وَهَذَا عِنْدَنَا لِمَنْ لَهُ عُذْرٌ فِي الْخُرُوجِ مِنْهُ وَأَبُو الشَّعْثَاءِ اسْمُهُ سُلَيْمُ بْنُ أَسْوَدَ وَهُوَ وَالِدُ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ وَقَدْ رَوَى أَشْعَثُ بْنُ أَبِي الشَّعْثَاءِ هَذَا الْحَدِيثَ عَنْ أَبِيهِ *

1035. Narrated Abu Al-Sh'atha'a; 'A man went out of the mosque after Azan of Asr Prayer was delivered, thereupon, Abu-Huraira said; 'As for this one, he has disobeyed Abul-Qasim[35] ﷺ.' (At-Termizi).

Abu-Issa said; 'The Hadith of Abu-Huraira is Hasan Saheeh and the people of knowledge among the companions of the Prophet ﷺ and the successors act according to it. They disliked that anyone goes out of the mosque after delivering Azan except for a valid reason such as in case of having Al

[35] Referring to the Messenger of Allah ﷺ.

Hadath or for a dire need. And it is narrated that Ibraheem Al-Nakhe'e said; 'One is permitted to go out of the mosque after delivering Azan as long as Al Mo'ththin has not started in Al Iqamah delivery.'

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٣٣١ ـ باب كراهة رد الريحان لغير عذر

Chapter(331)

About Dislike of Reclining from Accepting Basil

١٠٣٦- حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ كِلَاهُمَا عَنِ الْمُقْرِئِ قَالَ أَبُو بَكْرٍ حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ الْمُقْرِئُ عَنْ سَعِيدِ بْنِ أَبِي أَيُّوبَ حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ أَبِي جَعْفَرٍ عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ عُرِضَ عَلَيْهِ رَيْحَانٌ فَلَا يَرُدُّهُ فَإِنَّهُ خَفِيفُ الْمَحْمِلِ طَيِّبُ الرِّيحِ * مسلم

1036. Narrated Abu-Huraira; 'The Messenger of Allah ﷺ said: "He to whom basil was offered let him not decline (from accepting it)."

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باب كراهة المدح فى الوجه لمن هيف عليه مفسدة الإعجاب

Chapter(332)

About Dislike of Praising the One

(Whose Praise in His Presence would spoil Him)

١٠٣٧- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ مُجَاهِدٍ عَنْ أَبِي مَعْمَرٍ قَالَ قَامَ رَجُلٌ فَأَثْنَى عَلَى أَمِيرٍ مِنَ الأُمَرَاءِ فَجَعَلَ الْمِقْدَادُ يَحْثُو فِي وَجْهِهِ التُّرَابَ وَقَالَ أَمَرَنَا رَسُولُ اللَّهِ ﷺ

أَنْ نَحْثُوَ فِي وُجُوهِ الْمَدَّاحِينَ التُّرَابَ وَفِي الْبَاب عَنْ أَبِي هُرَيْرَةَ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَى زَائِدَةُ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ عَنْ مُجَاهِد عَنِ ابْنِ عَبَّاسٍ وَحَدِيثُ مُجَاهِدٍ عَنْ أَبِي مَعْمَرٍ أَصَحُّ وَأَبُو مَعْمَرٍ اسْمُهُ عَبْدُ اللَّهِ بْنُ سَخْبَرَةَ وَالْمِقْدَادُ بْنُ الأَسْوَدِ هُوَ الْمِقْدَادُ بْنُ عَمْرٍو الْكِنْدِيُّ وَيُكْنَى أَبَا مَعْبَدٍ وَإِنَّمَا نُسِبَ إِلَى الأَسْوَدِ بْنِ عَبْدِ يَغُوثَ لأَنَّهُ كَانَ قَدْ تَبَنَّاهُ وَهُوَ صَغِيرٌ *

1037. Narrated Abu-Ma'amar; 'A man stood up and praised an emir. Al Miqdad started throwing dust at his face saying; 'The Messenger of Allah ﷺ ordered us to pour dust at the faces of those who extol people[36].' (At-Termizi).

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[36] The apparent meaning of the Hadith is to throw dust at the face of the one who praises as Al Miqdad ؓ has done. The scholars have different opinions regarding this subject. Some scholars said; 'Give them money to prevent them from disparaging you. Money in such a case would equal dust because one's honor is more valuable.' Some others said; 'Give them very little money whose value would equal dust (nothing).' A third group say; 'Give them nothing except dust to prevent them from extolling people that makes one proud. This is based on the statement of the Messenger of Allah ﷺ about selling the dogs: "If he came to ask for the dog's price, fill his palm with dust."

This is the most proper opinion besides interpreting the Hadith per its apparent meaning i.e. as Al Miqdad ؓ has interpreted it.

Al khattabi said; 'The meant here are those who took extolling the people a means of earning their living. As to those who praise others for good deeds they do to encourage others to emulate them, such people are not classified under this category

Imam Al-Ghazali said; 'Extolling people has six defects; four for the extoller and two for the extolled. The four related to the extoller are; he would exaggerate in extolling, thus, he would lie, he would show love while he has not love, hence he would be a hypocrite, he would say what he is not assured of, hence he would be

١٠٣٨- حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ الْكُوفِيُّ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ سَالِمٍ الْخَيَّاطِ عَنِ الْحَسَنِ عَنْ أَبِي هُرَيْرَةَ قَالَ أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَحْثُوَ فِي أَفْوَاهِ الْمَدَّاحِينَ التُّرَابَ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ *

1038. Narrated Abu-Huraira; 'The Messenger of Allah ﷺ ordered us to pour dust in the mouths of the extollers.' (At-Termizi).

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٣٣٣ ـ باب كراهة الخروج من بلد وقع فيها الوباء

Chapter (333)

About Dislike of Coming out of a Town where Plague styroke it

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ عَنْ حَيْوَةَ بْنِ شُرَيْحٍ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ أَسْلَمَ أَبِي عِمْرَانَ التُّجِيبِيِّ قَالَ كُنَّا بِمَدِينَةِ الرُّومِ فَأَخْرَجُوا إِلَيْنَا صَفًّا عَظِيمًا مِنَ الرُّومِ فَخَرَجَ إِلَيْهِمْ مِنَ الْمُسْلِمِينَ مِثْلُهُمْ أَوْ أَكْثَرُ وَعَلَى أَهْلِ مِصْرَ عُقْبَةُ بْنُ عَامِرٍ وَعَلَى الْجَمَاعَةِ فَضَالَةُ بْنُ عُبَيْدٍ فَحَمَلَ رَجُلٌ مِنَ

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impetuous, the fourth is that the extolled one would be an oppressor, hence he would exceed in oppression. As to the extolled one, he would get proud and boastful.

As to those who are not liable to get spoiled with praise, it is permissible. Examples of this are the praise of the Messenger of Allah ﷺ to some companions. The Messenger of Allah ﷺ said to Abo Bakr ؓ when he asked whether there would be some men who will be called from the eight gates of Paradise: "I hope you would be one of them." He ﷺ said Omar: "Satan does not see you in a path except that he takes another way.

الْمُسْلِمِينَ عَلَى صَفِّ الرُّومِ حَتَّى دَخَلَ فِيهِمْ فَصَاحَ النَّاسُ وَقَالُوا سُبْحَانَ اللَّهِ يُلْقِي بِيَدَيْهِ إِلَى التَّهْلُكَةِ فَقَامَ أَبُو أَيُّوبَ الأَنْصَارِيُّ فَقَالَ يَا أَيُّهَا النَّاسُ إِنَّكُمْ تَتَأَوَّلُونَ هَذِهِ الآيَةَ هَذَا التَّأْوِيلَ وَإِنَّمَا أُنْزِلَتْ هَذِهِ الآيَةَ فِينَا مَعْشَرَ الأَنْصَارِ لَمَّا أَعَزَّ اللَّهُ الإِسْلامَ وَكَثُرَ نَاصِرُوهُ فَقَالَ بَعْضُنَا لِبَعْضٍ سِرًّا دُونَ رَسُولِ اللَّهِ ﷺ إِنَّ أَمْوَالَنَا قَدْ ضَاعَتْ وَإِنَّ اللَّهَ قَدْ أَعَزَّ الإِسْلامَ وَكَثُرَ نَاصِرُوهُ فَلَوْ أَقَمْنَا فِي أَمْوَالِنَا فَأَصْلَحْنَا مَا ضَاعَ مِنْهَا فَأَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ ﷺ يَرُدُّ عَلَيْنَا مَا قُلْنَا﴿ وَأَنْفِقُوا فِي سَبِيلِ اللهِ وَلاَ تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللهَ يُحِبُّ الْمُحْسِنِينَ﴾ (البقرة ١٩٥)

فَكَانَتِ التَّهْلُكَةُ الإِقَامَةَ عَلَى الأَمْوَالِ وَإِصْلاحِهَا وَتَرْكَنَا الْغَزْوَ فَمَا زَالَ أَبُو أَيُّوبَ شَاخِصًا فِي سَبِيلِ اللَّهِ حَتَّى دُفِنَ بِأَرْضِ الرُّومِ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ *

[People differ About the meaning of the verse number 195 of Sura number 2 especially the sentence that says:

"...And make not your own hands contribute to (your) destruction..."

Many people understand it mistakenly. The following Hadeerth and cooment shed light on this subject.

2898. Narrated Aslam ibn Abu-Omran; 'We faced a Roman army and the a great group came out for fighting an equal group or more numerous one of the Muslims confronted them. The governor of Egypt at that time was Oqba ibn Amer and the commander of that group was Fadhalah ibn Obayd. A man of the Muslims attacked the array of the Roman and penetrated them. The Muslims cried and wondered. They said; 'Glory be to Allah! That man destroys himself with his hand.' Abu-Ayyob Al-Ansari rose up and said; 'Indeed, you

interpret this verse wrongly. It was revealed criticizing us, assemble of Al Anasar, i.e. after Allah ﷻ had consolidated Islam and its supporters had multiplied in number, some of us said to the others secretly and without informing the Messenger of Allah ﷺ; 'We have lost our wealth and Allah ﷻ had consolidated Islam and its supporters had multiplied in number, what would be wrong if we started investing our wealth i.e. abandon fighting in Allah's cause. Allah ﷻ revealed the verse that refutes our pretext. (He ﷻ revealed):

"And spend of your substance in the cause of Allah, and make not your own hands contribute to (your) destruction; but do good. For, Allah loves those who do good *" S: 2-195. Abu-Ayyoob added; 'Thus, At-Tahlokah (contributing in one's destruction) as meant in the verse was our abandonment of fighting in Allah's cause and investing our wealth.' Aslam added; 'For this reason, Abu-Ayyoob lasted in fighting for Allah's cause till he was buried in the land of the Romans[37].'

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[37] The scholars hold different opinions concerning the occasion or revealing this verse. Some scholars say that it refers to stinginess and non-contributing in fighting for Allah's cause with persons and properties. Some others say that it refers to some people who participated in Jihad (fighting for Allah's cause) without giving of the properties. A third group says that Al Ansar used to give in charity for Allah's cause. One year when they were stricken with dearth, they withheld what they used to give. Thus, Allah ﷻ revealed this verse.

Ibn Jareer and Ibnol Monthir compiled the sound Hadith that was narrated by Modriok bin Awf; Once I said to Omar; 'My neighbor rushed in penetrating the enemy's arrays and was killed. The people said; 'He has contributed in his destruction.' Omar ﷺ said; 'They lied. He has bought the Hereafter for life." The other narration on the authority of Al-Bara'a bin Azeb that is compiled by Ibn Jareer, Ibnol Monthir, and others about the interpretation of this verse that says:

And now, let us read what Imam Al-Nawawi compiled in the same concern.]

Allah ﷻ said:[

﴿ وَأَنفِقُوا فِي سَبِيلِ اللهِ وَلاَ تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللهَ يُحِبُّ الْمُحْسِنِينَ ﴾ (البقرة ١٩٥)

"And spend of your substance in the cause of Allah, and make not your own hands contribute to (your) destruction; but do good. For, Allah loves those who do good *" S: 2-195. And

﴿ أَيْنَمَا تَكُونُوا يُدْرِككُّمُ الْمَوْتُ وَلَوْ كُنتُمْ فِي بُرُوجٍ مُّشَيَّدَةٍ وَإِن تُصِبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِندِ اللهِ وَإِن تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِندِكَ قُلْ كُلٌّ مِّنْ عِندِ اللهِ فَمَا لِهَؤُلاَءِ الْقَوْمِ لاَ يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴾ (النساء ٧٨)

"Wherever you would be death will befall you out, even if you were in towers built up strong and high!" if some good

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Narrated Abo Ishaq; 'I said to Al-Bara'a bin Azeb; 'Does Allah's statement:

"And spend of your substance in the cause of Allah, and make not your own hands contribute to (your) destruction; but do good. For, Allah loves those who do good *" S: 2-195 refer to the single man who confronts a battalion of one thousand warriors?' He said; 'No. It refers to the man who commits a sin then despair from accepting his repentance.

As to the single man's attack on a great number of warriors, the majority of the scholars say that if it was for frightening the enemy and encouraging the Muslims to attack, it is good. If it was mere rashness and recklessness it is impermissible especially in case it would lead to weakening the Muslims.

befalls them, they say; 'This is from Allah.' If evil befalls them, they say; 'This is from you (Muhammad).' Say: "All things are from Allah." But what has come to these people, that they fail to understand a single fact? *'' S: 4-78.

The Messenger of Allah ﷺ said:

١٠٣٩- حديث عَبْدِ الرَّحْمنِ بْنِ عَوْفٍ عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ رضي الله عنه خَرَجَ إِلَى الشَّامِ، حَتَّى إِذَا كَانَ بِسَرْغَ، لَقِيَهُ أُمَرَاءُ الأَجْنَادِ، أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ وَأَصْحَابُهُ، فَأَخْبَرُوهُ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِأَرْضِ الشَّامِ قَالَ ابْنُ عَبَّاسٍ: فَقَالَ عُمَرُ: ادْعُ لِي الْمُهَاجِرِينَ الأَوَّلِينَ فَدَعَاهُمْ فَاسْتَشَارَهُمْ وَأَخْبَرَهُمْ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِالشَّامِ، فَاخْتَلَفُوا فَقَالَ بَعْضُهُمْ: قَدْ خَرَجْتَ لأَمْرٍ، وَلاَ نَرَى أَنْ تَرْجِعَ عَنْهُ وَقَالَ بَعْضُهُمْ: مَعَكَ بَقِيَّةُ النَّاسِ وَأَصْحَابُ رَسُولِ اللهِ ﷺ، وَلاَ نَرَى أَنْ تُقْدِمَهُمْ عَلَى هذَا الْوَبَاءِ فَقَالَ: ارْتَفِعُوا عَنِّي ثُمَّ قَالَ: ادْعُوا لِي الأَنْصَارَ فَدَعَوْتُهُمْ، فَاسْتَشَارَهُمْ فَسَلَكُوا سَبِيلَ الْمُهَاجِرِينَ، وَاخْتَلَفُوا كَاخْتِلاَفِهِمْ فَقَالَ: ارْتَفِعُوا عَنِّي ثُمَّ قَالَ: ادْعُ لِي مَنْ كَانَ ههُنَا مِنْ مَشْيَخَةِ قُرَيْشٍ مِنْ مُهَاجِرَةِ الْفَتْحِ فَدَعَوْتُهُمْ، فَلَمْ يَخْتَلِفْ مِنْهُمْ عَلَيْهِ رَجُلاَنِ فَقَالُوا: نَرَى أَنْ تَرْجِعَ بِالنَّاسِ وَلاَ تُقْدِمَهُمْ عَلَى هذَا الْوَبَاءِ فَنَادَى عُمَرُ، فِي النَّاسِ: إِنِّي مُصَبِّحٌ عَلَى ظَهْرٍ فَأَصْبِحُوا عَلَيْهِ قَالَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ: أَفِرَارًا مِنْ قَدَرِ اللهِ فَقَالَ عُمَرُ: لَوْ غَيْرُكَ قَالَهَا يَا أَبَا عُبَيْدَةَ نَعَمْ، نَفِرُّ مِنْ قَدَرِ اللهِ إِلَى قَدَرِ اللهِ، أَرَأَيْتَ لَوْ كَانَ لَكَ إِبِلٌ هَبَطَتْ وَادِيًا لَهُ عُدْوَتَانِ، إِحْدَاهُمَا خَصِبَةٌ وَالأُخْرَى جَدْبَةٌ، أَلَيْسَ إِنْ رَعَيْتَ الْخَصِبَةَ رَعَيْتَهَا بِقَدَرِ اللهِ، وَإِنْ رَعَيْتَ الْجَدْبَةَ رَعَيْتَهَا بِقَدَرِ اللهِ قَالَ: فَجَاءَ عَبْدُ الرَّحْمنِ بْنُ عَوْفٍ وَكَانَ مُتَغَيِّبًا فِي بَعْضِ حَاجَتِهِ، فَقَالَ: إِنَّ عِنْدِي فِي هذَا عِلْمًا سَمِعْتُ رَسُولَ اللهِ ﷺ، يَقُولُ: إِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ فَلاَ

تَقْدَمُوا عَلَيْهِ، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلاَ تَخْرُجُوا فِرَارًا مِنْهُ قَالَ: فَحَمِدَ اللهَ عُمَرُ، ثُمَّ انْصَرَفَ أخرجه البخاري.

1039. Narrated Abdullah ibn Abbas may Allah be pleased with her; Omar ibn Al Khattab ﷺ departed for Greater Syria and when he reached Sargh, the commanders of the (Muslim) army, Abu-Obayda ibn Al-Jarrah and his companions met him and told him that an epidemic had broken out in Greater Syria. Omar said; 'Call for me the early emigrants.' So Omar called them and informed them that an epidemic had broken out in Greater Syria. Those people differed in their opinions. Some of them said; 'We have come out for a purpose and we do not think that is is proper to give it up.' Others said (to Omar); 'You have along with you, other people and the companions of Allah's Messenger ﷺ so, we do not advise that we take them to this epidemic.' Omar said to them; 'Leave me now.' Then he said; 'Call Al Ansar for me.' I called them and he consulted them but they followed the same way of the emigrants and differed as the former did. He then said to them; 'Call out for me the old people of Qoraysh who emigrated in the year of the Conquest of Mecca.' I called them out and they gave a unanimous opinion saying; 'We advise that you return with the people and not take them to that (place) of epidemic." So Omar made an announcement; 'I will ride back to Madina in the morning, so you should do the same.' Abu-Obayda ibn Al-Jarrah said (to Omar); 'Do you run away from what Allah had foreordained?' Omar said; 'Would that someone else had said such a thing ? O Abu-Obayda! Yes, we are running from what Allah had foreordained to what Allah has foreordained. Don't you agree that if you had camels that went down a valley having two places, one green and the other dry, you would graze them on the green one only if Allah had ordained that, and you would graze them on the dry

one only if Allah had ordained that?' At that time Abdul-Rahman ibn Awf, who had been absent because of some job, came and said; 'I have some knowledge About this. I have heard Allah's Messenger ﷺ saying: 'If you hear About it (an outbreak of plague) in a land, do not enter it and if plague breaks out in a country where you are staying, do not leave it." Omar thanked Allah and returned (to Madina). (Bukhari).

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٣٣٤ ـ باب التغليظ فى تحريم السحر

Chapter (334)

About strict Forbiddance of Sorcery

Allah ﷻ said:

﴿ وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَى مُلْكِ سُلَيْمَانَ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولاَ إِنَّمَا نَحْنُ فِتْنَةٌ فَلاَ تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُم بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلاَّ بِإِذْنِ اللهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلاَ يَنفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الآخِرَةِ مِنْ خَلاَقٍ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ ﴾ (البقرة ١٠٢)

"They followed what the evil ones gave out (falsely) against the power of Solomon: the blasphemers, not Solomon, were but the evil ones, teaching men sorcery, and such things as came down at Babylon to the angels Harut and Marut. But neither of these taught anyone (such things) without saying: "We are only for trial; so do not blaspheme." They learned from them the means to sow discord between man and wife. But they could not thus harm anyone except after Allah's permission. And they learned what harmed them, not what

profited them. And they knew that the buyers of (magic) would have no share in happiness of the Hereafter. And vile was the price for which they did sell their souls, if they but knew! *" S: 2-102.

The Messenger of Allah ﷺ said:

١٠٤٠- عَنْ أَبِي هُرَيْرَةَ ﷺ عَنِ النَّبِيِّ ﷺ قالَ: (اجْتَنِبُوا السَّبْعَ المُوبِقَاتِ). قالُوا: يَا رَسُولَ اللهِ، وَما هُنَّ قالَ: (الشِّرْكُ بِاللهِ، والسِّحْرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللهُ إلاَّ بِالْحَقِّ، وَأَكْلُ الرِّبا، وَأَكْلُ مالِ الْيَتِيمِ، وَالتَّوَلِّي يَوْمَ الزَّحْفِ، وَقَذْفُ الْمُحْصَنَاتِ المُؤْمِنَاتِ الْغَافِلاَتِ). رواه البخاري.

1040. Narrated Abu-Huraira ﷺ; 'The Prophet ﷺ said: "Avoid the seven great destructive sins." The people enquired; 'O Allah's Messenger! What are they?' The Prophet ﷺ said: To join others in worship along with Allah, to practise sorcery, to kill the life that Allah has forbidden except for a just cause, (according to Islamic law), to eat up usury, to eat up the orphan's wealth, to show one's back to the enemy and fleeing from the battlefield at the time of fighting, and to accuse the chaste women, who never even think of anything touching chastity and are good believers." (Bukhari).

٣٣٥ ـ باب النهى عن اصطحاب المصحف إلى بلاد الكفار إذا خيف وقوعه فى يد العدو

Chapter (335)
About the Forbiddance of
Traveling to the believing Countries if
One fears lest theEnemy should disgrace it

١٠٤١- عَنِ رَضِيَ اللهُ عَنْهُمَا: أَنّ رَسُولَ اللهِ ﷺ نَهى أَنْ يُسَافَرَ بِالْقُرآن إِلَى أَرْضِ العَدُوّ. رواه البخاري.

1041. Narrated Abdullah ibn Omar may Allah be pleased with them; 'Allah's Messenger ﷺ forbade the people to travel to a hostile country carrying (copies of) the Koran.' (Bukhari).

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٣٣٦ ـ باب تحريم استعمال إناء الذهب والفضة

Chapter (336)
About the Forbiddance of
Using the goldand silver Utensils

١٠٤٢- عَنْ أُمّ سَلَمَةَ زَوْجِ النَّبِيّ ﷺ ورَضِيَ اللهُ عَنْها، أَنّ رَسولَ اللهِ ﷺ قَالَ: الّذي يَشْرَبُ في آنِيَةِ الفِضّةِ إنّما يُجَرْجِرُ في بَطْنِهِ نارَ جَهَنّمَ رواه البخاري.

1042. Narrated Umm Salama, the wife of the Prophet ﷺ; 'Allah's Messenger ﷺ said: "He who drinks in silver vessels is only filling his abdomen with Hellfire." (Bukhari).

١٠٤٣- عَنْ حُذَيْفَةَ بْنِ اليَمَانِ رَضِيَ اللّهُ تَعَالَى عَنْهُمَا قَالَ: قَالَ رسولُ الله ﷺ: لاَ تَشْرَبُوا فِي آنِيَةِ الذَّهَبِ وَالفِضّةِ وَلاَ تَأْكُلُوا فِي صِحَافِهَا، فَإِنّهَا لَهُمْ فِي الدّنْيَا وَلَكُمْ فِي الآخِرَةِ * مُتّفَقٌ عَلَيْهِ.

1043. Narrated Hozayfa ibn Al Yaman may Allah be pleased with them; 'Allah's Messenger ﷺ said: "Do not drink in silver or gold vessels, and do not eat in plates of these two metals, for such things are for them (the disbelievers) in this worldly life and for you in the Hereafter." (Agreed upon).

١٠٤٤- عَنْ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (لاَ تَلْبَسُوا الحَرِيرَ وَلاَ الدِّيبَاجَ، وَلاَ تَشْرَبُوا فِي آنِيَةِ الذَّهَبِ وَالفِضَّةِ، وَلاَ تَأْكُلُوا فِي صِحَافِهَا، فَإِنَّهَا لَهُمْ فِي الدُّنْيَا وَلَنَا فِي الآخِرَةِ). رواه البخاري.

1044. Narrated Hozayfa ﷺ ; 'I heard the Prophet ﷺ saying: "Do not wear thin or thick silky cloths and do not drink in silver or gold vessels, and do not eat in plates of such metals, for such things are for the disbelievers in this worldly life and for us in the Hereafter." (Bukhari).

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٣٣٧ ـ باب تحريم لبس الرجل الثوب مزعفرا

Chapter(337)

About Forbiddance of Wearingthe Saffron-Dyed Dresses for Men

١٠٤٥- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: نَهى النَّبِيُّ ﷺ أَنْ يَتَزَعْفَرَ الرَّجُلُ. رواه البخاري.

1045. Narrated Anas ﷺ; 'The Prophet ﷺ forbade men to wear the saffron-dyed garments.' (Bukhari).

١٠٤٦- عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: رَأَى عَلَيَّ النَّبِيُّ ﷺ ثَوْبَيْنِ مُعَصْفَرَيْنِ، فَقَالَ: أُمُّكَ أَمَرَتْكَ بِهَذَا رَوَاهُ مُسْلِمٌ

1046. Narrated Abdullah ibn Amr may Allah be pleased with them; 'The Prophet ﷺ saw me in two clothes dyed in saffron, whereupon he said: "Did your mother order you to waer this?" (Muslim).

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٣٣٨ ـ باب النهى عن صمت يوم إلى الليل

Chapter(338)

About the orbiddance

of Keeping silent for a Day

[Keeping silent for a day was one of the evil practices of the pre-Islam era people. On the advent of Islam, it abrogated this erring practice and imposed remembering Allah ﷻ and uttering good utterance in its stead.

Now, let us read what Imam Al-Nawawi compiled in the same concern.]

١٠٤٧- حَدَّثَنَا أَبُو النُّعْمَانِ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ بَيَانٍ أَبِي بِشْرٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ قَالَ دَخَلَ أَبُو بَكْرٍ عَلَى امْرَأَةٍ مِنْ أَحْمَسَ يُقَالُ لَهَا زَيْنَبُ فَرَآهَا لَا تَكَلَّمُ فَقَالَ مَا لَهَا لَا تَكَلَّمُ قَالُوا حَجَّتْ مُصْمِتَةً قَالَ لَهَا تَكَلَّمِي فَإِنَّ هَذَا لَا يَحِلُّ هَذَا مِنْ عَمَلِ الْجَاهِلِيَّةِ فَتَكَلَّمَتْ ...*

1047. Narrated Qays ibn Abu-Hazem; 'Abu-Bakr ؓ entered on a woman from the Ahmas tribe who shunned talking. He asked About her silence cause and they informed him that she vowed to perform Hajj keeping silent. Abu-Bakr ؓ said to her; 'Speak. For this is unlawful. This is a ritual of the pre-Islam era people's practices…so, she spoke.'

٣٣٩ ــ باب تحريم انتساب

الإنسان إلى غير أبيه وتوليه إلى غير مواليه

Chapter(339)

About the Forbiddance of One Affiliating to Others besides HisFather and a Slave to Others besides His Masters

١٠٤٨- حديثُ سَعْدِ بْنِ أَبِي وَقَّاصٍ وَأَبِي بَكْرَةَ قَالَ سَعْدٌ سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: مَنِ ادَّعى إِلى غَيْرِ أَبِيهِ وَهُوَ يَعْلَمُ أَنَّهُ غَيْرُ أَبِيهِ فَالْجَنَّةُ عَلَيْهِ حَرامٌ فَذُكِرَ لأَبِي بَكْرَةَ فَقَالَ: وَأَنا سَمِعَتْهُ أُذُنايَ وَوَعاهُ قَلْبِي مِنْ رَسُولِ اللهِ ﷺ أخرجه البخاري.

1048. Narrated Sa'ad ibn Abu-Waqqas and Abu-Bakra; 'I heard the Prophet ﷺ saying: "Whoever claims to be the son of a person other than his father knowing that, that peron is not his father, then Paradise will be forbidden for him." I mentioned that to Abu-Bakra, and he said; 'My ears heard that, and my heart memorized it from Allah's Messenger.'

١٠٤٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: (لاَ تَرْغَبُوا عَنْ آبَائِكُمْ فَمَنْ رَغِبَ عَنْ أَبِيهِ فَقَدْ كَفَرَ). رواه البخاري.

1049. Narrated Abu-Huraira ﷺ; 'The Prophet ﷺ said: "Do not deny your fathers (do not claim to be the sons of persons other than your fathers), and whoever disowns his father, is charged with disbelief." (Bukhari).

١٠٥٠- عَنْ عَلِيّ رَضِيَ اللهُ عَنْهُ قَالَ: مَا عِنْدَنَا شَيْءٌ إِلاَّ كِتَابُ اللهِ وَهَذِهِ الصَّحِيفَةُ، عَنِ النَّبِيّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: (الْمَدِينَةُ حَرَمٌ، مَا بَيْنَ عَائِرٍ إِلَى كَذَا، مَنْ أَحْدَثَ فِيهَا حَدَثًا، أَوْ آوى مُحْدِثًا، فَعَلَيْهِ لَعْنَةُ اللهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ، لاَ يُقْبَلُ مِنْهُ صَرْفٌ وَلاَ عَدْلٌ. وَقَالَ: ذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ، فَمَنْ

أَخْفَرَ مُسْلِمًا فَعَلَيْهِ لَعْنَةُ اللهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ، لاَ يُقْبَلُ مِنْهُ صَرْفٌ وَلاَ عَدْلٌ. وَمَنْ تَوَلَّى قَوْمًا بِغَيْرِ إِذْنِ مَوَالِيهِ، فَعَلَيْهِ لَعْنَةُ اللهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ، لاَ يُقْبَلُ مِنْهُ صَرْفٌ وَلاَ عَدْلٌ). رواه البخاري.

1050. Narrated Ali ﷺ; 'We have nothing except the Book of Allah and this written paper from the Prophet ﷺ wherein is written): Madina is a sanctuary from the A'ir Mountain to such and such a place, and whoever innovates in it a heresy or commits a sin, or gives shelter to such an innovator or sinner in it will incur the curse of Allah, the angels, and all people, none of his compulsory or optional good deeds of worship will be accepted. And the asylum (of protection) granted by any Muslim is to be secured (respected) by all the other Muslims. And whoever betrays a Muslim in this respect incurs the curse of Allah, the angels, and all the people; and none of his compulsory or optional good deeds of worship will be accepted, and whoever (freed slave) takes as masters other than his manumitters without their permission incurs the curse of Allah, the angels, and all the people, and none of his compulsory or optional good deeds of worship will be accepted." (Bukhari).

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٣٤٠ ـ باب التحذير من ارتكاب ما نهى الله ﷻ ورسوله ﷺ عنه

Chapter(340)
About Warning against
What Allah ﷻ has forbidden and
What His Messenger ﷺ has so done

﴿ لاَ تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا قَدْ يَعْلَمُ اللهُ الَّذِينَ يَتَسَلَّلُونَ مِنكُمْ لِوَاذًا فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴾ (النور ٦٣)

Allah ﷻ said:

"Make not the calling out of the Messenger (Muhammad) among you as your calling out of one another. Allah knows those of you who slip away under shelter (of some excuse without taking the permission to leave, from the Messenger. And let those who oppose the Messenger's commandment (his Sunna, legal ways, orders, acts of worship, statements…etc.) beware, lest some trials befall them or a painful torment be inflicted on them *" S: 24-63. And

﴿ يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا وَمَا عَمِلَتْ مِن سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا وَيُحَذِّرُكُمُ اللهُ نَفْسَهُ وَاللهُ رَءُوفٌ بِالْعِبَادِ ﴾(آل عمران ٣٠)

"On the Day when every person will be confronted with all the good he has done, and all the evil he has done, he will wish that there were a great distance between him and this evil . And Allah warns you against Himself (His Punishment) and Allah is full of Kindness to the (His) slaves *" S: 3-30. And

﴿ إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ﴾ (البروج ١٢)

"Verily, the Seizure (punishment) of your Lord is severe *" S: 85-12. And

﴿ وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَى وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ ﴾ (هود ١٠٢)

"Such is the Seizure of your Lord when He seizes the (population of) the towns while they are doing wrong. Verily, His Seizure is painful, (and) severe *" S: 11-102.

The Messenger of Allah ﷺ said:

١٠٥١– حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ حَدَّثَنَا سُفْيَانُ بْنُ حَبِيبٍ عَنِ الْحَجَّاجِ الصَّوَّافِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ

ﷺ إِنَّ اللَّهَ يَغَارُ وَالْمُؤْمِنُ يَغَارُ وَغَيْرَةُ اللَّهِ أَنْ يَأْتِيَ الْمُؤْمِنُ مَا حَرَّمَ عَلَيْهِ قَالَ وَفِي الْبَاب عَنْ عَائِشَةَ وَعَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ أَبو عيسَى حَديثُ أَبي هُرَيْرَةَ حَدِيثٌ حَسَنٌ غَرِيبٌ وَقَدْ رُوِيَ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ عَنْ عُرْوَةَ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ عَنِ النَّبِيِّ ﷺ هَذَا الْحَدِيثُ وَكِلا الْحَدِيثَيْنِ صَحِيحٌ وَالْحَجَّاجُ الصَّوَّافُ هُوَ الْحَجَّاجُ بْنُ أَبِي عُثْمَانَ وَأَبُو عُثْمَانَ اسْمُهُ مَيْسَرَةُ وَالْحَجَّاجُ يُكْنَى أَبَا الصَّلْتِ وَثَّقَهُ يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا أَبُو بَكْرٍ الْعَطَّارُ عَنْ عَلِيِّ بْنِ الْمَدِينِيِّ قَالَ سَأَلْتُ يَحْيَى ابْنَ سَعِيدٍ الْقَطَّانَ عَنْ حَجَّاجٍ الصَّوَّافِ فَقَالَ ثِقَةٌ فَطِنٌ كَيِّسٌ *

1051. Narrated Abu-Huraira; 'The Messenger of Allah ﷺ said: "Most assuredly, Allah gets jealous and the believer gets jealous. And Allah gets jealous when the believer commits what was made illegal for him." (At-Termizi)

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٣٤١ ـ باب ما يقوله وما يفعله من ارتكب منهيا عنه

Chapter (341)

About Which Invocation the One who committed a prohibited Deed should invoke

[As we have explained, Islam looks at man as a weak creature that id liable to err. This is his nature and he will never abadon it. The only exception to this rule is the Prophets and Messengers of Allah عليهم السلام. They are the unfalible.

It is a golden rule of Islam that Allah ﷻ does not task a soul beyond its capacity. This is stated by many verses of the Noble Koran. Allah ﷻ says:

﴿ آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِن رَّبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللهِ وَمَلاَئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لاَ نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴾ (البقرة ٢٨٥)

"Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like what You did lay on those before us (the Jews and the Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our Patron. So, give us victory over the disbelieving people *" S: 2-285. And

﴿ لِيُنْفِقْ ذُو سَعَةٍ مِّن سَعَتِهِ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللهُ لاَ يُكَلِّفُ اللهُ نَفْسًا إِلاَّ مَا آتَاهَا سَيَجْعَلُ اللهُ بَعْدَ عُسْرٍ يُسْرًا ﴾ (الطلاق ٧)

"Let the rich man spend according to his means; and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him. Allah will grant after hardship, ease *" S: 65-7.

Had Islam tasked man beyond his capacity, Reckoning would have not been. Thus Islam treats man as man. It does not treat him as angels.

Thus, man is liable to err and wrong himself by oppressing others and transgressing the limits imposed by Allah ﷻ. What one should do if he acted improperly? This is the subject matter of the following chapter.

Now, let us read what Imam Al-Nawawi compiled in the same concern.]

Allah ﷻ said:

﴿ وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴾ (فصلت٣٦)

“And if an evil whisper from Satan tries to turn you away (O Muhammadfrom doing good deed, then seek refuge in Allah. Verily, He is the All-Hearer, the All-Knower *” S: 41-36. And

﴿ إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُم مُّبْصِرُونَ ﴾ (الأعراف ٢٠١)

“Verily, when an evil thought occurs to the pious people from Satan, they remember (Allah), and (indeed) they then see (aright) *” S: 7-201. And

﴿ وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَن يَغْفِرُ الذُّنُوبَ إِلاَّ اللهُ وَلَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ (١٣٥) أُولَئِكَ جَزَاؤُهُم مَّغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّاتٌ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ خَالِدِينَ فِيهَا وَنِعْمَ أَجْرُ الْعَامِلِينَ (١٣٦) ﴾ (آل عمران ١٣٥-١٣٦)

”And those who, when they have committed Fahishah (improper deed) or wronged themselves with evil, they remember Allah and ask forgiveness for their sins and none can forgive sins but Allah. And they do not persist in what (wrong) they have done, while they know * For such, the reward is Forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allah's Orders) *” S: 3 -135,136. And

﴿ وَقُل لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلاَ يُبْدِينَ زِينَتَهُنَّ إِلاَّ مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلاَ يُبْدِينَ زِينَتَهُنَّ

إِلاَّ لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولِي الإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلاَ يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِن زِينَتِهِنَّ وَتُوبُوا إِلَى اللهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴾ (النور ٣١)

"And tell the believing women to lower their gaze (from looking at men) and to protect their private parts (from illegal sexual acts) and not to show off their adornment except only what is apparent (both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over their bosoms and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (their sisters in Islam), or the (female) slaves whom their right hands possess, or old male servants who lack vigor, or small children who have no sense of feminine sex And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allah to forgive you all, O believers, that you may be successful *" S: 24-31.

The Messenger of Allah ﷺ said:

١٠٥٢- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: (مَنْ حَلَفَ فَقَالَ فِي حَلِفِهِ: وَاللاَّتِ وَالْعُزَّى، فَلْيَقُلْ: لاَ إِلَهَ إِلاَّ اللهُ، وَمَنْ قَالَ لِصَاحِبِهِ: تَعَالَى أُقَامِرْكَ، فَلْيَتَصَدَّقْ). رواه البخاري.

1052. Narrated Abu-Huraira ﵁; 'Allah's Messenger ﷺ said:"Whoever takes an oath in which he (forgetfully) mentions Al-Lat and Al-Ozza[38] should say; La Ilaha Illallah

[38] These are two names of idols that were worshipped in the pre-Islam era.

(None has the right to be worshipped except Allah). And whoever says to his companion; 'Come along, let us gamble, must give alms (as an expiation for his sin).' (Bukhari)

* * *

٣٤٢ ـ باب المنثورات والملح

Chapter (342)

About Originals and Miscellany

١٠٥٣- حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا الْوَلِيدُ بْنُ مُسْلِمٍ وَعَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ ابْنِ جَابِرٍ دَخَلَ حَدِيثُ أَحَدِهِمَا فِي حَدِيثِ الآخَرِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ عَنْ يَحْيَى بْنِ جَابِرٍ الطَّائِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ عَنْ أَبِيهِ جُبَيْرِ بْنِ نُفَيْرٍ عَنِ النَّوَّاسِ بْنِ سَمْعَانَ الْكِلابِيِّ قَالَ ذَكَرَ رَسُولُ اللَّهِ ﷺ الدَّجَّالَ ذَاتَ غَدَاةٍ فَخَفَّضَ فِيهِ وَرَفَّعَ حَتَّى ظَنَنَّاهُ فِي طَائِفَةِ النَّخْلِ قَالَ فَانْصَرَفْنَا مِنْ عِنْدِ رَسُولِ اللَّهِ ﷺ ثُمَّ رَجَعْنَا إِلَيْهِ فَعَرَفَ ذَلِكَ فِينَا فَقَالَ مَا شَأْنُكُمْ قَالَ: قُلْنَا يَا رَسُولَ اللَّهِ ذَكَرْتَ الدَّجَّالَ الْغَدَاةَ فَخَفَّضْتَ فِيهِ وَرَفَّعْتَ حَتَّى ظَنَنَّاهُ فِي طَائِفَةِ النَّخْلِ قَالَ غَيْرُ الدَّجَّالِ أَخْوَفُ لِي عَلَيْكُمْ إِنْ يَخْرُجْ وَأَنَا فِيكُمْ فَأَنَا حَجِيجُهُ دُونَكُمْ وَإِنْ يَخْرُجْ وَلَسْتُ فِيكُمْ فَامْرُؤٌ حَجِيجُ نَفْسِهِ وَاللَّهُ خَلِيفَتِي عَلَى كُلِّ مُسْلِمٍ إِنَّهُ شَابٌّ قَطَطٌ عَيْنُهُ طَافِئَةٌ شَبِيهٌ بِعَبْدِ الْعُزَّى بْنِ قَطَنٍ فَمَنْ رَآهُ مِنْكُمْ فَلْيَقْرَأْ فَوَاتِحَ سُورَةِ أَصْحَابِ الْكَهْفِ قَالَ يَخْرُجُ مَا بَيْنَ الشَّامِ وَالْعِرَاقِ فَعَاثَ يَمِينًا وَشِمَالا يَا عِبَادَ اللَّهِ اثْبُتُوا قَالَ قُلْنَا يَا رَسُولَ اللَّهِ وَمَا لَبْثُهُ فِي الأَرْضِ قَالَ أَرْبَعِينَ يَوْمًا يَوْمٌ كَسَنَةٍ وَيَوْمٌ كَشَهْرٍ وَيَوْمٌ كَجُمُعَةٍ وَسَائِرُ أَيَّامِهِ كَأَيَّامِكُمْ قَالَ قُلْنَا يَا رَسُولَ اللَّهِ أَرَأَيْتَ الْيَوْمَ الَّذِي كَالسَّنَةِ أَتَكْفِينَا فِيهِ صَلاةُ يَوْمٍ قَالَ لا وَلَكِنِ اقْدُرُوا لَهُ قَالَ قُلْنَا يَا رَسُولَ اللَّهِ فَمَا سُرْعَتُهُ فِي الأَرْضِ قَالَ كَالْغَيْثِ اسْتَدْبَرَتْهُ الرِّيحُ فَيَأْتِي الْقَوْمَ فَيَدْعُوهُمْ فَيُكَذِّبُونَهُ وَيَرُدُّونَ عَلَيْهِ قَوْلَهُ

فَيَنْصَرِفُ عَنْهُمْ فَتَتْبَعُهُ أَمْوَالُهُمْ وَيُصْبِحُونَ لَيْسَ بِأَيْدِيهِمْ شَيْءٌ ثُمَّ يَأْتِي الْقَوْمَ فَيَدْعُوهُمْ فَيَسْتَجِيبُونَ لَهُ وَيُصَدِّقُونَهُ فَيَأْمُرُ السَّمَاءَ أَنْ تُمْطِرَ فَتُمْطِرَ وَيَأْمُرُ الأَرْضَ أَنْ تُنْبِتَ فَتُنْبِتَ فَتَرُوحُ عَلَيْهِمْ سَارِحَتُهُمْ كَأَطْوَلِ مَا كَانَتْ ذُرًا وَأَمَدِّهِ خَوَاصِرَ وَأَدَرِّهِ ضُرُوعًا قَالَ ثُمَّ يَأْتِي الْخَرِبَةَ فَيَقُولُ لَهَا أَخْرِجِي كُنُوزَكِ فَيَنْصَرِفُ مِنْهَا فَيَتْبَعُهُ كَيَعَاسِيبِ النَّحْلِ ثُمَّ يَدْعُو رَجُلا شَابًّا مُمْتَلِئًا شَبَابًا فَيَضْرِبُهُ بِالسَّيْفِ فَيَقْطَعُهُ جِزْلَتَيْنِ ثُمَّ يَدْعُوهُ فَيُقْبِلُ يَتَهَلَّلُ وَجْهُهُ يَضْحَكُ فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ هَبَطَ عِيسَى ابْنُ مَرْيَمَ ﷺ بِشَرْقِيِّ دِمَشْقَ عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ بَيْنَ مَهْرُودَتَيْنِ وَاضِعًا يَدَيْهِ عَلَى أَجْنِحَةِ مَلَكَيْنِ إِذَا طَأْطَأَ رَأْسَهُ قَطَرَ وَإِذَا رَفَعَهُ تَحَدَّرَ مِنْهُ جُمَّانٌ كَاللُّؤْلُؤِ قَالَ وَلا يَجِدُ رِيحَ نَفْسِهِ يَعْنِي أَحَدًا إِلا مَاتَ وَرِيحُ نَفْسِهِ مُنْتَهَى بَصَرِهِ قَالَ فَيَطْلُبُهُ حَتَّى يُدْرِكَهُ بِبَابِ لُدٍّ فَيَقْتُلَهُ قَالَ فَيَلْبَثُ كَذَلِكَ مَا شَاءَ اللَّهُ قَالَ ثُمَّ يُوحِي اللَّهُ إِلَيْهِ أَنْ حَوِّزْ عِبَادِي إِلَى الطُّورِ فَإِنِّي قَدْ أَنْزَلْتُ عِبَادًا لِي لا يَدَانِ لأَحَدٍ بِقِتَالِهِمْ قَالَ وَيَبْعَثُ اللَّهُ يَأْجُوجَ وَمَأْجُوجَ وَهُمْ كَمَا قَالَ اللَّهُ﴿ حَتَّى إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُم مِّن كُلِّ حَدَبٍ يَنسِلُونَ ﴾ (الأنبياء ٩٦)

قَالَ فَيَمُرُّ أَوَّلُهُمْ بِبُحَيْرَةِ الطَّبَرِيَّةِ فَيَشْرَبُ مَا فِيهَا ثُمَّ يَمُرُّ بِهَا آخِرُهُمْ فَيَقُولُ لَقَدْ كَانَ بِهَذِهِ مَرَّةً مَاءٌ ثُمَّ يَسِيرُونَ حَتَّى يَنْتَهُوا إِلَى جَبَلِ بَيْتِ مَقْدِسٍ فَيَقُولُونَ لَقَدْ قَتَلْنَا مَنْ فِي الأَرْضِ فَهَلُمَّ فَلْنَقْتُلْ مَنْ فِي السَّمَاءِ فَيَرْمُونَ بِنُشَّابِهِمْ إِلَى السَّمَاءِ فَيَرُدُّ اللَّهُ عَلَيْهِمْ نُشَّابَهُمْ مُحْمَرًّا دَمًا وَيُحَاصَرُ عِيسَى ابْنُ مَرْيَمَ وَأَصْحَابُهُ حَتَّى يَكُونَ رَأْسُ الثَّوْرِ يَوْمَئِذٍ خَيْرًا لأَحَدِهِمْ مِنْ مِائَةِ دِينَارٍ لأَحَدِكُمُ الْيَوْمَ قَالَ فَيَرْغَبُ عِيسَى ابْنُ مَرْيَمَ إِلَى اللَّهِ وَأَصْحَابُهُ قَالَ فَيُرْسِلُ اللَّهُ إِلَيْهِمُ النَّغَفَ فِي رِقَابِهِمْ فَيُصْبِحُونَ فَرْسَى مَوْتَى كَمَوْتِ نَفْسٍ وَاحِدَةٍ قَالَ وَيَهْبِطُ عِيسَى وَأَصْحَابُهُ فَلا يَجِدُ مَوْضِعَ شِبْرٍ إِلا وَقَدْ مَلأَتْهُ زَهَمَتُهُمْ وَنَتَنُهُمْ وَدِمَاؤُهُمْ قَالَ

فَيَرْغَبُ عِيسَى إِلَى اللَّهِ وَأَصْحَابُهُ قَالَ فَيُرْسِلُ اللَّهُ عَلَيْهِمْ طَيْرًا كَأَعْنَاقِ الْبُخْتِ قَالَ فَتَحْمِلُهُمْ فَتَطْرَحُهُمْ بِالْمَهْبِلِ وَيَسْتَوْقِدُ الْمُسْلِمُونَ مِنْ قِسِيِّهِمْ وَنُشَّابِهِمْ وَجِعَابِهِمْ سَبْعَ سِنِينَ قَالَ وَيُرْسِلُ اللَّهُ عَلَيْهِمْ مَطَرًا لا يَكُنُّ مِنْهُ بَيْتُ وَبَرٍ وَلا مَدَرٍ قَالَ فَيَغْسِلُ الأَرْضَ فَيَتْرُكُهَا كَالزَّلَفَةِ قَالَ ثُمَّ يُقَالُ لِلأَرْضِ أَخْرِجِي ثَمَرَتَكِ وَرُدِّي بَرَكَتَكِ فَيَوْمَئِذٍ تَأْكُلُ الْعِصَابَةُ مِنَ الرُّمَّانَةِ وَيَسْتَظِلُّونَ بِقِحْفِهَا وَيُبَارَكُ فِي الرِّسْلِ حَتَّى إِنَّ الْفِئَامَ مِنَ النَّاسِ لَيَكْتَفُونَ بِاللِّقْحَةِ مِنَ الإِبِلِ وَإِنَّ الْقَبِيلَةَ لَيَكْتَفُونَ بِاللِّقْحَةِ مِنَ الْبَقَرِ وَإِنَّ الْفَخِذَ لَيَكْتَفُونَ بِاللِّقْحَةِ مِنَ الْغَنَمِ فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ بَعَثَ اللَّهُ رِيحًا فَقَبَضَتْ رُوحَ كُلِّ مُؤْمِنٍ وَيَبْقَى سَائِرُ النَّاسِ يَتَهَارَجُونَ كَمَا تَتَهَارَجُ الْحُمُرُ فَعَلَيْهِمْ تَقُومُ السَّاعَةُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ لا نَعْرِفُهُ إِلا مِنْ حَدِيثِ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ *

1053. Narrated Al-Nawas ibn Sama'an Al-Kilabi; 'One day, the Messenger of Allah ﷺ mentioned Ad-Dajjal mentioning some characters of his in a way that we thought he was very near to us. We went out and returned to him and he has known clearly what we were thinking About. He said: "What is the matter with you?" We said; 'O Messenger of Allah! You have mentioned Al-Dajjal in a way we thought he was in the near palm tree field.' He said: "It is not Al-Dajjal of whom I fear for you (I fear many things other than this such as the deluding delights of life). If he came out while I am still among you, I would argue with him (and confute him). And if he emerged while I am not among you, each one of you would argue with him and I invoke Allah ﷻ to support each one of you. He is a curly-haired goggle-eyed young man. He resembles Abdul-Ozza ibn Qatan. He that saw him, let him recite the opening verses of the chapter titled "The Cave, number 18." Al-Nawas said; 'The Messenger of Allah ﷺ said: "He will emerge between Greater Syria and Iraq. He

will spread mischief in the right and the left sides. Servants of Allah! Keep firm." Al-Nawas said; 'We said; 'How long would he stay on the earth?' The Messenger of Allah ﷺ said: "He will remain for forty days. One day is as long as a year, one day is as long as a month, one day is as long as a week, and the other days are as long as the days of yours. Al-Nawas said; 'We said; 'Messenger of Allah! Have you seen the day that equals a year, are one day's prayers sufficient for it?' The Messenger of Allah ﷺ said: "No. You have to perform the prayers during it at the stated times of the daily prayer." We said; 'How fast will he be Messenger of Allah!' He said: "He is as rapid as the clouds when they are driven by wind. He will come to the people and invite them (to worship him) but they will belie him and refute his claim. Thus, their properties will follow him. He will come to them once again and invite them. Seeing that they no longer have had any property, they will respond to him and attest whatever he will tell them. He will order the sky and it will rain and the earth to produce plants and it will do. Their cattle will pasture these plants and return at sunset fatter and give more milk. Then he will come to a swampy land and say to it; 'Vomit your gems and treasures and they will come out and follow him like the bees follow the drone. Then he will summon an energetic young man and smite him with the sword and halve him two parts. Then he will summon that young man and behold! He will come cheerfully and gaily. Thereupon, Jesus ﷺ will descend in the east of Damascus at the whit minaret putting his hands on two angels' wings. When he, Jesus ﷺ, lower his head or raise it drops like pear will fall. None will smell that smile except he dies that smile will reach till the end of his sight." Al-Nawas said; 'The Messenger of Allah ﷺ said: "Jesus ﷺ will chase him and catch him at Lodd Gate (a Place in Damascus) and kill him. Thus, he will remain in this state as

Allah ﷻ wills." Al-Nawas said; 'The Messenger of Allah ﷺ said: "Allah ﷻ will inspire in him (Jesus ﷺ) depart with my servants to At-Toor Mount for I have sent some people no one would be able to fight them." Al-Nawas said; 'The Messenger of Allah ﷺ said: "Allah will send Gog and Magog. They will be too numerous as Allah ﷻ has described them:

"Until the Gog and Magog (people) are let through (their barrier), and they swiftly swarm from every hill *" S: 21-96. The first of them will pass through Tabariyyah Lake and drink its water and the last of them will pass through it and say; 'There has been water in this lake. They will resume their march till they reach the mountain in Jerusalem. They will say; 'We have killed those on earth. So, let us kill those in the heaven.' They will shoot their arrows towards the heaven and Allah will return their arrows reddened of blood. Then Jesus ﷺ and his host will be besiege till an ox head would be better than 100 Dinars to one of you per today's value. Then Jesus ﷺ and his host will invoke Allah ﷻ and Allah ﷻ will send AN-NAGHAF in their necks and they will fall dead in a time equal to the time of of death of one soul." Al-Nawas said; 'The Messenger of Allah ﷺ said: "Jesus ﷺ and his host will descend where they will find any space except that it was filled with their bad smell and blood. Then Jesus ﷺ and his host will invoke Allah ﷻ and Allah ﷻ will send some birds with long nicks like those of the camels to carry their bodies and bury them in a very low place on earth. The Muslims will use their arrows as fuel for seven years. Then Allah ﷻ will send a rain that will leave the earth slippery and as the mirror. Al-Nawas said; 'The Messenger of Allah ﷺ said: "Then, it will be said to the earth produce forth your fruits and blessedness. At that time, a pomegranate will suffice a group of men and they will be shaded under its leaf.

Cattle will be blessed in a way that a newborn camel will suffice a multitude of men, a newborn calf will suffice a tribe, and a newborn sheep will suffice a moiety. Thereupon, Allah ﷻ will send wind that will take away each believing soul while the others will have sexual intercourse openly as the zebras do. On these people the Hour will be established."

١٠٥٤- عنْ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: (إِنَّ مَعَ الدَّجَّالِ إِذَا خَرَجَ ماءً وَنَارًا، فَأَمَّا الَّذِي يَرَى النَّاسُ أَنَّهَا النَّارُ فَمَاءٌ بَارِدٌ، وَأَمَّا الَّذِي يَرَى النَّاسُ أَنَّهُ ماءٌ بَارِدٌ فَنَارٌ تُحْرِقُ، فَمَنْ أَدْرَكَ مِنْكُمْ فَلْيَقَعْ فِي الَّذِي يَرَى أَنَّهَا نَارٌ، فَإِنَّهُ عَذْبٌ بَارِدٌ). رواه البخاري.

1054. Narrated Hozayfa ؓ; 'I heard Allah's Messenger ﷺ saying: "When Ad-Dajjal appears, he will have fire and water along with him. What the people will consider as fire, will be cold water, and what the people will consider as cold water, will be fire that will burn (things). So, if anyone of you comes across this, he should fall in the thing that will appear to him as fire, for in reality, it will be fresh cold and sweet water." (Bukhari).

١٠٥٥- عَنْ أَنَسِ بْنِ مالِكٍ، رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (لَيْسَ مِنْ بَلَدٍ إِلاَّ سَيَطَؤُهُ الدَّجَّالُ، إِلاَّ مَكَّةَ وَالمَدِينَةَ، لَيْسَ لَهُ مِنْ نِقَابِهَا نَقْبٌ إِلاَّ عَلَيْهِ المَلاَئِكَةُ صَافِّينَ يَحْرُسُونَهَا، ثُمَّ تَرْجُفُ المَدِينَةُ بِأَهْلِهَا ثَلاَثَ رَجَفَاتٍ، فَيَخْرُجُ إِلَيْهِ كُلُّ كَافِرٍ وَمُنَافِقٍ). رواه البخاري.

1055. Narrated Anas ibn Malek ؓ; 'The Prophet ﷺ said: "There will be no town in which Ad-Dajjal will not enter except Mecca and Madina, and there will be no entrance (road) (of both Mecca and Madina) but the angels will be standing in rows guarding it against him, and then Madina

will shake with its inhabitants thrice (three earthquakes will take place) and Allah will expel all the disbelievers and the hypocrites from it to Al-Dajjal." (Bukhari).

١٠٥٦- حديث الْمُغِيرَةِ بْنِ شَعْبَةَ قَالَ: مَا سَأَلَ أَحَدٌ النَّبِيَّ ﷺ، عَنِ الدَّجَّالِ، مَا سَأَلْتُهُ وَإِنَّهُ قَالَ لِي: مَا يَضُرُّكَ مِنْهُ قُلْتُ: لأَنَّهُمْ يَقُولُونَ إِنَّ مَعَهُ جَبَلَ خُبْزٍ وَنَهَرَ مَاءٍ قال: هُوَ أَهْوَنُ عَلَى اللهِ مِنْ ذَلِكَ أخرجه البخاري.

1056. Narrated Al-Mogheera ibn Sho'aba ﷺ; 'Nobody asked the Prophet ﷺ as many questions as I asked regarding Al-Dajjal. The Prophet ﷺ said to me: "What worried you About him." I said; 'Because people say that he will have a mountain of bread and a river of water with him (i.e. he will have abundance of food and water)." The Prophet ﷺ said: "Nay, he is too mean to be allowed such a thing by Allah." (Bukhari).

١٠٥٧- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى الصَّنْعَانِيُّ حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ عُبَيْدِ اللَّهِ ابْنِ عُمَرَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ أَنَّهُ سُئِلَ عَنِ الدَّجَّالِ فَقَالَ أَلا إِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ أَلا وَإِنَّهُ أَعْوَرُ عَيْنُهُ الْيُمْنَى كَأَنَّهَا عِنَبَةٌ طَافِيَةٌ قَالَ وَفِي الْبَاب عَنْ سَعْدٍ وَحُذَيْفَةَ وَأَبِي هُرَيْرَةَ وَأَسْمَاءَ وَجَابِرِ بْنِ عَبْدِ اللَّهِ وَأَبِي بَكْرَةَ وَعَائِشَةَ وَأَنَسٍ وَابْنِ عَبَّاسٍ وَالْفَلَتَانِ بْنِ عَاصِمٍ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ عُمَرَ *

1057. Narrated Ibn Omar; 'The Prophet ﷺ was asked About Al-Dajjal and he said: "Beware! Your Lord is not one one-eyed. And behold! Ad-Dajjal is one-eyed. His right eye is like the protruding grape."

١٠٥٨- حَدَّثَنَا أَبُو سَعِيدٍ الأَشَجُّ حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ خُبَيْبِ ابْنِ عَبْدِ الرَّحْمَنِ عَنْ جَدِّهِ حَفْصِ بْنِ عَاصِمٍ عَنْ أَبِي هُرَيْرَةَ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ يُوشِكُ الْفُرَاتُ يَحْسِرُ عَنْ كَنْزٍ مِنْ ذَهَبٍ فَمَنْ حَضَرَهُ فَلا يَأْخُذْ مِنْهُ شَيْئًا قَالَ أبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ حَدَّثَنَا أَبُو سَعِيدٍ الأَشَجُّ حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ أَبِي الزِّنَادِ عَنِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ مِثْلَهُ إلا أَنَّهُ قَالَ يَحْسِرُ عَنْ جَبَلٍ مِنْ ذَهَبٍ قَالَ أبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

1058. Narrated Abu-Huraira; 'The Messenger of Allah ﷺ said: "The Euphorates would be decreased and a treasure of gold would appear. Thus, he that attended it, let him not take any of it[39]." (At-Termizi).

١٠٥٩- حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ حَدَّثَنَا شُعْبَةُ عَنِ الأَعْمَشِ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ أَوَّلَ مَا يُحْكَمُ بَيْنَ الْعِبَادِ فِي الدِّمَاءِ قَالَ أبو عِيسَى حَدِيثُ عَبْدِ اللَّهِ حَدِيثٌ حَسَنٌ صَحِيحٌ وَهَكَذَا رَوَى غَيْرُ وَاحِدٍ عَنِ الأَعْمَشِ مَرْفُوعًا وَرَوَى بَعْضُهُمْ عَنِ الأَعْمَشِ وَلَمْ يَرْفَعُوهُ *

1059. Narrated Wa'il ibn Abdullah; 'The Messenger of Allah ﷺ said: "The first thing to be judged on the Day of Judgement is blood[40] (homicide)." (At-Termizi).

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[39] Imam Muslim has compiled this Hadith with slight difference. It says: "The Euphorates would decrease and a mountain of gold would appear and people would fight each other. Ninty one of each hundred men would be killed. Each one of these hundred people would say; 'It might be that I would be the one whom is liable to be delivered."

40 This Hadith does not contradict the Hadith that says: "The first thing the servant will be accounted for on the Day of Judgement is the Prayer" because it speaks about Allah's rights (the prayer) while the former speaks about the servants' rights. It is also said

١٠٦٠- حَدَّثَنَا أَحْمَدُ بْنُ مِقْدَامٍ أَبُو الأَشْعَثِ الْعِجْلِيُّ حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ سَمِعْتُ أَبِي يُحَدِّثُ عَنْ قَتَادَةَ عَنْ أَنَسٍ عَنْ عُبَادَةَ بْنِ الصَّامِتِ عَنِ النَّبِيِّ ﷺ قَالَ مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ وَفِي الْبَاب عَنْ أَبِي مُوسَى وَأَبِي هُرَيْرَةَ وَعَائِشَةَ قَالَ أَبُو عِيسَى حَدِيثُ عُبَادَةَ بْنِ الصَّامِتِ حَسَنٌ صَحِيحٌ *

1060. Narrated Obada ibn Al-Samit; 'The Prophet ﷺ said: "He that liked to meet Allah, Allah liked to meet him. And he that hated to meet Allah, Allah hated to meet him." (At-Termizi)

١٠٦١- حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ مُجَالِدٍ عَنِ الشَّعْبِيِّ عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ قَالَ لا تَلِجُوا عَلَى الْمُغِيبَاتِ فَإِنَّ الشَّيْطَانَ يَجْرِي مِنْ أَحَدِكُمْ مَجْرَى الدَّمِ قُلْنَا وَمِنْكَ قَالَ وَمِنِّي وَلَكِنَّ اللَّهَ أَعَانَنِي عَلَيْهِ فَأَسْلَمُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَقَدْ تَكَلَّمَ بَعْضُهُمْ فِي مُجَالِدِ بْنِ سَعِيدٍ مِنْ قِبَلِ حِفْظِهِ و سَمِعْت عَلِيَّ بْنَ خَشْرَمٍ يَقُولُ قَالَ سُفْيَانُ بْنُ عُيَيْنَةَ فِي تَفْسِيرِ قَوْلِ النَّبِيِّ ﷺ وَلَكِنَّ اللَّهَ أَعَانَنِي عَلَيْهِ فَأَسْلَمُ يَعْنِي أَسْلَمُ أَنَا مِنْهُ قَالَ سُفْيَانُ وَالشَّيْطَانُ لا يُسْلِمُ وَلا تَلِجُوا عَلَى الْمُغِيبَاتِ وَالْمُغِيبَةُ الْمَرْأَةُ الَّتِي يَكُونُ زَوْجُهَا غَائِبًا وَالْمُغِيبَاتُ جَمَاعَةُ الْمُغِيبَةِ *

1061. Narrated Jaber; 'The Prophet ﷺ said: "Beware of entering on Al Mogheebat for Satan circulates within one of you as the blood circulates in his veins." We said; 'Does he

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that the first Hadith speaks of the prohibitions while the latter speaks about the commandments.

circulates within you as well?' He said: 'Yes. But Allah supported me against him so he submitted[41]." (At-Termizi).

١٠٦٢- حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ أَبِي بَكْرِ بْنِ أَبِي مَرْيَمَ وحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ أَخْبَرَنَا عَمْرُو بْنُ عَوْنٍ أَخْبَرَنَا ابْنُ الْمُبَارَكِ عَنْ أَبِي بَكْرِ بْنِ أَبِي مَرْيَمَ عَنْ ضَمْرَةَ بْنِ حَبِيبٍ عَنْ شَدَّادِ بْنِ أَوْسٍ عَنِ النَّبِيِّ ﷺ قَالَ الْكَيِّسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ وَالْعَاجِزُ مَنْ أَتْبَعَ نَفْسَهُ هَوَاهَا وَتَمَنَّى عَلَى اللَّهِ قَالَ هَذَا حَدِيثٌ حَسَنٌ قَالَ وَمَعْنَى قَوْلِهِ مَنْ دَانَ نَفْسَهُ يَقُولُ حَاسَبَ نَفْسَهُ فِي الدُّنْيَا قَبْلَ أَنْ يُحَاسَبَ يَوْمَ الْقِيَامَةِ وَيُرْوَى عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ حَاسِبُوا أَنْفُسَكُمْ قَبْلَ أَنْ تُحَاسَبُوا وَتَزَيَّنُوا لِلْعَرْضِ الأَكْبَرِ وَإِنَّمَا يَخِفُّ الْحِسَابُ يَوْمَ الْقِيَامَةِ عَلَى مَنْ حَاسَبَ نَفْسَهُ فِي الدُّنْيَا وَيُرْوَى عَنْ مَيْمُونِ بْنِ مِهْرَانَ قَالَ لا يَكُونُ الْعَبْدُ تَقِيًّا حَتَّى يُحَاسِبَ نَفْسَهُ كَمَا يُحَاسِبُ شَرِيكَهُ مِنْ أَيْنَ مَطْعَمُهُ وَمَلْبَسُهُ *

1062. Narrated Shaddad ibn Aws; 'The Prophet ﷺ said: "A prudent person is he that reckons himself before he is being reckoned, and the disabled one is he that follows his vain hopes and whims and relied on them." (At-Termizi).

Abu-Issa said; 'It was narrated that Omar ibn Al-Khattab ﷺ said; 'Call yourselves to account before you will be called to account and be ready for the Great Presentation and bear in mind that reckoning on the Day of Judgement will be easy for those who ued to reckon themselves in life. It was narrated also that Maymoon ibn Mahran said; 'The servant would not attain piety except in case he reckoned his soul as the one

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41 The word "aslam" does not mean that his devil reverted to Islam, but it means that he was turned away from the Prophet ﷺ, hence the Messenger of Allah ﷺ will not be harmed by him.

partner reckons his partner in partnership projects i.e. how does he spend for his dress, food…etc.'

١٠٦٣– حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالا حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورِ بْنِ الْمُعْتَمِرِ قَال سَمِعْتُ رِبْعِيَّ بْنَ حِرَاشٍ يُحَدِّثُ عَنْ زَيْدِ بْنِ ظَبْيَانَ يَرْفَعُهُ إِلَى أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ قَالَ ثَلاثَةٌ يُحِبُّهُمُ اللَّهُ وَثَلاثَةٌ يُبْغِضُهُمُ اللَّهُ فَأَمَّا الَّذِينَ يُحِبُّهُمُ اللَّهُ فَرَجُلٌ أَتَى قَوْمًا فَسَأَلَهُمْ بِاللَّهِ وَلَمْ يَسْأَلْهُمْ بِقَرَابَةٍ بَيْنَهُ وَبَيْنَهُمْ فَمَنَعُوهُ فَتَخَلَّفَ رَجُلٌ بِأَعْقَابِهِمْ فَأَعْطَاهُ سِرًّا لا يَعْلَمُ بِعَطِيَّتِهِ إِلا اللَّهُ وَالَّذِي أَعْطَاهُ وَقَوْمٌ سَارُوا لَيْلَتَهُمْ حَتَّى إِذَا كَانَ النَّوْمُ أَحَبَّ إِلَيْهِمْ مِمَّا يُعْدَلُ بِهِ نَزَلُوا فَوَضَعُوا رُءُوسَهُمْ فَقَامَ أَحَدُهُمْ يَتَمَلَّقُنِي وَيَتْلُو آيَاتِي وَرَجُلٌ كَانَ فِي سَرِيَّةٍ فَلَقِيَ الْعَدُوَّ فَهُزِمُوا وَأَقْبَلَ بِصَدْرِهِ حَتَّى يُقْتَلَ أَوْ يُفْتَحَ لَهُ وَالثَّلاثَةُ الَّذِينَ يُبْغِضُهُمُ اللَّهُ الشَّيْخُ الزَّانِي وَالْفَقِيرُ الْمُخْتَالُ وَالْغَنِيُّ الظَّلُومُ حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ عَنْ شُعْبَةَ نَحْوَهُ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ وَهَكَذَا رَوَى شَيْبَانُ عَنْ مَنْصُورٍ نَحْوَ هَذَا وَهَذَا أَصَحُّ مِنْ حَدِيثِ أَبِي بَكْرِ بْنِ عَيَّاشٍ *

1063. Narrated Abu-Thabyan (attributing it to Abu-Zarr); 'Abu-Zarr said; 'The Prophet ﷺ said: "There are three people whom Allah ﷻ loves and three peoplwe whom Allah ﷻ hates. As to the three people whom Allah ﷻ loves, they are; a man who came to some people and asked them by Allah ﷻ, not by bood relations between him and them, to give him. They refused to give him save a man who granted him so secretly that none but Allah ﷻ, and the recipient knew it, a people who traveled by night till they got so tired that nothing but sleep became dearer to them. So, they descended and slept save a man who rose up invoking Me sincerely and reciting My verses, and a man who was engaged in fighting along with his fellows. They were defeated but he confronted the enemy and fought him till he win martyrdom or victory.

As to the three people who Allah ﷻ hates, they are; the old man/the one married who commits adultery, the proud poor one, and the wealthy oppressor." (At-Termizi).

١٠٦٤- حَدَّثَنَا الْحُسَيْنُ بْنُ مَهْدِيٍّ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ أَبِي بَكْرِ بْنِ عَمْرِو بْنِ حَزْمٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ فَأَصَابَ فَلَهُ أَجْرَانِ وَإِذَا حَكَمَ فَأَخْطَأَ فَلَهُ أَجْرٌ وَاحِدٌ قَالَ وَفِي الْبَاب عَنْ عَمْرِو بْنِ الْعَاصِ وَعُقْبَةَ بْنِ عَامِرٍ قَالَ أبو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ لا نَعْرِفُهُ مِنْ حَدِيثِ سُفْيَانَ الثَّوْرِيِّ عَنْ يَحْيَى بْنِ سَعِيدٍ الأَنْصَارِيِّ إِلا مِنْ حَدِيثِ عَبْدِ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ سُفْيَانَ الثَّوْرِيِّ *

1064. Narrated Abu-Huraira; 'The Messenger of Allah ﷺ said: "If the ruler exerted the due efforts and judged justly, he would have a double reward. And if he exerted the due efforts and judged unjustly, he would have a one-fold reward." (At-Termizi).

١٠٦٥- حَدَّثَنَا هَارُونُ بْنُ إِسْحَقَ الْهَمْدَانِيُّ حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ إِنَّ الْحُمَّى مِنْ فَيْحِ جَهَنَّمَ فَأَبْرِدُوهَا بِالْمَاءِ حَدَّثَنَا هَارُونُ بْنُ إِسْحَقَ حَدَّثَنَا عَبْدَةُ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ قَالَ أبو عِيسَى وَفِي حَدِيثِ أَسْمَاءَ كَلَامٌ أَكْثَرُ مِنْ هَذَا وَكِلَا الْحَدِيثَيْنِ صَحِيحٌ *

1065. Narrated A'isha may Allah be pleased with her; 'The Prophet ﷺ said: "Fever is from the heat of the Hellfire so abate it with water." (At-Termizi).

١٠٦٦- أَخْبَرَنَا عَبْدُ بْنُ حُمَيْدٍ أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ سَعْدٍ أَنْبَأَنَا عَمْرُو بْنُ أَبِي قَيْسٍ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ عَبَّادِ بْنِ حُبَيْشٍ عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ أَتَيْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ جَالِسٌ فِي الْمَسْجِدِ فَقَالَ الْقَوْمُ هَذَا عَدِيُّ بْنُ حَاتِمٍ وَجِئْتُ بِغَيْرِ أَمَانٍ وَلا كِتَابٍ فَلَمَّا دُفِعْتُ إِلَيْهِ أَخَذَ بِيَدِي وَقَدْ كَانَ قَالَ قَبْلَ ذَلِكَ إِنِّي لأَرْجُو أَنْ يَجْعَلَ اللَّهُ يَدَهُ فِي يَدِي قَالَ فَقَامَ فَلَقِيَتْهُ امْرَأَةٌ وَصَبِيٌّ مَعَهَا فَقَالا إِنَّ لَنَا إِلَيْكَ حَاجَةً فَقَامَ مَعَهُمَا حَتَّى قَضَى حَاجَتَهُمَا ثُمَّ أَخَذَ بِيَدِي حَتَّى أَتَى بِي دَارَهُ فَأَلْقَتْ لَهُ الْوَلِيدَةُ وِسَادَةً فَجَلَسَ عَلَيْهَا وَجَلَسْتُ بَيْنَ يَدَيْهِ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ مَا يُفِرُّكَ أَنْ تَقُولَ لا إِلَهَ إِلا اللَّهُ فَهَلْ تَعْلَمُ مِنْ إِلَهٍ سِوَى اللَّهِ قَالَ قُلْتُ لا قَالَ ثُمَّ تَكَلَّمَ سَاعَةً ثُمَّ قَالَ إِنَّمَا تَفِرُّ أَنْ تَقُولَ اللَّهُ أَكْبَرُ وَتَعْلَمُ أَنَّ شَيْئًا أَكْبَرُ مِنَ اللَّهِ قَالَ قُلْتُ لا قَالَ فَإِنَّ الْيَهُودَ مَغْضُوبٌ عَلَيْهِمْ وَإِنَّ النَّصَارَى ضُلالٌ قَالَ قُلْتُ فَإِنِّي جِئْتُ مُسْلِمًا قَالَ فَرَأَيْتُ وَجْهَهُ تَبَسَّطَ فَرَحًا قَالَ ثُمَّ أَمَرَ بِي فَأُنْزِلْتُ عِنْدَ رَجُلٍ مِنَ الأَنْصَارِ جَعَلْتُ أَغْشَاهُ آتِيهِ طَرَفَيِ النَّهَارِ قَالَ فَبَيْنَمَا أَنَا عِنْدَهُ عَشِيَّةً إِذْ جَاءَهُ قَوْمٌ فِي ثِيَابٍ مِنَ الصُّوفِ مِنْ هَذِهِ النِّمَارِ قَالَ فَصَلَّى وَقَامَ فَحَثَّ عَلَيْهِمْ ثُمَّ قَالَ وَلَوْ صَاعٌ وَلَوْ بِنِصْفِ صَاعٍ وَلَوْ بِقَبْضَةٍ وَلَوْ بِبَعْضِ قَبْضَةٍ يَقِي أَحَدُكُمْ وَجْهَهُ حَرَّ جَهَنَّمَ أَوِ النَّارِ وَلَوْ بِتَمْرَةٍ وَلَوْ بِشِقِّ تَمْرَةٍ فَإِنَّ أَحَدَكُمْ لاقِي اللَّهَ وَقَائِلٌ لَهُ مَا أَقُولُ لَكُمْ أَلَمْ أَجْعَلْ لَكَ سَمْعًا وَبَصَرًا فَيَقُولُ بَلَى فَيَقُولُ أَلَمْ أَجْعَلْ لَكَ مَالا وَوَلَدًا فَيَقُولُ بَلَى فَيَقُولُ أَيْنَ مَا قَدَّمْتَ لِنَفْسِكَ فَيَنْظُرُ قُدَّامَهُ وَبَعْدَهُ وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ ثُمَّ لا يَجِدُ شَيْئًا يَقِي بِهِ وَجْهَهُ حَرَّ جَهَنَّمَ لِيَقِ أَحَدُكُمْ وَجْهَهُ النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ فَإِنْ لَمْ يَجِدْ فَبِكَلِمَةٍ طَيِّبَةٍ فَإِنِّي لا أَخَافُ عَلَيْكُمُ الْفَاقَةَ فَإِنَّ اللَّهَ نَاصِرُكُمْ وَمُعْطِيكُمْ حَتَّى تَسِيرَ الظَّعِينَةُ فِيمَا بَيْنَ يَثْرِبَ وَالْحِيرَةِ أَوْ أَكْثَرَ مَا تَخَافُ عَلَى مَطِيَّتِهَا السَّرَقَ قَالَ فَجَعَلْتُ أَقُولُ فِي نَفْسِي فَأَيْنَ لُصُوصُ طَيِّئٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لا نَعْرِفُهُ إِلا مِنْ

حَدِيثِ سِمَاكِ بْنِ حَرْبٍ وَرَوَى شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ عَبَّادِ بْنِ حُبَيْشٍ عَنْ عَدِيٍّ ابْنِ حَاتِمٍ عَنِ النَّبِيِّ ﷺ الْحَدِيثَ بِطُولِهِ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ ابْنُ بَشَّارٍ قَالا حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ عَبَّادِ بْنِ حُبَيْشٍ عَنْ عَدِيِّ بْنِ حَاتِمٍ عَنِ النَّبِيِّ ﷺ قَالَ الْيَهُودُ مَغْضُوبٌ عَلَيْهِمْ وَالنَّصَارَى ضُلَّالٌ فَذَكَرَ الْحَدِيثَ بِطُولِهِ *

1066. Narrated Uday ibn Hatim; 'I came to the Messenger of Allah ﷺ while he was sitting in the mosque. The people said; 'This is Uday ibn Hatim.' Uday said; 'When I was brought before the Prophet ﷺ he held my hand. The Prophet ﷺ had prayed unto Allah ﷻ that He would cause us to be hand in hand. Uday added; 'The Prophet ﷺ rose up and a woman along with an adolescent met him and said that they had a certain need from him. The Prophet ﷺ responded to what they had asked. Then he accompanied me to his house where the slave girl brought a cushion for him to sit on and I sat before him. The Prophet ﷺ praised Allah ﷻ the due praise and said: "What causes you to flee from confessing: "There is naught worthy of worship except Allah? Do you know that there is another god besides Him?" Uday said; 'I said; 'No.' Uday added; 'The Prophet ﷺ talked for a short while and said: "Do you refrain from saying: "Allah Akbar, Allah is the Greatest, because you know that there would be anyone greater than Him?" Uday said; 'I said; 'No.' The Messenger of Allah ﷺ said: "Really, the Jews have incurred Allah's wrath and the Christians are misled[42]." Uday said; 'I said;

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[42] This confirms the interpretation that the Jews are those who incurred Allah's wrath and the Christians are the misled. This is confirmed with the Koran by its statements about the Jews:
"And remember when you (the Jews) said: "O Moses! We cannot endure one kind of food (always); so beseech your Lord for us to

'But I have come as a Muslim.' Uday added; 'I saw the Messenger's face beaming out of pleasure.' Uday said; 'Then the Messenger of Allah ﷺ ordered that I stay with a man of Al Ansar and I kept on visiting the Messenger of Allah ﷺ at the two ends of the day. One day, when I was sitting with him, some people wearing striped woolen cloths came to him. The Messenger of Allah ﷺ performed the prayer and urged the people to give in charity for them. H said: (Give in charity) even if a Sa'a, one half o a Sa'a, or even a handful or less. One of you would keep away his face from Hellfire even if with giving a dried date or one half of a dried date in charity. Verily, each one of you will meet Allah ﷻ and He will say to him what I am saying to you: "Have not I provided you with hearing sighting?" You will reply; 'Yes indeed.' He will say to you: "Have not I given you wealth and progeny?" You will reply; 'Yes indeed.' He will say: "What have you given for this Day?" One of you will look in front of him, behind him, on his right side and on his left side but he will never find anything to take away his face from Hellfire heat. Thus, let

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produce for us of what the earth grows its pot-herbs, and cucumbers, its garlic, lentils, and onions." He said: "Will you exchange the better for the worse? Go down to a town (Egypt), and you shall find what you want!" They were covered with humiliation and misery and they drew on themselves the wrath of Allah. This is because they kept on rejecting the signs of Allah and slaying His Messengers without just cause. This is because they rebelled and went on transgressing *" S: 2-61. As to the Christians, the Noble Koran says:

"Say: "O People of the Book! Exceed not in your religion the bounds (of what is proper), trespassing beyond the truth, nor follow the vain desires of people who went wrong in times gone by, who misled many, and strayed (themselves) from the even Way *" S: 5-77.

one of you keep away his face from Hellfire's heat even if with a half of a dried date. If he did not find it, let him keep away his face from Hellfire's heat with a kind word. Actually, I do not fear poverty for you for Allah ﷻ will give you and support you so abundantly that the traveling woman would travel from Yathrib (Madina) till Al-Hayra or longer than that fearing nothing." Uday said; 'At that, I said to myself; 'Where are the robbers of Tay' (his tribe)?' (At-Termizi).

١٠٦٧- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ عَنْ طَلْحَةَ بْنِ عَبْدِ الْمَلِكِ الأَيْلِيِّ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ مَنْ نَذَرَ أَنْ يُطِيعَ اللَّهَ فَلْيُطِعْهُ وَمَنْ نَذَرَ أَنْ يَعْصِيَ اللَّهَ فَلا يَعْصِهِ حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلالُ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ طَلْحَةَ بْنِ عَبْدِ الْمَلِكِ الأَيْلِيِّ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ يَحْيَى بْنُ أَبِي كَثِيرٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ وَهُوَ قَوْلُ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ وَبِهِ يَقُولُ مَالِكٌ وَالشَّافِعِيُّ قَالُوا لا يَعْصِي اللَّهَ وَلَيْسَ فِيهِ كَفَّارَةُ يَمِينٍ إِذَا كَانَ النَّذْرُ فِي مَعْصِيَةٍ *

1067. Narrated A'isha; 'The Prophet ﷺ said: "He that vowed to obey Allah let him obey Him and he that vowed to disobey Allah let him not disobey Him." (At-Termizi).

Abu-Issa said; 'This Hadith is Hasan Saheeh and some people of knowledge of the Prophet's companions and others act on it. This is the opinion of Malek and Al-Shafe'e who said he should not disobey Allah nor is he required to atone for it.'

١٠٦٨- أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ أَخْبَرَنَا أَبُو حَيَّانَ التَّيْمِيُّ عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ عَنْ أَبِي هُرَيْرَةَ قَالَ أُتِيَ رَسُولُ

اللَّهِ ﷺ بِلَحْمٍ فَرُفِعَ إِلَيْهِ الذِّرَاعُ فَأَكَلَهُ وَكَانَتْ تُعْجِبُهُ فَنَهَسَ مِنْهَا نَهْسَةً ثُمَّ قَالَ أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ هَلْ تَدْرُونَ لِمَ ذَاكَ يَجْمَعُ اللَّهُ النَّاسَ الأَوَّلِينَ وَالآخِرِينَ فِي صَعِيدٍ وَاحِدٍ فَيُسْمِعُهُمُ الدَّاعِي وَيَنْفُذُهُمُ الْبَصَرُ وَتَدْنُو الشَّمْسُ مِنْهُمْ فَيَبْلُغُ النَّاسُ مِنَ الْغَمِّ وَالْكَرْبِ مَا لا يُطِيقُونَ وَلا يَحْتَمِلُونَ فَيَقُولُ النَّاسُ بَعْضُهُمْ لِبَعْضٍ أَلا تَرَوْنَ مَا قَدْ بَلَغَكُمْ أَلا تَنْظُرُونَ مَنْ يَشْفَعُ لَكُمْ إِلَى رَبِّكُمْ فَيَقُولُ النَّاسُ بَعْضُهُمْ لِبَعْضٍ عَلَيْكُمْ بِآدَمَ فَيَأْتُونَ آدَمَ فَيَقُولُونَ أَنْتَ أَبُو الْبَشَرِ خَلَقَكَ اللَّهُ بِيَدِهِ وَنَفَخَ فِيكَ مِنْ رُوحِهِ وَأَمَرَ الْمَلائِكَةَ فَسَجَدُوا لَكَ اشْفَعْ لَنَا إِلَى رَبِّكَ أَلاَرَى مَا نَحْنُ فِيهِ أَلاَرَى مَا قَدْ بَلَغَنَا فَيَقُولُ لَهُمْ آدَمُ إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ وَإِنَّهُ قَدْ نَهَانِي عَنِ الشَّجَرَةِ فَعَصَيْتُ نَفْسِي نَفْسِي نَفْسِي اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى نُوحٍ فَيَأْتُونَ نُوحًا فَيَقُولُونَ يَا نُوحُ أَنْتَ أَوَّلُ الرُّسُلِ إِلَى أَهْلِ الأَرْضِ وَقَدْ سَمَّاكَ اللَّهُ عَبْدًا شَكُورًا اشْفَعْ لَنَا إِلَى رَبِّكَ أَلا تَرَى إِلَى مَا نَحْنُ فِيهِ أَلا تَرَى مَا قَدْ بَلَغَنَا فَيَقُولُ لَهُمْ نُوحٌ إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ وَإِنَّهُ قَدْ كَانَ لِي دَعْوَةٌ دَعَوْتُهَا عَلَى قَوْمِي نَفْسِي نَفْسِي نَفْسِي اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى إِبْرَاهِيمَ فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُونَ يَا إِبْرَاهِيمُ أَنْتَ نَبِيُّ اللَّهِ وَخَلِيلُهُ مِنْ أَهْلِ الأَرْضِ اشْفَعْ لَنَا إِلَى رَبِّكَ أَلا تَرَى مَا نَحْنُ فِيهِ فَيَقُولُ إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ وَإِنِّي قَدْ كَذَبْتُ ثَلاثَ كَذَبَاتٍ فَذَكَرَهُنَّ أَبُو حَيَّانَ فِي الْحَدِيثِ نَفْسِي نَفْسِي نَفْسِي اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى مُوسَى فَيَأْتُونَ مُوسَى فَيَقُولُونَ يَا مُوسَى أَنْتَ رَسُولُ اللَّهِ فَضَّلَكَ اللَّهُ بِرِسَالَتِهِ وَبِكَلامِهِ عَلَى الْبَشَرِ اشْفَعْ لَنَا إِلَى رَبِّكَ أَلا تَرَى مَا نَحْنُ فِيهِ فَيَقُولُ إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ وَإِنِّي قَدْ قَتَلْتُ نَفْسًا لَمْ أُومَرْ بِقَتْلِهَا نَفْسِي نَفْسِي

اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى عِيسَى فَيَأْتُونَ عِيسَى فَيَقُولُونَ يَا عِيسَى أَنْتَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ وَكَلَّمْتَ النَّاسَ فِي الْمَهْدِ اشْفَعْ لَنَا إِلَى رَبِّكَ أَلا تَرَى مَا نَحْنُ فِيهِ فَيَقُولُ عِيسَى إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ وَلَمْ يَذْكُرْ ذَنْبًا نَفْسِي نَفْسِي نَفْسِي اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى مُحَمَّدٍ قَالَ فَيَأْتُونَ مُحَمَّدًا فَيَقُولُونَ يَا مُحَمَّدُ أَنْتَ رَسُولُ اللَّهِ وَخَاتَمُ الأَنْبِيَاءِ وَقَدْ غُفِرَ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ اشْفَعْ لَنَا إِلَى رَبِّكَ أَلا تَرَى مَا نَحْنُ فِيهِ فَأَنْطَلِقُ فَآتِي تَحْتَ الْعَرْشِ فَأَخِرُّ سَاجِدًا لِرَبِّي ثُمَّ يَفْتَحُ اللَّهُ عَلَيَّ مِنْ مَحَامِدِهِ وَحُسْنِ الثَّنَاءِ عَلَيْهِ شَيْئًا لَمْ يَفْتَحْهُ عَلَى أَحَدٍ قَبْلِي ثُمَّ يُقَالُ يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ سَلْ تُعْطَهْ وَاشْفَعْ تُشَفَّعْ فَأَرْفَعُ رَأْسِي فَأَقُولُ يَا رَبِّ أُمَّتِي يَا رَبِّ أُمَّتِي يَا رَبِّ أُمَّتِي فَيَقُولُ يَا مُحَمَّدُ أَدْخِلْ مِنْ أُمَّتِكَ مَنْ لا حِسَابَ عَلَيْهِ مِنَ الْبَابِ الأَيْمَنِ مِنْ أَبْوَابِ الْجَنَّةِ وَهُمْ شُرَكَاءُ النَّاسِ فِيمَا سِوَى ذَلِكَ مِنَ الأَبْوَابِ ثُمَّ قَالَ وَالَّذِي نَفْسِي بِيَدِهِ مَا بَيْنَ الْمِصْرَاعَيْنِ مِنْ مَصَارِيعِ الْجَنَّةِ كَمَا بَيْنَ مَكَّةَ وَهَجَرَ وَكَمَا بَيْنَ مَكَّةَ وَبُصْرَى وَفِي الْبَاب عَنْ أَبِي بَكْرٍ الصِّدِّيقِ وَأَنَسٍ وَعُقْبَةَ بْنِ عَامِرٍ وَأَبِي سَعِيدٍ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو حَيَّانَ التَّيْمِيُّ اسْمُهُ يَحْيَى بْنُ سَعِيدِ بْنِ حَيَّانَ كُوفِيٌّ وَهُوَ ثِقَةٌ وَأَبُو زُرْعَةَ بْنُ عَمْرِو بْنِ جَرِيرٍ اسْمُهُ هَرِمٌ *

1068. Narrated Abu-Huraira; ‘Some cooked meat was brought to Allah Messenger ﷺ and the meat of a forearm was presented to him as he used to like it. He ate a morsel of it and said: “I will be the master of all the people on the Day of Resurrection. Do you know the reason for it? Allah will gather all the human beings of early generations as well as late generations on one plain so that the announcer will be able to make them all hear his voice and the watcher will be able to see all of them. The sun will come so close to the

people that they will suffer severe distress and hardship in a way they will not be able to tolerate it or to bear it. Then the people will say to each other; 'Don't you see, to what state you have reached? Won't you look for someone who can intercede for you with your Lord?' Some people will say; 'Go to Adam.' So they will go to Adam and say to him; 'You are the father of mankind; Allah has created you with His Own Hand, and breathed into you of His spirit, and ordered the angels to prostrate before you; and they did, so please! Intercede for us with your Lord. Don't you see in what state we are? Don't you see what condition we have reached?' Adam will say: "This day my Lord has become angry as He has never become before, nor will ever become thereafter. He forbade me (to eat of the fruit of) the Tree, but I disobeyed Him. I invoke Allah only for myself. I invoke Allah only for myself. I invoke Allah only for myself. Go to someone else; go to Noah.' So, they will go to Noah and say to him; 'O Noah! You are the first Messengers of Allah to the people on the earth, and Allah has named you a thankful servant. Please intercede for us with your Lord. Don't you see in what state we are?' He will say: "Today my Lord has become angry as He has never become before nor will ever become thereafter. I had invoked Allah ﷻ for an invocation and Allah ﷻ has granted it in life. I invoke Allah only for myself. I invoke Allah only for myself. I invoke Allah only for myself. Go to someone else, go to Ibraheem." They will go to Ibraheem and say; 'O Ibraheem! You are Allah's Messenger and His drawn-near servant from among the people of the earth; so please intercede for us with your Lord. Don't you see in what state we are?' He will say to them: "My Lord has today become angry as He has never become before, nor will ever become thereafter. I had told three lies. I invoke Allah only for myself. I invoke Allah only for myself. I invoke Allah only

for myself. Go to some one else. Go to Moses." The people will then go to Moses and say; 'O Moses! You are Allah's Messenger and Allah has given you superiority Above the others with His Message and with His direct Talk to you. Please intercede for us with your Lord. Don't you see in what state we are?' Moses will say: "My Lord has today become angry as He has never become before, nor will become thereafter, I killed a person whom I had not been ordered to kill. I invoke Allah only for myself. I invoke Allah only for myself. I invoke Allah only for myself. Go to someone else. Go to Jesus." So, they will go to Jesus and say; 'O Jesus! You are Allah's Messenger and His Word (Be. And he was) that He sent to Mary, and a breathe of Him (a soul created by Him), and you talked to the people while still in the cradle. Please intercede for us with your Lord. Don't you see in what state we are?' Jesus will say: "My Lord has today become angry as He has never become before nor will ever become thereafter. Jesus will not mention any sin, but he will say: I invoke Allah only for myself. I invoke Allah only for myself. I invoke Allah only for myself. Go to someone else. Go to Muhammad. So, they will proceed towards me and say; 'O Muhammad! You are Allah's Messenger and the last of the Prophets, and Allah has forgiven your past, present and future sins. So, please intercede for us with your Lord. Don't you see in what state we are?' The Prophet ﷺ added: "Then I will go beneath Allah's Throne and fall in prostration before my Lord. And then Allah ﷻ will guide me to such praises and glorifications to Him as He has never guided anybody else before me. Then it will be said: "O Muhammad! Raise your head. Ask, and it will be granted. Intercede! And it (your intercession) will be accepted." So I will raise my head and say: "My followers O my Lord! My followers O my Lord! My followers O my Lord." It will be said: "O Muhammad!

Let those of your followers who have no accounts, enter through the gate in the right side Paradise and they will share the other gates with the people." The Prophet ﷺ further said: "By Him in Whose Hand my soul is, the distance between every two gateposts of Paradise is like the distance between Mecca and Hajar or between Mecca and Bosra (in Greater Syria).

١٠٦٩- عَنْ أَبِيْ هُرَيْرَةَ ﷺ قَالَ: قَالَ رَسُولُ اللهِﷺ: ثَلاَثَةٌ لاَ يُكَلِّمُهُمُ اللَّهُ يَوْمَ القِيَامَةِ، وَلاَ يَنْظُرُ إِلَيْهِمْ، وَلاَ يُزَكِّيهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ: رَجُلٌ عَلَى فَضْلِ مَاءٍ بِالفَلاَةِ يَمْنَعُهُ مِنِ ابْنِ السَّبِيلِ وَرَجُلٌ بَايَعَ رَجُلاً بِسِلْعَةٍ بَعْدَ العَصْرِ، فَحَلَفَ لَهُ بِاللهِ: لأَخَذَهَا بِكَذَا وَكَذَا، فَصَدَّقَهُ، وَهُوَ عَلَى غَيْرِ ذَلِكَ وَرَجُلٌ بَايَعَ إِمَاماً لاَ يُبَايِعُهُ إِلاَّ لِلدُّنْيَا فَإِنْ أَعْطَاهُ مِنْهَا وَفَى، وَإِنْ لَمْ يُعْطِهِ مِنْهَا لَمْ يَفِ مُتَّفَقٌ عَلَيْهِ

1069. Narrated Abu-Huraira ﷺ; 'Allah's Messenger ﷺ said: "There are three people to whom Allah will not speak on the Day of Resurrection, at whom He will not look, and whom He will not purify, and they will have a painful punishment. A man at a place with excess water in the desert and he withholds it from the travelers. A man who sold a commodity to another person in the afternoon (or after the Afternoon Prayer) and swore to him by Allah that he had bought it at such and such price and he (the buyer) believed him yet that was not the case. And a man who pledged allegiance to an Imam (ruler) but for the sake of the world (material gains), if the Imâm bestowed on something out of that worldly riches he stood by his allegiance, and if he did not give him, he did not fulfill the allegiance." (Agreed upon)

١٠٧٠- عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَسُولَ اللهِﷺ قَالَ: (تُقَاتِلُونَ الْيَهُودَ، حَتَّى يَخْتَبِىءَ أَحَدهمْ وَرَاءَ الحَجَرِ، فَيَقُولُ: يَا عَبْدَ اللهِ، هذَا

يَهُودِيٌّ وَرَائِي فَاقْتُلْهُ). وَفِي رِوايَةٍ قَالَ: (لاَ تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا الْيَهُودَ) وَذَكَرَ بَاقِي الحَدِيث. رواه البخاري.

1071. Narrated Abdullah ibn Omar may Allah be pleased with them ; 'Allah's Messenger ﷺ said: "You (the Muslims) will fight against the Jews till some of them will hide behind stones. The stones will (betray them) saying (to the Muslim); 'O Abdullah! There is a Jew hiding behind me; so kill him.' In another quotation: "The Hour will not come until you fight against Jews…" (Bukhari).

١٠٧١- حديث أَبِي هُرَيْرَةَ ﵁ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: أَلاَ أُحَدِّثُكُمْ حَدِيثًا عَنِ الدَّجَّالِ، مَا حَدَّثَ بِهِ نَبِيٌّ قَوْمَهُ إِنَّهُ أَعْوَرُ وَإِنَّهُ يَجِيءُ مَعَهُ بِمِثَالِ الْجَنَّةِ وَالنَّارِ فَالَّتِي يَقُولُ إِنَّهَا الْجَنَّةُ، هِيَ النَّارُ وَإِنِّي أُنْذِرُكُمْ كَمَا أَنْذَرَ بِهِ نُوحٌ قَوْمَهُ أخرجه البخاري.

1072. Narrated Abu-Huraira ﵁; ' Allah's Messenge ﷺ said: "Shall I not tell you About Ad-Dajjal a story that no prophet told his nation (before)? Al-Dajjal is one-eyed and will bring with him what will resemble Hell and Paradise. What he will call Paradise will be actually Hell. So I warn you (angaist him) as Noah warned his people against him." (Bukhari).

١٠٧٣- عنْ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: (إِنَّ مَعَ الدَّجَّالِ إِذَا خَرَجَ مَاءً وَنَارًا، فَأَمَّا الَّذِي يَرَى النَّاسُ أَنَّهَا النَّارُ فَمَاءٌ بَارِدٌ، وَأَمَّا الَّذِي يَرَى النَّاسُ أَنَّهُ مَاءٌ بَارِدٌ فَنَارٌ تُحْرِقُ، فَمَنْ أَدْرَكَ مِنْكُمْ فَلْيَقَعْ فِي الَّذِي يَرَى أَنَّهَا نَارٌ، فَإِنَّهُ عَذْبٌ بَارِدٌ). رواه البخاري.

1073. Narrated Hozayfa ﵁; 'I heard Allah's Messenger ﷺ saying: "When Ad-Dajjal appears, he will have fire and water along with him. What the people will consider as fire, will be cold water, and what the people will consider as cold water, will

be fire that will burn (things). So, if anyone of you comes across this, he should fall in the thing that will appear to him as fire, for in reality, it will be fresh cold and sweet water." (Bukhari).

١٠٧٤- حديثُ ابْنِ عَبّاسٍ، عَنْ مُجَاهِدٍ قَالَ كُنّا عِنْدَ ابْنِ عَبّاسٍ ، فَذَكَرُوا الدّجّالَ أَنّهُ قَالَ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ ، فَقَالَ ابْنُ عَبّاسٍ: لَمْ أَسْمَعْهُ وَلَكِنّهُ قَالَ أَمّا مُوسَى كَأَنّي أَنْظُرُ إِلَيْهِ إِذِ انْحَدَرَ فِي الْوَادِي يُلَبّي أخرجه البخاري.

1074. Narrated Mujahid; I was in the company of Ibn Abbas may Allah be pleased with them and the people talked About Ad-Dajjal saying that the word 'unbeliever' written in between his eyes. Ibn Abbas said; 'I have not heard this from the Prophet ﷺ but I heard him saying: "As if I saw Moses just now entering the valley reciting Talbiya." (Bukhari).

١٠٧٥- حديث أَبِي مُوسَى ﷺ عَنِ النّبِيّ ﷺ، قَالَ: لَيَأْتِيَنّ عَلَى النّاسِ زَمَانٌ يَطُوفُ الرّجُلُ فِيهِ بِالصّدَقَةِ مِنَ الذّهَبِ ثُمّ لاَ يَجِدُ أَحَدًا يَأْخُذُهَا مِنْهُ، وَيُرَى الرّجُلُ الْوَاحِدُ يَتْبَعُهُ أَرْبَعُونَ امْرَأَةً يَلُذْنَ بِهِ، مِنْ قِلّةِ الرّجَالِ وَكَثْرَةِ النّسَاءِ أخرجه البخاري.

1075. Narrated Abu-Musa ﷺ; 'The Prophet ﷺ said: "A time will come upon the people when a person will wander About with his Zakat of gold. He will not find anybody to accept it, and one man will be seen followed by forty women to be their guardian because of scarcity of men and great number of women." (Bukhari).

١٠٧٦- حديث أَبِي هُرَيْرَةَ ﷺ قَالَ: قَالَ النّبِيّ ﷺ: اشْتَرَى رَجُلٌ مِنْ رَجُلٍ عَقَارًا لَهُ، فَوَجَدَ الرّجُلُ الّذِي اشْتَرَى الْعَقَارَ فِي عَقَارِهِ جَرّةً فِيهَا ذَهَبٌ، فَقَالَ لَهُ الّذِي اشْتَرَى الْعَقَارَ: خُذْ ذَهَبَكَ مِنّي، إِنّمَا اشْتَرَيْتُ مِنْكَ الأَرْضَ وَلَمْ أَبْتَعْ مِنْكَ الذّهَبَ وَقَالَ الّذِي لَهُ الأَرْضُ: إِنّمَا بِعْتُكَ الأَرْضَ وَمَا فِيهَا[1] فَتَحَاكَمَا إِلَى رَجُلٍ

فَقَالَ الَّذِي تَحَاكَمَا إِلَيْهِ: أَلَكُمَا وَلَدٌ قَالَ أَحَدُهُمَا: لِي غُلاَمٌ، وَقَالَ الآخَرُ: لِي جَارِيَةٌ[1] قَالَ: أَنْكِحُوا الْغُلاَمَ الْجَارِيَةَ، وَأَنْفِقُوا عَلَى أَنْفُسِهِمَا مِنْهُ وَتَصَدَّقَا أخرجه البخاري.

1076. Narrated Abu-Huraira ﷺ; 'Allah's Messenger ﷺ said: "A man bought a piece of land from another man, and the buyer found an earthenware jar filled with gold in the land. The buyer said to the seller; 'Take your gold, as I have bought only the land from you, but I have not bought the gold from you.' The seller of the land said; 'I have sold you the land with everything in it.' So both of them took their case before a man who asked; 'Do you have children.' One of them said, 'I have a boy.' The other said; 'I have a girl.' The man said; 'Marry the girl to the boy and spend the money on both of them and give the rest of it in charity.' (Bukhari).

١٠٧٧- عَنْهُ رَضِيَ اللهُ عَنْهُ: أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: (مَثَلِي وَمَثَلُ النَّاسِ، كَمَثَلِ رَجُلٍ اسْتَوْقَدَ نَارًا، فَجَعَلَ الْفَرَاشُ وَهذِهِ الدَّوَابَّ تَقَعُ فِي النَّارِ). وَقَالَ: (كَانَتِ امْرَأَتَانِ مَعَهُمَا ابْنَاهُمَا، جَاءَ الذِّئْبُ فَذَهَبَ بِابْنِ إِحْدَاهُمَا، فَقَالَتْ صَاحِبَتُهَا: إِنَّمَا ذَهَبَ بِابْنِكِ، وَقَالَتِ الأُخْرَى: إِنَّمَا ذَهَبَ بِابْنِكِ، فَتَحَاكَمَتَا إِلَى دَاوُدَ، فَقَضَى بِهِ لِلْكُبْرَى، فَخَرَجَتَا عَلَى سُلَيْمَانَ بْنِ دَاوُدَ فَأَخْبَرَتَاهُ، فَقَالَ: ائْتُونِي بِالسِّكِّينِ أَشُقُّهُ بَيْنَهُمَا، فَقَالَتِ الصُّغْرَى: لاَ تَفْعَلْ يَرْحَمُكَ اللهُ، هُوَ ابْنُهَا، فَقَضَى بِهِ لِلصُّغْرَى). رواه البخاري.

1077. Narrated Abu-Huraira ﷺ; 'I heard Allah's Messenger ﷺ saying: "My example and the example of the people is like that of a man who lit a fire, moths and other insects started falling into it." He also said: "There were two women, each of whom had a child with her. A wolf came and took away the child of one of them, whereupon the other said; 'It has taken your child.' The first said; 'But it has taken your child.' So they both carried the case before (the Prophet)

David ﷺ who judged that the living child be given to the older woman. So both of them went to Solomon, the son of David, may the blessing of Allah be upon them and informed him (of the case). He said: "Bring me a knife so as to cut the child into two pieces and distribute it between you." The younger lady said: 'May Allah be Merciful at you! Don't do that, for it is her (the other lady's) child.' So, he gave the child to the younger lady." (Bukhari).

١٠٧٨- عَنْ رِفَاعَةَ بْنِ رَافِعٍ الزُّرَقِيِّ رَضِيَ اللهُ عَنْهُ وَكَانَ مِمَّنْ شَهِدَ بَدْرًا، قَالَ: جَاءَ جِبْرِيلُ إِلَى النَّبِيِّ ﷺ فَقَالَ: مَا تَعُدُّونَ أَهْلَ بَدْرٍ فِيكُمْ قَالَ: (مِنْ أَفْضَلِ الْمُسْلِمِينَ). أَوْ كَلِمَةً نَحْوَهَا، قَالَ: وَكَذَلِكَ مَنْ شَهِدَ بَدْرًا مِنَ الْمَلَائِكَةِ. رواه البخاري.

1078 . Narrated Rifa'a ibn Rafe'e Al-Zoraqi, who was one of the Badr warriors; 'Gabriel came to the Prophet ﷺ and said: "How do you look upon the warriors of Badr among yourselves?" The Prophet ﷺ said: Similarly, as the best of the Muslims, or he said a similar statement. Thereupon, Gabriel said: "And so are the angels who participated in the Badr (battle)." (Bukhari).

١٠٧٩- عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ ﷺ: (إِذَا أَنْزَلَ اللهُ بِقَوْمٍ عَذَابًا، أَصَابَ الْعَذَابُ مَنْ كَانَ فِيهِمْ، ثُمَّ بُعِثُوا عَلَى أَعْمَالِهِمْ). رواه البخاري.

1079. Narrated Ibn Omar may Allah be pleased with them ; 'Allah's Messenger ﷺ said: "If Allah sends punishment upon a nation then it befalls upon the whole population indiscriminately. They will be resurrected (and judged) according to their deeds." (Bukhari).

١٠٨٠- عَنْ جابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قَالَ: كانَ جِذْعٌ يَقُومُ إِلَيْهِ النَّبِيّ ﷺ فَلَمَّا وُضِعَ لَهُ الْمِنْبَرُ سَمِعْنَا لِلْجِذْعِ مِثْلَ أَصْوَاتِ الْعِشَارِ حَتَّى نَزَلَ النَّبِيّ ﷺ فَوَضَعَ يَدَهُ عَلَيْهِ. البخاري.

1080. Narrated Jaber ibn Abdullah may Allah be pleased with them; 'The Prophet ﷺ used to stand on a stem of a date palm tree (while delivering the sermon). When the pulpit was placed for him we heard that stem crying like a pregnant she-camel till the Prophet ﷺ got down off the pulpit and placed his hand over it (and it kept quiet)." (Bukhari).

١٠٨١- حديث ابْنِ أَبِي أَوْفَى ، قَالَ: غَزَوْنَا مَعَ النَّبِيِّ ﷺ، سَبْعَ غَزَوَاتٍ، أَوْ سِتًّا، كُنَّا نَأْكُلُ مَعَهُ الْجَرَادَ أخرجه البخاري.

1081. Narrated Ibn Abu-Awfa ﷺ; 'We participated with the Prophet ﷺ in six or seven expeditions. We used to eat locusts with him. (Bukhari).

١٠٨٢- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: (ثَلَاثَةٌ لاَ يَنْظُرُ اللهُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلاَ يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ: رَجُلٌ كانَ لَهُ فَضْلُ ماءٍ بِالطَّرِيقِ فَمَنَعَهُ مِنِ ابْنِ السَّبِيلِ، وَرَجُلٌ بَايَعَ إِمَامًا لاَ يُبَايِعُهُ إِلاَّ لِدُنْيَا، فَإِنْ أَعْطَاهُ مِنْهَا رَضِيَ وَإِنْ لَمْ يُعْطِهِ مِنْهَا سَخِطَ، وَرَجُلٌ أَقَامَ سِلْعَتَهُ بَعْدَ الْعَصْرِ فَقَالَ: واللهِ الَّذِي لاَ إِلَهَ غَيْرُهُ، لَقَدْ أَعْطَيْتُ بِهَا كَذَا وَكَذَا، فَصَدَّقَهُ رَجُلٌ). ثُمَّ قَرَأَ هذِهِ الآيَةَ: (إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا). رواه البخاري.

1082. Narrated Abu-Huraira ﷺ; 'Allah's Messenger ﷺ said: "There are three types of people whom Allah will neither look at them on the Day of Resurrection, nor will He purify them (from sins) and they shall have a painful torment. They are: A man possessed superfluous water, on a way and he withheld it from the travellers. A man who gave the pledge

to a ruler and he gave it only for worldly benefits. If the ruler gives him something he gets satisfied, and if the ruler withholds something from him, he gets dissatisfied. And a man displayed his goods for sale after asr Prayer (and took a false oath by) saying; 'By Allah, except Whom none has the right to be worshipped, I have been given so much for my goods,' and somebody believes him (and bought the commodity. The Prophet ﷺ then recited:

﴿ إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلاً أُولَئِكَ لاَ خَلاَقَ لَهُمْ فِي الآخِرَةِ وَلاَ يُكَلِّمُهُمُ اللهُ وَلاَ يَنظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلاَ يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴾ (آل عمران ٧٧)

"As for those who sell the faith they owe to Allah and their own plighted word for a small price, they shall have no portion in the Hereafter, nor will Allah (deign to) speak to them or look at them on the Day of Judgment, nor will He cleanse them (of sin). They shall have a grievous penalty *" S: 3-77. (Bukhari).

١٠٨٣- عَنْ أَبِي هُرَيْرَةَ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: (بَيْنَ النَّفْخَتَيْنِ أَرْبَعُونَ). قَالُوا: يَا أَبَا هُرَيْرَةَ، أَرْبَعُونَ يَوْمًا قَالَ: أَبَيْتُ، قَالَ: أَرْبَعُونَ سَنَةً قَالَ أَبَيْتُ، قَالَ: أَرْبَعُونَ شَهْرًا قَالَ: أَبَيْتُ. (وَيَبْلَى كُلُّ شَيْءٍ مِنَ الإِنْسَانِ إِلاَّ عَجْبَ ذَنَبِهِ، فِيهِ يُرَكَّبُ الْخَلْقُ). رواه البخاري.

1083. Narrated Abu-Huraira ﷺ; 'The Prophet ﷺ said: "Between the two blowings of the Trumpet there will be forty." The people said; 'O Abu-Huraira! Forty days?' I refused to reply. They said; 'Forty years?' I refused to reply. They said; 'Forty months?' I refused to reply and said; 'Everything of the human body will disintegarated except the

last coccyx bone (of the tail) and from that bone Allah will reconstruct the whole body." (Bukhari).

١٠٨٤- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: بَيْنَمَا رَسُولُ اللهِ ﷺ فِي مَجْلِسٍ يُحَدِّثُ الْقَوْمَ، جَاءَهُ أَعْرَابِيٌّ فَقَالَ: مَتَى السَّاعَةُ. فَمَضَى رَسُولُ اللهِ ﷺ يُحَدِّثُ، فَقَالَ بَعْضُ الْقَوْمِ: سَمِعَ مَا قَالَ فَكَرِهَ مَا قَالَ. وَقَالَ بَعْضُهُمْ: بَلْ لَمْ يَسْمَعْ. حَتَّى إِذَا قَضَى حَدِيثَهُ قَالَ: (أَيْنَ أُرَاهُ السَّائِلُ عَنِ السَّاعَةِ). فَقَالَ: هَا أَنَا يَا رَسُولَ اللهِ، قَالَ: (فَإِذَا ضُيِّعَتِ الأَمَانَةُ فَانْتَظِرِ السَّاعَةَ). فَقَالَ: كَيْفَ إِضَاعَتُهَا قَالَ: (إِذَا وُسِّدَ الأَمْرُ إِلَى غَيْرِ أَهْلِهِ فَانْتَظِرِ السَّاعَةَ). رواه البخاري.

1084. Narrated Abu-Huraira ﷺ; 'While the Prophet ﷺ was saying something in a gathering, a nomad came and asked him; 'When would the Hour (Doomsday) take place?' Allah's Messenger ﷺ continued his talk. Some people said that Allah's Messenger ﷺ had heard the question, but did not like what that nomad had asked. Some of them said that Allah's Messenger ﷺ had not heard it. When the Prophet ﷺ finished his speech, he said: "Where is the questioner, who enquired About the Hour (Doomsday)?" The nomad said: "I am here, O Allah's Messenger!' Then the Prophet ﷺ said: "When Al-Amanah (the trust (or moral responsibility, honesty or all the duties which Allah has ordained) is lost, then wait for the Hour (Doomsday)." The nomad said; 'How will it be lost?' The Prophet ﷺ said: "When the power or authority comes in the hands of unfit persons, then wait for the Hour (Doomsday)." (Bukhari).

١٠٨٥- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: (يُصَلُّونَ لَكُمْ، فَإِنْ أَصَابُوا فَلَكُمْ وَلَهُمْ، وَإِنْ أَخْطَؤُوا فَلَكُمْ وَعَلَيْهِمْ). رواه البخاري.

1085. Narrated Abu-Huraira ﷺ ; 'Allah's Messenger ﷺ said: "When the imams lead you in the prayer correctly then

they and you will receive the rewards but if they make a mistake (in the prayer) then you will receive the reward for the prayer and the sin will be theirs." (Bukhari).

١٠٨٦- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قال: (عَجِبَ اللهُ مِنْ قَوْمٍ يَدْخُلُونَ الجَنَّةَ في السَّلاَسِلِ). رواه البخاري.

1086. Narrated Abu-Huraira ﵁ ; 'The Prophet ﷺ said: "Allah wonders at those people who will enter Paradise in chains." (Bukhari).

١٠٨٧- عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ رَضِيَ اللهُ عَنْهُ، قالَ: قالَ النَّبِيُّ ﷺ: (إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلاَمِ النُّبُوَّةِ الأُولَى: إِذَا لَمْ تَسْتَحِ فَاصْنَعْ ما شِئْتَ). رواه البخاري.

1087. Narrated Abu-Mas'oud ﵁; 'The Prophet ﷺ said: "One of the sayings of the early Prophets which the people have got is: "If you don't feel ashamed, then do whatever you like." (Bukhari).

١٠٨٨- حديث أَبِي مُوسى، عَنِ النَّبِيِّ ﷺ، قَالَ: مَنْ أَحَبَّ لِقَاءَ اللهِ، أَحَبَّ اللهُ لِقَاءَهُ وَمَنْ كَرِهَ لِقَاءَ اللهِ، كَرِهَ اللهُ لِقَاءَهُ أخرجه البخاري.

1088. Narrated Abu-Musa ﵁; 'The Prophet ﷺ said: "Whoever loves meeting with Allah ﷻ, Allah ﷻ too, loves meeting with him; and whoever hates meeting with Allah ﷻ, Allah too hates meeting with him." (Bukhari).

١٠٨٩- حديث عَائِشَةَ ، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: مَنْ مَاتَ وَعَلَيْهِ صِيَامٌ صَامَ عَنْهُ وَلِيُّهُ أخرجه البخارى.

1089. Narrated A'isha may Allah be pleased with her ; 'Allah's Messenger ﷺ said: "Whoever died and he ought to

have fasted (those of missed days of Ramadhan) then his guardians[43] must fast on his behalf." (Bukhari).

١٠٩٠- حديث عُقْبَةَ بْنِ عَامِرٍ قَالَ: صَلَّى رَسُولُ اللهِ ﷺ عَلَى قَتْلَى أُحُدٍ، بَعْدَ ثَمَانِي سِنِينَ، كَالْمُوَدِّعِ لِلأَحْيَاءِ وَالأَمْوَاتِ، ثُمَّ طَلَعَ الْمِنْبَرَ، فَقَالَ: إِنِّي بَيْنَ أَيْدِيكُمْ فَرَطٌ، وَأَنَا عَلَيْكُمْ شَهِيدٌ، وَإِنَّ مَوْعِدَكُمُ الْحَوْضُ، وَإِنِّي لأَنْظُرُ إِلَيْهِ مِنْ مَقَامِي هذَا، وَإِنِّي لَسْتُ أَخْشَى عَلَيْكُمْ أَنْ تُشْرِكُوا، وَلكِنِّي أَخْشَى عَلَيْكُمُ الدُّنْيَا، أَنْ تَنَافَسُوهَا أخرجه البخاري.

1090. Narrated Oqba ibn Amer ﷺ; 'Allah's Messenger ﷺ offered the funeral prayers of the martyrs of Ohod eight years after (their death) as if bidding farewell to the living and the dead, then he ascended the pulpit and said: "I am your vanguard, and I am a witness over you, and your promised place to meet me, will be Al Hawdh (The Fountain[44]) (on the

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[43] His relatives.

[44] Al-Hawdh, one of the privileges that will be given to the Prophet ﷺ on the Day of Judgement. Sunna explains it in many places. Herebelow are two Hadiths to this effect.
Narrated Al Abbas; 'Omar bin Abdul-Aziz sent for Abo Sallam Al Habashi who traveled on the mule of post. When he entered on Omar bin Abdul-Aziz he said to him; 'Commander of the faithful! The mule tired me. Omar ﷺ said; 'I wanted not to trouble you but I have been informed that you have a Hadith about Al Hawdh on the authority of Thawban so, I wanted to hear it directly from you. Abo Sallam said; 'Thawban narrated to me; 'The Prophet ﷺ said: "MY Hawdh is from Aden to Oman. Its water is whiter than milk and sweeter than honey. Its cups are as numerous as the stars of the sky. He that had a drink of it will never get thirsty. The first approach it are the poor among the migrants, those whose heads are unkempt, those who do not take in marriage the opulent women, and those to whom the doors are not opened." Omar bin Abdul-Aziz ﷺ said; 'But I have taken in marriage the opulent women. I have taken in marriage Fatima bint Abdul-Malek, and

Day of Resurrection), and I am (now) looking at it from this place of mine. I am not afraid that you will worship other besides Allah, but I am afraid that worldly life will tempt you and cause you to compete with each other for it." (Bukhari)

١٠٩١– أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ أَخْبَرَنَا أَبُو حَيَّانَ التَّيْمِيُّ عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ عَنْ أَبِي هُرَيْرَةَ قَالَ أُتِيَ رَسُولُ اللَّهِ ﷺ بِلَحْمٍ فَرُفِعَ إِلَيْهِ الذِّرَاعُ فَأَكَلَهُ وَكَانَتْ تُعْجِبُهُ فَنَهَسَ مِنْهَا نَهْسَةً ثُمَّ قَالَ أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ هَلْ تَدْرُونَ لِمَ ذَاكَ يَجْمَعُ اللَّهُ النَّاسَ الأَوَّلِينَ وَالآخِرِينَ فِي صَعِيدٍ وَاحِدٍ فَيُسْمِعُهُمُ الدَّاعِي وَيَنْفُذُهُمُ الْبَصَرُ وَتَدْنُو الشَّمْسُ مِنْهُمْ فَيَبْلُغُ النَّاسُ مِنَ الْغَمِّ وَالْكَرْبِ مَا لا يُطِيقُونَ وَلا يَحْتَمِلُونَ فَيَقُولُ النَّاسُ بَعْضُهُمْ لِبَعْضٍ أَلا تَرَوْنَ مَا قَدْ بَلَغَكُمْ أَلا تَنْظُرُونَ مَنْ يَشْفَعُ لَكُمْ إِلَى رَبِّكُمْ فَيَقُولُ النَّاسُ بَعْضُهُمْ لِبَعْضٍ عَلَيْكُمْ بِآدَمَ فَيَأْتُونَ آدَمَ فَيَقُولُونَ أَنْتَ أَبُو الْبَشَرِ خَلَقَكَ اللَّهُ بِيَدِهِ وَنَفَخَ فِيكَ مِنْ رُوحِهِ وَأَمَرَ الْمَلائِكَةَ فَسَجَدُوا لَكَ اشْفَعْ لَنَا إِلَى رَبِّكَ أَلا تَرَى مَا نَحْنُ فِيهِ أَلا تَرَى مَا قَدْ بَلَغَنَا فَيَقُولُ لَهُمْ آدَمُ إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ وَإِنَّهُ قَدْ نَهَانِي عَنِ الشَّجَرَةِ فَعَصَيْتُ نَفْسِي نَفْسِي نَفْسِي اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى نُوحٍ فَيَأْتُونَ نُوحًا فَيَقُولُونَ يَا نُوحُ أَنْتَ أَوَّلُ الرُّسُلِ إِلَى أَهْلِ الأَرْضِ وَقَدْ سَمَّاكَ اللَّهُ عَبْدًا

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the doors are opened for me, yet I would leave my head unkempt and I would not wash my underwear till it becomes unclean.'
Narrated Abu-Zarr; 'I said; 'Messenger of Allah! What are the jars of Al-Hawdh?' The Messenger of Allah ﷺ said: "By Him in Whose hand my soul is, Its jars are more than the stars of the sky in a dark and clear night. They are from the jars of Paradise. He that had a sip of it will never get thirsty. Its width is equal to its length. It is equal the distance from Oman to Aylah. Its water is whiter than milk and sweeter than honey." The ther narrative states that its width is equal the distance from Kufa to the Black Stone.

شَكُورًا اشْفَعْ لَنَا إِلَى رَبِّكَ أَلا تَرَى إِلَى مَا نَحْنُ فِيهِ أَلا تَرَى مَا قَدْ بَلَغَنَا فَيَقُولُ لَهُمْ نُوحٌ إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ وَإِنَّهُ قَدْ كَانَ لِي دَعْوَةٌ دَعَوْتُهَا عَلَى قَوْمِي نَفْسِي نَفْسِي نَفْسِي نَفْسِي اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى إِبْرَاهِيمَ فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُونَ يَا إِبْرَاهِيمُ أَنْتَ نَبِيُّ اللَّهِ وَخَلِيلُهُ مِنْ أَهْلِ الأَرْضِ اشْفَعْ لَنَا إِلَى رَبِّكَ أَلا تَرَى مَا نَحْنُ فِيهِ فَيَقُولُ إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ وَإِنِّي قَدْ كَذَبْتُ ثَلاثَ كَذِبَاتٍ فَذَكَرَهُنَّ أَبُو حَيَّانَ فِي الْحَدِيثِ نَفْسِي نَفْسِي نَفْسِي اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى مُوسَى فَيَأْتُونَ مُوسَى فَيَقُولُونَ يَا مُوسَى أَنْتَ رَسُولُ اللَّهِ فَضَّلَكَ اللَّهُ بِرِسَالَتِهِ وَبِكَلامِهِ عَلَى الْبَشَرِ اشْفَعْ لَنَا إِلَى رَبِّكَ أَلا تَرَى مَا نَحْنُ فِيهِ فَيَقُولُ إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ وَإِنِّي قَدْ قَتَلْتُ نَفْسًا لَمْ أُومَرْ بِقَتْلِهَا نَفْسِي نَفْسِي نَفْسِي اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى عِيسَى فَيَأْتُونَ عِيسَى فَيَقُولُونَ يَا عِيسَى أَنْتَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ وَكَلَّمْتَ النَّاسَ فِي الْمَهْدِ اشْفَعْ لَنَا إِلَى رَبِّكَ أَلا تَرَى مَا نَحْنُ فِيهِ فَيَقُولُ عِيسَى إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ وَلَمْ يَذْكُرْ ذَنْبًا نَفْسِي نَفْسِي نَفْسِي اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى مُحَمَّدٍ قَالَ فَيَأْتُونَ مُحَمَّدًا فَيَقُولُونَ يَا مُحَمَّدُ أَنْتَ رَسُولُ اللَّهِ وَخَاتَمُ الأَنْبِيَاءِ وَقَدْ غُفِرَ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ اشْفَعْ لَنَا إِلَى رَبِّكَ أَلا تَرَى مَا نَحْنُ فِيهِ فَأَنْطَلِقُ فَآتِي تَحْتَ الْعَرْشِ فَأَخِرُّ سَاجِدًا لِرَبِّي ثُمَّ يَفْتَحُ اللَّهُ عَلَيَّ مِنْ مَحَامِدِهِ وَحُسْنِ الثَّنَاءِ عَلَيْهِ شَيْئًا لَمْ يَفْتَحْهُ عَلَى أَحَدٍ قَبْلِي ثُمَّ يُقَالُ يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ سَلْ تُعْطَهْ وَاشْفَعْ تُشَفَّعْ فَأَرْفَعُ رَأْسِي فَأَقُولُ يَا رَبِّ أُمَّتِي يَا رَبِّ أُمَّتِي يَا رَبِّ أُمَّتِي فَيَقُولُ يَا مُحَمَّدُ أَدْخِلْ مِنْ أُمَّتِكَ مَنْ لا حِسَابَ عَلَيْهِ مِنَ الْبَابِ الأَيْمَنِ مِنْ أَبْوَابِ الْجَنَّةِ وَهُمْ شُرَكَاءُ

النَّاسِ فِيمَا سِوَى ذَلِكَ مِنَ الأَبْوَابِ ثُمَّ قَالَ وَالَّذِي نَفْسِي بِيَدِهِ مَا بَيْنَ الْمِصْرَاعَيْنِ مِنْ مَصَارِيعِ الْجَنَّةِ كَمَا بَيْنَ مَكَّةَ وَهَجَرَ وَكَمَا بَيْنَ مَكَّةَ وَبُصْرَى وَفِي الْبَاب عَنْ أَبِي بَكْرٍ الصِّدِّيقِ وَأَنَسٍ وَعُقْبَةَ بْنِ عَامِرٍ وَأَبِي سَعِيدٍ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو حَيَّانَ التَّيْمِيُّ اسْمُهُ يَحْيَى بْنُ سَعِيدِ بْنِ حَيَّانَ كُوفِيٌّ وَهُوَ ثِقَةٌ وَأَبُو زُرْعَةَ بْنُ عَمْرِو بْنِ جَرِيرٍ اسْمُهُ هَرِمٌ *

1091. Narrated Abu-Huraira; 'Some cooked meat was brought to Allah Messenger ﷺ and the meat of a forearm was presented to him as he used to like it. He ate a morsel of it and said: "I will be the master of all the people on the Day of Resurrection. Do you know the reason for it? Allah will gather all the human beings of early generations as well as late generations on one plain so that the announcer will be able to make them all hear his voice and the watcher will be able to see all of them. The sun will come so close to the people that they will suffer severe distress and hardship in a way they will not be able to tolerate it or to bear it. Then the people will say to each other; 'Don't you see, to what state you have reached? Won't you look for someone who can intercede for you with your Lord?' Some people will say; 'Go to Adam.' So they will go to Adam and say to him; 'You are the father of mankind; Allah has created you with His Own Hand, and breathed into you of His spirit, and ordered the angels to prostrate before you; and they did, so please! Intercede for us with your Lord. Don't you see in what state we are? Don't you see what condition we have reached?' Adam will say: "This day my Lord has become angry as He has never become before, nor will ever become thereafter. He forbade me (to eat of the fruit of) the Tree, but I disobeyed Him. I invoke Allah only for myself. I invoke Allah only for myself. I invoke Allah only for myself. Go to someone else;

go to Noah.' So, they will go to Noah and say to him; 'O Noah! You are the first Messengers of Allah to the people on the earth, and Allah has named you a thankful servant. Please intercede for us with your Lord. Don't you see in what state we are?' He will say: "Today my Lord has become angry as He has never become before nor will ever become thereafter. I had invoked Allah ﷻ for an invocation and Allah ﷻ has granted it in life. I invoke Allah only for myself. I invoke Allah only for myself. I invoke Allah only for myself. Go to someone else, go to Ibraheem." They will go to Ibraheem and say; 'O Ibraheem! You are Allah's Messenger and His drawn-near servant from among the people of the earth; so please intercede for us with your Lord. Don't you see in what state we are?' He will say to them: "My Lord has today become angry as He has never become before, nor will ever become thereafter. I had told three lies. I invoke Allah only for myself. I invoke Allah only for myself. I invoke Allah only for myself. Go to some one else. Go to Moses." The people will then go to Moses and say; 'O Moses! You are Allah's Messenger and Allah has given you superiority above the others with His Message and with His direct Talk to you. Please intercede for us with your Lord. Don't you see in what state we are?' Moses will say: "My Lord has today become angry as He has never become before, nor wil l become thereafter, I killed a person whom I had not been ordered to kill. I invoke Allah only for m yself. I invoke Allah only for m yself. I invoke Allah only for m yself. Go to someone else. Go to Jesus." So, they will go to Jesus and say; 'O Jesus! You are Allah's Messenger and His Word (Be. And he was) that He sent to Mary, and a breathe of Him (a soul created by Him), and you talked to the people while still in the cradle. Please intercede for us with your Lord. Don't you see in what state we are?' Jes us will say: "My Lord has today become angry as He has never become before nor will ever become thereafter. Jesus will not

mention any sin, but he will say: I invoke Allah only for myself. I invoke Allah only for myself. I invoke Allah only for myself. Go to someone else. Go to Muhammad. So, they will come to me and say; 'O Muhammad! You are Allah's Messenger and the last of the Prophets, and Allah has forgiven your past, present and future sins. So, please intercede for us with your Lord. Don't you see in what state we are?' The Prophet ﷺ added: "Then I will go beneath Allah's Throne and fall in prostration before my Lord. And then Allah ﷻ will guide me to such praises and glorifications to Him as He has never guided anybody else before me. Then it will be said: "O Muhammad! Raise your head. Ask, and it will be granted. Intercede! And it (your intercession) will be accepted." So I will raise my head and say: "My followers O my Lord! My followers O my Lord! My followers O my Lord." It will be said: "O Muhammad! Let those of your followers who have no accounts, enter through the gate in the right side Paradise and they will share the other gates with the people." The Prophet ﷺ further said: "By Him in Whose Hand my soul is, the distance between every two gateposts of Paradise is like the distance between Mecca and Hajar or between Mecca and Bosra (in Greater Syria)

١٠٩٢- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: أَوَّلَ مَا اتَّخَذَ النِّسَاءُ الْمِنْطَقَ مِنْ قِبَلِ أُمِّ إِسْمَاعِيلَ اتَّخَذَتْ مِنْطَقًا لَتُعَفِّيَ أَثَرَهَا عَلَى سَارَةَ، ثُمَّ جَاءَ بِهَا إِبْرَاهِيمُ وَبِابْنِهَا إِسْمَاعِيلَ وَهِيَ تُرْضِعُهُ، حَتَّى وَضَعَهما عِنْدَ الْبَيْتِ، عِنْدَ دَوْحَةٍ فَوْقَ زَمْزَمَ فِي أَعْلَى الْمَسْجِدِ، وَلَيْسَ بِمَكَّةَ يَوْمَئِذٍ أَحَدٌ، وَلَيْسَ بِهَا مَاءٌ، فَوَضَعَهُمَا هُنَالِكَ، وَوَضَعَ عِنْدَهُمَا جِرَابًا فِيهِ تَمْرٌ، وَسِقَاءً فِيهِ مَاءٌ، ثُمَّ قَفَّى إِبْرَاهِيمُ مُنْطَلِقًا، فَتَبِعَتْهُ أُمُّ إِسْمَاعِيلَ، فَقَالَتْ: يَا إِبْرَاهِيمُ، أَيْنَ تَذْهَبُ وَتَتْرُكُنَا بِهَذَا الْوَادِي، الَّذِي لَيْسَ فِيهِ إِنْسٌ وَلاَ شَيْءٌ فَقَالَتْ لَهُ ذَلِكَ مِرَارًا، وَجَعَلَ لاَ يَلْتَفِتُ إِلَيْهَا، فَقَالَتْ لَهُ: آللهُ الَّذِي أَمَرَكَ بِهَذَا قَالَ: نَعَمْ، قَالَتْ: إِذَنْ لاَ يُضَيِّعُنَا،

ثُمَّ رَجَعَتْ، فَانْطَلَقَ إِبْرَاهِيمُ حَتَّى إِذَا كَانَ عِنْدَ الثَّنِيَّةِ حَيْثُ لاَ يَرَوْنَهُ، اسْتَقْبَلَ بِوَجْهِهِ الْبَيْتَ، ثُمَّ دَعَا بِهَؤُلاَءِ الْكَلِمَاتِ، وَرَفَعَ يَدَيْهِ فَقَالَ: (رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ) حَتَّى بَلَغَ (يَشْكُرُونَ). وَجَعَلَتْ أُمُّ إِسْمَاعِيلَ تُرْضِعُ إِسْمَاعِيلَ وَتَشْرَبُ مِنْ ذَلِكَ الْمَاءِ، حَتَّى إِذَا نَفِدَ مَا فِي السِّقَاءِ عَطِشَتْ وَعَطِشَ ابْنُهَا، وَجَعَلَتْ تَنْظُرُ إِلَيْهِ يَتَلَوَّى، أَوْ قَالَ يَتَلَبَّطُ، فَانْطَلَقَتْ كَرَاهِيَةَ أَنْ تَنْظُرَ إِلَيْهِ، فَوَجَدَتِ الصَّفَا أَقْرَبَ جَبَلٍ فِي الأَرْضِ يَلِيهَا، فَقَامَتْ عَلَيْهِ، ثُمَّ اسْتَقْبَلَتِ الْوَادِي تَنْظُرُ هَلْ تَرَى أَحَدًا فَلَمْ تَرَ أَحَدًا، فَهَبَطَتْ مِنَ الصَّفَا حَتَّى إِذَا بَلَغَتْ الْوَادِيَ رَفَعَتْ طَرَفَ دِرْعِهَا، ثُمَّ سَعَتْ سَعْيَ الإِنْسَانِ الْمَجْهُودِ حَتَّى جَاوَزَتِ الْوَادِيَ، ثُمَّ أَتَتِ الْمَرْوَةَ فَقَامَتْ عَلَيْهَا وَنَظَرَتْ هَلْ تَرَى أَحَدًا فَلَمْ تَرَ أَحَدًا، فَفَعَلَتْ ذَلِكَ سَبْعَ مَرَّاتٍ. قَالَ ابْنُ عَبَّاسٍ: قَالَ النَّبِيُّ ﷺ: (فَذَلِكَ سَعْيُ النَّاسِ بَيْنَهُمَا). فَلَمَّا أَشْرَفَتْ عَلَى الْمَرْوَةِ سَمِعَتْ صَوْتًا، فَقَالَتْ صَهٍ تُرِيدُ نَفْسَهَا ثُمَّ تَسَمَّعَتْ، فَسَمِعَتْ أَيْضًا، فَقَالَتْ: قَدْ أَسْمَعْتَ إِنْ كَانَ عِنْدَكَ غِوَاثٌ، فَإِذَا هِيَ بِالْمَلَكِ عِنْدَ مَوْضِعِ زَمْزَمَ، فَبَحَثَ بِعَقِبِهِ، أَوْ قَالَ: بِجَنَاحِهِ، حَتَّى ظَهَرَ الْمَاءُ، فَجَعَلَتْ تُحَوِّضُهُ وَتَقُولُ بِيَدِهَا هَكَذَا، وَجَعَلَتْ تَغْرِفُ مِنَ الْمَاءِ فِي سِقَائِهَا وَهُوَ يَفُورُ بَعْدَ مَا تَغْرِفُ. قَالَ ابْنُ عَبَّاسٍ: قَالَ النَّبِيُّ ﷺ: (يَرْحَمُ اللهُ أُمَّ إِسْمَاعِيلَ، لَوْ تَرَكَتْ زَمْزَمَ أَوْ قَالَ: لَوْ لَمْ تَغْرِفْ مِنَ الْمَاءِ لَكَانَتْ زَمْزَمُ عَيْنًا مَعِينًا). قَالَ: فَشَرِبَتْ وَأَرْضَعَتْ وَلَدَهَا، فَقَالَ لَهَا الْمَلَكُ: لاَ تَخَافُوا الضَّيْعَةَ، فَإِنَّ هَا هُنَا بَيْتَ اللهِ، يَبْنِي هَذَا الْغُلاَمُ وَأَبُوهُ، وَإِنَّ اللهَ لاَ يُضِيعُ أَهْلَهُ. وَكَانَ الْبَيْتُ مُرْتَفِعًا مِنَ الأَرْضِ كَالرَّابِيَةِ، تَأْتِيهِ السُّيُولُ، فَتَأْخُذُ عَنْ يَمِينِهِ وَشِمَالِهِ، فَكَانَتْ كَذَلِكَ حَتَّى مَرَّتْ بِهِمْ رُفْقَةٌ مِنْ جُرْهُمَ، أَوْ أَهْلُ بَيْتٍ مِنْ جُرْهُمَ، مُقْبِلِينَ مِنْ طَرِيقِ كَدَاءٍ، فَنَزَلُوا فِي أَسْفَلِ مَكَّةَ، فَرَأَوْا طَائِرًا عَائِفًا، فَقَالُوا: إِنَّ هَذَا الطَّائِرَ لَيَدُورُ عَلَى مَاءٍ، لَعَهْدُنَا بِهَذَا الْوَادِي وَمَا فِيهِ مَاءٌ،

فَأَرْسَلُوا جَرِيًا أَوْ جَرِيَيْنِ فَإِذَا هُمْ بِالمَاءِ، فَرَجَعُوا فَأَخْبَرُوهُمْ بِالمَاءِ فَأَقْبَلُوا، قالَ وَأُمّ إِسْمَاعِيلَ عِنْدَ المَاءِ، فقَالُوا: أَتَأْذَنِينَ لَنَا أَنْ نَنْزِلَ عِنْدَك فَقَالَتْ: نَعَمْ، وَلَكِنْ لاَ حَقّ لَكُمْ في المَاءِ، قالوا: نَعَمْ. قالَ ابْنُ عَبّاس: قالَ النّبيّﷺ: (فَأَلْفَى ذَلكَ أُمّ إِسْمَاعِيلَ وَهِيَ تُحِبّ الأُنْسَ). فَنَزَلُوا وَأَرْسَلُوا إِلَى أَهْلِيهِمْ فَنَزَلُوا مَعَهُمْ، حَتّى إِذَا كانَ بِهَا أَهْلُ أَبْيَاتٍ مِنْهُمْ، وَشَبّ الْغُلاَمُ وتَعَلّمَ الْعَرَبِيّةَ مِنْهُمْ، وَأَنْفَسَهُمْ وَأَعْجَبَهُمْ حِينَ شَبّ، فَلَمّا أَدْرَكَ الحُلُم زَوّجُوهُ امْرَأَةً مِنْهُمْ، وَمَاتَتْ أُمّ إِسْمَاعِيلَ، فَجَاءَ إِبْرَاهِيمُ بَعْدَ ما تَزَوّجَ إِسْمَاعِيلُ يُطَالِعُ تَرِكَتَهُ، فَلَمْ يَجِدْ إِسْمَاعِيلَ، فَسَأَلَ امْرَأَتَهُ عَنْهُ فَقَالَتْ: خَرَجَ يَبْتَغِي لَنَا، ثُمّ سَأَلَهَا عَنْ عَيْشِهِمْ وَهَيْئَتِهِمْ، فَقَالَتْ: نَحْنُ بِشَرّ، نَحْنُ في ضِيقٍ وَشِدّة، فَشَكَتْ إِلَيْه، قالَ: فَإِذَا جَاءَ زَوْجُكِ فَاقْرَئي عَلَيْهِ السّلاَمَ، وَقُولِي لَهُ يُغَيّرُ عَتَبَةَ بَابِه، فَلَمّا جاءَ إِسْمَاعِيلُ كَأَنّهُ آنسَ شَيْئًا، فَقَالَ: هَلْ جاءَكُمْ مِن أَحَدٍ قالَتْ: نَعَمْ، جاءَنَا شَيْخٌ كَذَا وكَذَا، فَسَأَلَنَا عَنْكَ فَأَخْبَرْتُهُ، وَسَأَلَني كَيْفَ عَيْشُنَا، فَأَخْبَرْتُهُ أَنّا في جَهْدٍ وَشِدّة، قالَ: فَهَلْ أَوْصَاكِ بِشَيْءٍ قالَتْ: نَعَمْ، أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ السّلاَمَ، وَيَقُولُ: غَيّرْ عَتَبَةَ بَابِكَ، قالَ: ذَاكِ أَبِي، وَقَدْ أَمَرَنِي أَنْ أُفَارِقَكِ، الْحَقِي بِأَهْلِكِ، فَطَلّقَهَا، وَتَزَوّجَ مِنْهُمْ أُخْرَى، فَلَبِثَ عَنْهُمْ إِبْرَاهِيمُ ما شَاءَ الله، ثُمّ أَتَاهُمْ بَعْدُ فَلَمْ يَجِدْهُ، فَدَخَلَ عَلَى امْرَأَتِهِ فَسَأَلَهَا عَنْهُ، فقَالَتْ: خَرَجَ يَبْتَغِي لَنَا، قالَ: كَيْفَ أَنْتُمْ وَسَأَلَهَا عَنْ عَيْشِهِمْ وَهَيْئَتِهِمْ، فَقَالَتْ: نَحْنُ بِخَيْرٍ وَسَعَةٍ، وَأَثْنَتْ عَلَى الله. فَقَالَ: ما طَعَامُكُمْ قالَت: اللّحْمُ. قالَ فَمَا شَرَابُكُمْ قالَت: المَاءُ. قالَ: اللّهُمّ بَارِكْ لَهُمْ في اللّحْمِ وَالمَاءِ. قالَ النّبيّﷺ: (وَلَمْ يَكُنْ لَهُمْ يَوْمَئذٍ حَبّ، وَلَوْ كانَ لَهُمْ دَعا لَهُمْ فِيه). قالَ: فَهُمَا لاَ يَخْلُو عَلَيْهِمَا أَحَدٌ بِغَيْرِ مَكّةَ إِلاّ لَمْ يُوَافِقَاهُ. قالَ: فَإِذَا جَاءَ زَوْجُكِ فَاقْرَئي عَلَيْهِ السّلاَمَ، وَمُرِيهِ يُثْبِتُ عَتَبَةَ بَابِه، فَلَمّا جاءَ إِسْمَاعِيلُ قالَ: هَلْ أَتَاكُمْ مِنْ أَحَدٍ قالَتْ: نَعَمْ، أَتَانَا شَيْخٌ حَسَنُ الْهَيْئَةِ، وَأَثْنَتْ

عَلَيْهِ، فَسَأَلَنِي عَنْكَ فَأَخْبَرْتُهُ، فَسَأَلَنِي كَيْفَ عَيْشُنَا فَأَخْبَرْتُهُ أَنَّا بِخَيْرٍ، قَالَ: فَأَوْصَاكِ بِشَيْءٍ، قَالَتْ: نَعَمْ، هُوَ يَقْرَأُ عَلَيْكَ السَّلاَمَ، وَيَأْمُرُكَ أَنْ تُثَبِّتَ عَتَبَةَ بَابِكَ، قَالَ: ذَاكِ أَبِي وَأَنْتِ الْعَتَبَةُ، أَمَرَنِي أَنْ أُمْسِكَكِ، ثُمَّ لَبِثَ عَنْهُمْ مَا شَاءَ اللهُ، ثُمَّ جَاءَ بَعْدَ ذَلِكَ، وَإِسْمَاعِيلُ يَبْرِي نَبْلًا لَهُ تَحْتَ دَوْحَةٍ قَرِيبًا مِنْ زَمْزَمَ، فَلَمَّا رَآهُ قَامَ إِلَيْهِ، فَصَنَعَا كَمَا يَصْنَعُ الْوَالِدُ بِالْوَلَدِ وَالْوَلَدُ بِالْوَالِدِ، ثُمَّ قَالَ: يَا إِسْمَاعِيلُ، إِنَّ اللهَ أَمَرَنِي بِأَمْرٍ، قَالَ: فَاصْنَعْ مَا أَمَرَكَ رَبُّكَ، قَالَ: وَتُعِينُنِي قَالَ: وَأُعِينُكَ، قَالَ: فَإِنَّ اللهَ أَمَرَنِي أَنْ أَبْنِيَ هَا هُنَا بَيْتًا، وَأَشَارَ إِلَى أَكَمَةٍ مُرْتَفِعَةٍ عَلَى مَا حَوْلَهَا، قَالَ: فَعِنْدَ ذَلِكَ رَفَعَا الْقَوَاعِدَ مِنَ الْبَيْتِ، فَجَعَلَ إِسْمَاعِيلُ يَأْتِي بِالْحِجَارَةِ وَإِبْرَاهِيمُ يَبْنِي، حَتَّى إِذَا ارْتَفَعَ الْبِنَاءُ، جَاءَ بِهَذَا الْحَجَرِ فَوَضَعَهُ لَهُ فَقَامَ عَلَيْهِ، وَهُوَ يَبْنِي وَإِسْمَاعِيلُ يُنَاوِلُهُ الْحِجَارَةَ، وَهُمَا يَقُولاَنِ: (رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ). رواه البخاري.

1092. Narrated Ibn Abbas may Allah be pleased with them ; 'The first female to use the girdle was the mother of Isma'eel (Ishmael). She used a girdle so that she might hide her tracks from Sarah. Abraham ﷺ brought her and her son Isma'eel (Ishmael), while she used to nurse him at her breast, to a place near Ka'aba under a tree near the spring of Zamzam, at the highest place in the mosque. During those days there was nobody in Mecca nor was there any water. So he made them sit over there and placed near them a leather bag containing some dates, and a small waterskin containing some water, and set out homeward. Isma'eel's (Ishmael's) mother followed him saying; 'O Abraham! Where are you going, leaving us in this valley where there is no person whose company we may enjoy, nor is there anything (to enjoy)? She repeated that to him many times, but he did not look back at her. Then she asked him; 'Has Allah ordered you

to do so?' He said: "Yes." She said; 'Then, He will not neglect us, and returned to her place while Abraham عليه السلام proceeded onwards, and on reaching the Ath-Thaniyah where they could not see him, he faced Ka'aba, and raising both hands, invoked Allah saying the following supplication:

﴿ رَبَّنَا إِنِّي أَسْكَنتُ مِن ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِندَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِّنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُم مِّنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴾ (إبراهيم ٣٧)

"O our Lord! I have made some of my offspring to dwell in an uncultivable valley at Your Sacred House (Ka'aba at Mecca) O our Lord, that they may perform the prayer. So fill some hearts among men with love towards them, and (O Allah) provide them with fruits so that they may give thanks *" S: 14-37. Isma'eel's (Ishmael's) mother went on suckling Isma'eel (Ishmael) and drinking from the water (she had). When the water in the waterskin had all been used up, she became thirsty and her child also became thirsty. She started looking at him (Isma'eel (Ishmael)) tossing in agony; she left him, for she could not endure looking at him, and found that the mountain of Al-Safa was the nearest mountain to her on that land. She stood on it and started looking at the valley keenly so that she might see somebody, but she could not see anybody. Then she descended from Al-Safa and when she reached the valley, she tucked up her robe and ran in the valley like a person in distress and trouble, till she crossed the valley and reached Al Marwah mountain where she stood and started looking, expecting to see somebody, but she could not see anybody. She repeated that (running between Al-Safa and Al-Marwa) seven times. Ibn Abbas said; 'The Prophet ﷺ said:" This is the source of the tradition of Al-Sa'iyo of the people between them (i.e. Al-Safa and Al-Marwa). When she

reached Al Marwah (for the last time) she heard a voice and she asked herself to be quiet and listened attentively. She heard the voice again and said; 'O, (whoever you may be)! You have made me hear your voice. Have you got something to help me?' And behold! She saw an angel at the place of Zamzam, digging the earth with his heel (or his wing), till water flowed from that place. She started to make something like a basin around it, using her hands in this way, and started filling her waterskin with water with her hands. The water was flowing out after she had scooped some of it. The Prophet ﷺ added: "May Allah bestow mercy on Isma'eel's (Ishmael's) mother! Had she let Zamzam (flow without trying to control it) (or had she not scooped from that water) (to fill her waterskin), Zamzam would have been a stream flowing on the surface of the earth. The Prophet ﷺ further added: "Then, she drank (water) and suckled her child. The angel said to her: "Don't be afraid of being neglected, for this is the House of Allah that will be built by this boy and his father, and Allah never neglects His devotees." The House (Ka'aba) at that time was on a high place resembling a hillock, and when torrents came, they flowed to its right and left. She lived in that way till some people from the tribe of Jorhom or a family from Jorhom passed by her and her child, as they, the Jorhom people were coming through the way of Kada'. They landed in the lower part of Mecca where they saw a bird that had the habit of flying around water and not leaving it. They said; 'This bird must be flying around water, though we know that there is no water in this valley.' They sent one or two corriers who discovered the source of water, and returned to inform them of the water. So, they all came (towards the water). The Prophet ﷺ added: "Isma'eel's (Ishmael's) mother was sitting near the water. They asked her; 'Do you allow us to stay with you?' She replied; 'Yes, but you will have no

right to possess the water.' They agreed upon that. The Prophet ﷺ further said: "Isma'eel's (Ishmael's) mother was pleased with the whole situation as she used to love to enjoy the company of the people. So, they settled there, and later on they sent for their families who came and settled with them so that some families became permanent residents there. The child (Isma'eel (Ishmael)) grew up and learnt Arabic from them and (his virtues) caused them to love and admire him as he grew up. When he reached the age of puberty they made him marry a woman from amongst them. After Isma'eel's (Ishmael's) mother had died, Abraham عليه السلام came after Isma'eel's (Ishmael's) marriage in order to see his family that he had left before, but he did not find Isma'eel (Ishmael) there. When he asked Isma'eel's (Ishmael's) wife About him, she replied; 'He has gone in search of our livelihood.' Then he asked her About their way of living and their condition, and she replied; 'We are living in misery; we are living in hardship and destitution,' complaining to him. He said: "When your husband returns, convey my salutation to him and tell him to change the threshold of the gate (of his house)." When Isma'eel (Ishmael) came, he seemed to have felt something unusual, so he asked his wife: "Has anyone visited you?" She replied; 'Yes, an old man of so and so description came and asked me About you and I informed him, and he asked About our state of living, and I told him that we were living in hardship and poverty.' At that Isma'eel (Ishmael) said: "Did he advise you anything?" She replied; 'Yes, he told me to convey his salutation to you and to tell you to change the threshold of your gate.' Isma'eel (Ishmael) said: 'It was my father, and he has ordered me to divorce you. Go back to your family." So, Isma'eel (Ishmael) divorced her and got married to another woman from amongst them (Jorhom tribe). Then Abraham عليه السلام stayed away from them for

a period as long as Allah willed and called on them again but did not find Isma'eel (Ishmael). So he came to Isma'eel's (Ishmael's) wife and asked her About Isma'eel (Ishmael). She said, 'He has gone in search of our livelihood.' Abraham ﷺ asked her About their sustenance and living. She replied; 'We are prosperous and well off (we have everything in abundance).' Then she thanked Allah ﷻ. Abraham ﷺ said: "What kind of food do you eat?" She said; 'Meat.' He said: "What do you drink?" She said; 'Water.' He said: "O Allah! Bless their meat and water." The Prophet ﷺ added: "At that time they did not have grain, and if they had grain, he would have also invoked Allah to bless it. The Prophet ﷺ added: "If somebody has only these two things as his sustenance, his health and disposition will be badly affected, unless he lives in Mecca. The Prophet ﷺ added: "Then, Abraham said to Isma'eel's wife: "When your husband comes, give my regards to him and tell him that he should keep firm the threshold of his gate." When Isma'eel (Ishmael) came back, he asked his wife: "Did anyone call on us?" She replied; 'Yes, a goodlooking old man came to me.' She praised him and added; 'He asked About you, and I informed him, and he asked About our livelihood and I told him that we were in a good condition.' Isma'eel (Ishmael) asked her: "Did he give you any piece of advice?" She said; 'Yes. He told me to give his regards to you and ordered that you should keep firm the threshold of your gate.' At that Isma'eel (Ishmael) said: "It was my father, and you are the threshold (of the gate). He has ordered me to keep you with me." Then Abraham stayed away from them for a period as long as Allah willed, and called on them afterwards. He saw Isma'eel (Ishmael) under a tree near Zamzam, sharpening his arrows. When he saw Abraham, he rose up to welcome him (and they greeted each other as a father does with his son or a son does with his

father). Abraham said: "O Isma'eel (Ishmael)! Allah has given me an order." Isma'eel (Ishmael) said: "Do what your Lord has ordered you to do." Abraham asked: "Will you help me?" Isma'eel (Ishmael) said: "I will help you." Abraham said: "Allah has ordered me to build a house here, pointing to a hillock higher than the land surrounding it." The Prophet ﷺ added: "Then, they raised the foundations of the House (Ka'aba). Isma'eel (Ishmael) brought the stones and Abraham raised the foundations of the House of Allah ﷻ. When the walls became high, Isma'eel (Ishmael) brought this stone and put it for Abraham who stood over it and carried on building, while Isma'eel (Ishmael) was handing him the stones, and both of them were saying:

﴿ وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنتَ السَّمِيعُ الْعَلِيمُ ﴾ (البقرة ١٢٧)

"And (remember) when Abraham and (his son) Isma'eel (Ishmael) were raising the foundations of the House (the Ka'aba at Mecca praying): "Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower *" S: 2-127.

١٠٩٣- حَدَّثَنَا أَبُو عُبَيْدَةَ بْنُ أَبِي السَّفَرِ أَحْمَدُ بْنُ عَبْدِ اللَّهِ الْهَمْدَانِيُّ وَمَحْمُودُ بْنُ غَيْلَانَ قَالَا حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ عَنْ مُحَمَّدِ بْنِ أَبِي عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ الْعَجْوَةُ مِنَ الْجَنَّةِ وَفِيهَا شِفَاءٌ مِنَ السُّمِّ وَالْكَمْأَةُ مِنَ الْمَنِّ وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ قَالَ أَبو عِيسَى وَفِي الْبَاب عَنْ سَعِيدِ بْنِ زَيْدٍ وَأَبِي سَعِيدٍ وَجَابِرٍ وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَهُوَ مِنْ حَدِيثِ مُحَمَّدِ بْنِ عَمْرٍو ولا نَعْرِفُهُ إِلا مِنْ حَدِيثِ سَعِيدِ بْنِ عَامِرٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو *

1093. Narrated Sa'eed ibn Amer; 'The pressed dates are similar to the fruit of Paradise. It is a remedy of poison. And truffle is of manna and its water cures the eye." (At-Termizi).

١٠٩٤- عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ خَرَجَ يَوْمًا، فَصَلَّى عَلَى أَهْلِ أُحُدٍ صَلَاتَهُ عَلَى الْمَيِّتِ، ثُمَّ انْصَرَفَ إِلَى الْمِنْبَرِ فَقَالَ: (إِنِّي فَرَطُكُمْ، وَأَنَا شَهِيدٌ عَلَيْكُمْ، وَإِنِّي وَاللهِ لَأَنْظُرُ إِلَى حَوْضِي الآنَ، وَإِنِّي أُعْطِيتُ مَفَاتِيحَ خَزَائِنِ الأَرْضِ، أَوْ مَفَاتِيحَ الأَرْضِ، وَإِنِّي وَاللهِ مَا أَخَافُ عَلَيْكُمْ أَنْ تُشْرِكُوا بَعْدِي، وَلَكِنْ أَخَافُ عَلَيْكُمْ أَنْ تَنَافَسُوا فِيهَا). رواه البخاري.

1094. Narrated Oqba ibn Amer ﷺ; 'Allah's Messenger ﷺ offered the funeral prayers of the martyrs of Ohod eight years after (their death) as if bidding farewell to the living and the dead, then he ascended the pulpit and said: "I am your vanguard, and I am a witness over you, and your promised place to meet me, will be Al Hawdh (The Fountain) (on the Day of Resurrection), and I am (now) looking at it from this place of mine. I am not afraid that you will worship other besides Allah, but I am afraid that worldly life will tempt you and cause you to compete with each other for it." (Bukhari).

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(١٩) كتاب الاستغفار

BOOK OF SOLICITING FORGIVENESS

٣٤٣ ـ باب الاستغفار وفضله

Chapter: (343)

About Seeking Forgiveness and Its Virtue

[As it has been clarified, man is an erring creature. He is like the thin tree, wind swin it towards the right and towards the left side.

There is no harm if man committed a misdeed or a Major one provided he hastens and flees to his Lord and Sustainer Who forgives sins and accepts repentance.

What has happened when Adam, our father, disobeyed his Creator? Out of His mercy, His Creator inspired in him some specific words that he would ask forgiveness therewith. Allah ﷻ explains this by His statements:

﴿ وَقُلْنَا يَا آدَمُ اسْكُنْ أَنتَ وَزَوْجُكَ الْجَنَّةَ وَكُلاَ مِنْهَا رَغَداً حَيْثُ شِئْتُمَا وَلاَ تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ (٣٥) فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَى حِينٍ (٣٦) فَتَلَقَّى آدَمُ مِن رَّبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ (٣٧) ﴾ (البقرة ٣٥-٣٧)

"And We said: "O Adam! Dwell you and your wife in Paradise and eat both of you freely with pleasure and delight, of things therein as wherever you will, but come not near this tree or you both will be of the wrong-doers * Then Satan made them slip therefrom (Paradise), and got them out from it. We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time * Then Adam received from his Lord Words. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful *" S: 2-35-37.

Sins distances goodness from the sons of Adam whereas seeking forgiveness earns goodness for them. This is a Koran-proved fact on the tongue of His Messenger Noah (عليه السلام). He said to his people:

﴿ فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا (١٠) يُرْسِلِ السَّمَاءَ عَلَيْكُم مِّدْرَارًا (١١) وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَل لَّكُمْ جَنَّاتٍ وَيَجْعَل لَّكُمْ أَنْهَارًا (١٢) ﴾
(نوح ١٠-١٢)

"I said (to them): 'Ask forgiveness from your Lord, verily, He is Oft-Forgiving * He will send rain to you in abundance * And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers * " S: 71-10-12.

The scholars say that there is no major sin as long as one seeks forgiveness and there is no minor sin as long as one persists in committing them.

عَنْ أَبِيْ أُمَيَّةَ المَخْزُومِيِّ ﷺ قَالَ: أُتِيَ رَسُولُ اللهِ ﷺ بِلِصٍّ قَدِ اعْتَرَفَ اعْتِرَافاً، وَلَمْ يُوْجَدْ مَعَهُ مَتَاعٌ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: مَا إِخَالُكَ سَرَقْتَ ، قَالَ: بَلَى، فَأَعَادَ عَلَيْهِ مَرَّتَيْنِ أَوْ ثَلاثاً، فَأَمَرَ بِهِ، فَقُطِعَ، وَجِيءَ بِهِ، فَقَالَ: اسْتَغْفِرِ اللَّهَ، وَتُبْ إِلَيْهِ فَقَالَ: أَسْتَغْفِرُ اللَّهَ، وَأَتُوبُ إِلَيْهِ فَقَالَ: اللَّهُمَّ تُبْ عَلَيْهِ ثَلاثاً أَخْرَجَهُ أَبُو دَاوُدَ، وَاللَّفْظُ لَهُ، وَأَحْمَدُ وَالنَّسَائِيَّ وَرِجَالُهُ ثِقَاتٌ

وَأَخْرَجَهُ الحَاكِمُ، مِنْ حَدِيْثِ أَبِيْ هُرَيْرَةَ ﷺ فَسَاقَهُ بِمَعْنَاهُ، وَقَالَ فِيْهِ: اذْهَبُوا بِهِ فَاقْطَعُوهُ، ثُمَّ احْسِمُوهُ وَأَخْرَجَهُ البَزَّارُ أَيْضاً، وَقَالَ: لاَبَأْسَ بِإِسْنَادِهِ

Narrated Abu-Omayya Al-Makhzoomi ﷺ; 'A thief with whom there was no stolen things was brought to Allah's Messenger ﷺ after he had confessed (his crime). Allah's Messenger ﷺ said to him: "I do not think that you have stolen." The man replied; 'Yes indeed. I have stolen.' The Messenger of Allah ﷺ repeated this trice or thrice and the man gave the same reply. So, Allah's Messenger ﷺ gave command regarding him and his hand was cut off. He was then brought to Allah's Messenger ﷺ who said to him: "Ask

Allah's forgiveness and turn to Him in repentance." The man said; 'I ask Allah's forgiveness and turn to Him in repentance.' The Allah's Messenger ﷺ then invoked Allah ﷻ three times: "O Allah, forgive him."

(Compiled by Abu-Dawood, Ahmad and Al-Nasa'i. The version is of Abu-Dawood; and its narrators are reliable.) Al-Hakim compiled the aforesaid Hadith from the narration of Abu-Huraira ؓ meaning something to the same effect. The narration says that the Allah's Messenger ﷺ said: "Take him away and cut off (his hand), then cauterize him." (Al-Bazzar compiled it too saying its chain of narrators is not so sound).

For this reason, the Messenger of Allah ﷺ taught A'isha may Allah be pleased with her when she asked him About the best supplication on Laylatol Qadr, he said:

عَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا، قَالَتْ: قُلْتُ: يَا رَسُولَ اللهِ أَرَأَيْتَ إِنْ عَلِمْتُ أَيَّ لَيْلَةٍ لَيْلَةُ الْقَدْرِ، ما أقول فيها قَالَ: قُولِي اللَّهُمَّ إِنَّكَ عَفُوٌّ، تُحِبُّ الْعَفْوَ، فَاعْفُ عَنِّي رَوَاهُ الْخَمْسَةُ غَيْرَ أَبِيْ دَاوُدَ، وَصَحَّحَهُ التِّرْمِذِيُّ وَالْحَاكِمُ

Narrated A'isha may Allah be pleased with her ; I said; 'O Allah's Messenger! Tell me, if I know which night Laylatol Qadr is, what (invocation) should I say on it?' He said : "Say, O Allah! You forgives sins and love forgiveness, so forgive me."

(Compiled by the Al-Khamsa except Abu-Dawood; At-Termizi and Al-Hakim authenticated it).

The Messenger of Allah ﷺ teaches us one of the best formulas of seeking Allah's forgiveness by his Hadith:

عَنْ شَدَّادَ بْنِ أَوْسٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: (سَيِّدُ الاِسْتِغْفَارِ أَنْ تَقُولَ: اللَّهُمَّ أَنْتَ رَبِّي، لاَ إِلَهَ إِلاَّ أَنْتَ، خَلَقْتَنِي، وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ ما اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ ما صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوءُ

بِذَنْبِي فَاغْفِرْ لِي، فَإِنَّهُ لاَ يَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ. قَالَ: وَمَنْ قَالَهَا مِنَ النَّهَارِ مُوقِنًا بِهَا، فَمَاتَ مِنْ يَوْمِهِ قَبْلَ أَنْ يُمْسِيَ، فَهُوَ مِنْ أَهْلِ الجَنَّةِ، وَمَنْ قَالَهَا مِنَ اللَّيْلِ وَهُوَ مُوقِنٌ بِهَا، فَمَاتَ قَبْلَ أَنْ يُصْبِحَ، فَهُوَ مِنْ أَهْلِ الجَنَّةِ). رواه البخاري.

Narrated Shaddad ibn Aws ﷺ; The Prophet ﷺ said: "The most superior formula of asking for forgiveness is: "Allahomma Anta Rabbee La Ilaha Illa Anta, Khalaqtanee Wa Ana Abdoka, Wa Ana Ala Ahdika Wa Wa'adika Mastatat. Auzu Bika Min Sharri Ma Sana'at, Abu'u Laka bi ni'imatika Alayya, Wa Abu'u Bizanbee Faghfirlee Fa Innaho la Yaghfiroth-Thonooba Illa Anta, O Allah! You are my Sustainer and there is none worthy of worship besides You. You have created me and I am Your servant. I will be adhering to Your covenant and promise as possible as I can. I seek refuge with You of what evil I have done. I confess the (countless) favors of You on me. I confess whaterver favor You have given me and confess whatever evil I have done. So, forgive me since, none forgives the sins except You." The Prophet ﷺ added: "If somebody invoked it during the day with firm faith in it, and died on the same day before the evening, he will be from the people of Paradise; and if somebody invoked it at night with firm faith in it, and died before the morning, he will be from the people of Paradise." (Bukhari).

Now, let us read what Imam Al-Nawawi compiled in this concern.]

Allah ﷻ said:

﴿ فَاعْلَمْ أَنَّهُ لاَ إِلَهَ إِلاَّ اللهُ وَاسْتَغْفِرْ لِذَنبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ ﴾ (محمد ١٩)

"So know (O Muhammad!) that, La Ilaha Illal-laho (none has the right to be worshipped but Allah), and ask forgiveness for your sin, and also for (the sin of) the believing men and the believing women. And Allah knows well your moving About, and your place of rest (in your homes) *" S: 47-19. And

﴿ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ﴾ (النصر ٣)

"So glorify the Praises of your Lord, and ask for His Forgiveness. Verily, He is the One Who accepts the repentance and the One Who forgives *" S: 110-3. And

﴿ قُلْ أَؤُنَبِّئُكُمْ بِخَيْرٍ مِّن ذَلِكُمْ لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ اللهِ وَاللهُ بَصِيرٌ بِالْعِبَادِ (١٥) الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا آمَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ (١٦) الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالأَسْحَارِ (١٧) ﴾
(آل عمران ١٥–١٧)

"Say: "Shall I inform you of things far better than those? For the pious, there will be Gardens (Paradise) with their Lord, underneath which rivers flow. They will have purified wives thereing. And Allah will be pleased with them. And Allah is All-Seer of the (His) servants * Those who say; "Our Lord! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire * (They are) those who are patient, those who are true (in faith, words, and deeds), and obedient with sincere devotion in worship to Allah. Those who spend (give the Zakat and alms in the Way of Allah) and those who pray and beg Allah's Pardon in the last hours of the night *" S: 3-15-17. And

﴿ وَمَن يَعْمَلْ سُوءً أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللهَ يَجِدِ اللهَ غَفُورًا رَّحِيمًا ﴾ (النساء ١١٠)

"And whoever does evil or wrongs himself but afterwards seeks Allah's Forgiveness, he will find Allah Oft-Forgiving, Most Merciful *" S: 4-110. And

﴿ وَمَا كَانَ اللهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ وَمَا كَانَ اللهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴾ (الأنفال ٣٣)

"And Allah would not punish them while you (Muhammad) are amongst them, nor will He punish them while they seek (Allah's) Forgiveness *" S: 8-33. And

﴿ وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَن يَغْفِرُ الذُّنُوبَ إِلاَّ اللهُ وَلَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ﴾ (آل عمران ١٣٥)

"And those who, when they have committed Fahisha (an improper behavior) or wronged themselves with evil, remember Allah and ask forgiveness for their sins. And none can forgive sins but Allah - And those who do not persist in what (wrong) they have done, while they know *" S: 3-135.

١٠٩٥- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: (وَاللهِ إِنِّي لأَسْتَغْفِرُ اللهَ وَأَتُوبُ إِلَيْهِ فِي الْيَوْمِ أَكْثَرَ مِنْ سَبْعِينَ مَرَّةً). رواه البخاري.

1095. Narrated Abu-Huraira ﷺ; 'I heard Allah's Messenger ﷺ saying: "By Allah! I seek Allah's Forgiveness and turn to Him in repentance for more than seventy times a day." (Bukhari).

١٠٩٦- عَنْ ثَوْبَانَ ﷺ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا انْصَرَفَ مِنْ صَلاَتِهِ اسْتَغْفَرَ اللَّهَ ثَلاَثًا، وَقَالَ: اللَّهُمَّ أَنْتَ السَّلاَمُ، وَمِنْكَ السَّلاَمُ، تَبَارَكْتَ يَا ذَا الجَلاَلِ وَالإِكْرَامِ رَوَاهُ مُسْلِمٌ

1096. Narrated Thawban ﷺ; 'Whenever Allah's Messenger ﷺ finished his prayer, he used to say after asking Allah's forgiveness three times: "Allahomma Antas-Salamo Waminkas-Salamo Tabarakt Yathal Jalali Walikram (O Allah, You are ther Giver of peace, and peace emits from You. Blessed are You, O Possessor of glory and honor." (Muslim).

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٣٤٤ ــ باب بيان ما أعد الله تعالى للمؤمنين فى الجنة

Chapter (344)

About What Allah ﷻ has prepared for the Believers in Paradise

Allah ﷻ said:

﴿ إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ (٤٥) ادْخُلُوهَا بِسَلَامٍ آمِنِينَ (٤٦) وَنَزَعْنَا مَا فِي صُدُورِهِم مِّنْ غِلٍّ إِخْوَانًا عَلَى سُرُرٍ مُّتَقَابِلِينَ (٤٧) لاَ يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُم مِّنْهَا بِمُخْرَجِينَ (٤٨) ﴾ (الحجر ٤٥-٤٨)

"Truly! The pious will be amidst Gardens and water-springs (Paradise) * (It will be said to them): "Enter therein (Paradise), in peace and security * And We shall remove from their breasts any deep feeling of bitterness (that they may have). (So they will be like) brothers facing each other on thrones * No sense of fatigue shall touch them, nor shall they (ever) be asked to leave it *" S: 15-45-48. And

﴿ يَا عِبَادِ لاَ خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلاَ أَنتُمْ تَحْزَنُونَ (٦٨) الَّذِينَ آمَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ (٦٩) ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ (٧٠) يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِّن ذَهَبٍ وَأَكْوَابٍ وَفِيهَا مَا تَشْتَهِيهِ الأَنْفُسُ وَتَلَذُّ الأَعْيُنُ وَأَنْتُمْ فِيهَا خَالِدُونَ (٧١) وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ (٧٢) لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِّنْهَا تَأْكُلُونَ (٧٤) ﴾ (الزخرف ٦٨-٧٣)

"(It will be said to the true believers in Islamic Monotheism): My servants! No fear shall be on you this Day, nor shall you grieve * (You) who believed in Our verses, and were Muslims (who submit totally to Allah's Will, and believe in the Oneness of Allah, the Islamic Monotheism) * Enter Paradise, you and your wives, in happiness * Trays of gold and cups will be passed round them; (there will be) therein all that inner-selves could desire, all that eyes could delight in and you will abide therein forever * This is Paradise that you have been made to inherit because of your deeds which you used to do (in the life of the world) * Therein for you will be fruits in plenty, of which you will eat (as you desire) *" S: 43-68-73. And

﴿ إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ (٥١) فِي جَنَّاتٍ وَعُيُونٍ (٥٢) يَلْبَسُونَ مِن سُندُسٍ وَإِسْتَبْرَقٍ مُّتَقَابِلِينَ (٥٣) كَذَلِكَ وَزَوَّجْنَاهُم بِحُورٍ عِينٍ (٥٤) يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ (٥٥) لاَ يَذُوقُونَ فِيهَا الْمَوْتَ إِلاَّ الْمَوْتَةَ الأُولَى وَوَقَاهُمْ عَذَابَ الْجَحِيمِ (٥٦) فَضْلاً مِّن رَّبِّكَ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ (٥٧) ﴾ (الدخان ٥١-٥٧)

"Verily, the pious will be in a place of Security (Paradise) * Among Gardens and Springs * Dressed in fine silk and (also) in thick silk, facing each other * So (it will be). And We shall marry them to the fair females with wide, lovely eyes * They will call therein for every kind of fruit in peace

and security * They will never taste death therein except the first death (of this world), and He will save them from the torment of the blazing Fire * Out of bounty from your Lord! That will be the supreme success! *" S: 44-51-57. And

﴿ إِنَّ الأَبْرَارَ لَفِي نَعِيمٍ (٢٢) عَلَى الأَرَائِكِ يَنظُرُونَ (٢٣) تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ (٢٤) يُسْقَوْنَ مِن رَّحِيقٍ مَّخْتُومٍ (٢٥) خِتَامُهُ مِسْكٌ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ (٢٦) وَمِزَاجُهُ مِن تَسْنِيمٍ (٢٧) عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ (٢٨) ﴾ (المطففين ٢٢-٢٨)

"Verily, the pious and the righteous will be in Delight (Paradise) * On thrones, looking (at all things) * You will recognize in their faces the brightness of delight * They will be given to drink of pure sealed wine * The last thereof (that wine) will be the smell of musk, and for this let (all) those strive who want to strive (i.e. hasten earnestly to the obedience of Allah) * It (that wine) will be mixed with Tasneem * A spring whereof those who were drawn near to Allah will drink *" S: 83-22-28.

١٠٩٧- حديث أَبِي هُرَيْرَةَ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: إِنَّ أَوَّلَ زُمْرَةٍ يَدْخُلُونَ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، ثُمَّ الَّذِينَ يَلُونَهُمْ، عَلَى أَشَدِّ كَوْكَبٍ دُرِّيٍّ فِي السَّمَاءِ إِضَاءَةً لاَ يَبُولُونَ، وَلاَ يَتَغَوَّطُونَ، وَلاَ يَتْفِلُونَ، وَلاَ يَمْتَخِطُونَ أَمْشَاطُهُمُ الذَّهَبُ، وَرَشْحُهُمُ الْمِسْكُ، وَمَجَامِرُهُمُ الأَلُوَّةُ الأَنْجُوجُ عُودُ الطِّيبِ وَأَزْوَاجُهُمُ الْحُورُ الْعِينُ عَلَى خَلْقِ رَجُلٍ وَاحِدٍ عَلَى صُورَةِ أَبِيهِمْ آدَمَ سِتُّونَ ذِرَاعًا فِي السَّمَاءِ أخرجه البخاري.

1097. Narrated Abu-Huraira ﷺ; 'Allah's Messenger ﷺ said: "The first group of people who will enter Paradise, will be glittering like the moon on a full-moon night and those who will follow them, will glitter like the most brilliant star in

the sky. They will not urinate, relieve nature, spit, or have any nasal secretions. Their combs will be of gold, and their sweat will smell like musk. Aloes wood will be used in their censers. Their wives will be houris. All of them will look alike as if they were one person in figure of their father Adam constitute; sixty cubits tall." (Bukhari).

١٠٩٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: (يَقُولُ اللهُ تَعَالَى: أَعْدَدْتُ لِعِبَادِي الصَّالِحِينَ: ما لاَ عَيْنٌ رَأَتْ، وَلاَ أُذُنٌ سَمِعَتْ، وَلاَ خَطَرَ عَلَى قَلْبِ بَشَرٍ، ذُخْرًا، بَلْهَ ما أُطْلِعْتُمْ عَلَيْهِ). ثُمَّ قَرَأَ: (فَلاَ تَعْلَمُ نَفْسٌ ما أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ). رواه البخاري.

1098. Narrated Abu-Huraira ﷺ; 'Allah's Messenger ﷺ said: "Allah ﷻ said" "I have prepared for my pious servants such things as no eye had ever seen, no ear has ever heard of, and nobody has ever even imagined of, all that is reserved." Abu-Huraira added; 'If you wish to confirm this, you can read Allah's statement:

﴿ فَلاَ تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴾

(السجدة ١٧)

"No person knows what is kept hidden for them of joy as a reward for what they used to do *" S: 32-17.

١٠٩٩- حديثُ عَبْدِ اللهِ بْنِ مَسْعُودٍ ﷺ قَالَ النَّبِيّ ﷺ: إِنِّي لأَعْلَمُ آخِرَ أَهْلِ النَّارِ خُرُوجًا مِنْهَا، وَآخِرَ أَهْلِ الْجَنَّةِ دُخُولاً رَجُلٌ يَخْرُجُ مِنَ النَّارِ كَبْوًا فَيَقُولُ اللهُ اذْهَبْ فَادْخُلِ الْجَنَّةَ، فَيَأْتِيهَا فَيُخَيَّلُ إِلَيْهِ أَنَّهَا مَلأَى، فَيَرْجِعُ فَيَقُولُ يَا رَبِّ وَجَدْتُهَا مَلأَى، فَيَقُولُ اذْهَب فَادْخُلِ الْجَنَّةَ فَيَأْتِيها فَيُخَيَّلُ إِلَيْهِ أَنَّهَا مَلأَى، فَيَرْجِعُ فَيَقُولُ يَا رَبِّ وَجَدْتُهَا مَلأَى، فَيَقُولُ اذْهَب فادْخُلِ الْجَنَّةَ فَإِنَّ لَكَ مِثْلَ الدُّنْيَا وَعَشَرَةَ أَمْثَالِهَا، أَوْ إِنَّ لَكَ مِثْلَ عَشَرَةِ أَمْثَالِ الدُّنْيَا، فَيَقُولُ تَسْخَرُ مِنِّي أَوْ

تَضْحَكُ مِنّي وَأَنْتَ الْمَلِكُ فَلَقَدْ رَأَيْتُ رَسُولَ اللهِ ﷺ ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ وَكَانَ يُقَالُ: ذَلِكَ أَدْنَى أَهْلِ الْجَنَّةِ مَنْزِلَةً أخرجه البخاري.

1099. Narrated Abdullah ibn Mas'oud ﷺ; 'The Prophet ﷺ said: "I know the person who will be the last to come out of Hellfire and the last to enter Paradise. He will be a man who will come out of Hellfire crawling. Allah ﷻ will say to him: "Go and enter Paradise." He will go to it, but it will appear to him as if it had been filled. Then, he will return and say; 'O Lord! I have found it full.' Allah will say: "Go and enter Paradise." He will go but it will appear to him as if it had been filled. Then, he will return and say; "O Lord! I have found it full.' Allah ﷻ will say: "Go and enter Paradise and you will have what equals the world and ten times as much (or you will have as much as ten times the like of the world)." At that the man will say; 'Do you mock at me (or laugh at me) though You are the King?' Abdullah ibn Mas'oud ﷺ said; 'I saw Allah's Messenger ﷺ smiling till his premolar teeth were apparent while saying that.'

Ibn Mas'oud ﷺ said; 'It is said that, that will be the lowest ranks amongst the people of Paradise.' (Bukhari)

١١٠٠- عَنْ عَبْدِ اللهِ بْنِ قَيْسٍ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: (إِنَّ فِي الْجَنَّةِ خَيْمَةً مِنْ لُؤْلُؤَةٍ مُجَوَّفَةٍ، عَرْضُهَا سِتُّونَ مِيلًا، فِي كُلِّ زَاوِيَةٍ مِنْهَا أَهْلٌ مَا يَرَوْنَ الآخَرِينَ، يَطُوفُ عَلَيْهِمُ الْمُؤْمِنُونَ) رواه البخاري.

1100. Narrated Abdullah ibn Qays ﷺ; 'Allah's Messenger ﷺ said: In Paradise, there is a pavilion made of a single hollow pearl ball. It is sixty miles wide. In each corner of which there are wives who will not see those in the other corners, and the believers will visit and enjoy them." (Bukhari).

١١٠١- حديث أَبِي سَعِيدٍ الْخدْرِيّ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ أَهْلَ الْجَنَّةِ يَتَرَاءَيُونَ أَهْلَ الْغُرَفِ مِنْ فَوْقِهِم كَمَا يَتَرَاءَيُونَ الْكَوْكَبَ الدَّرِّيَّ الْغَابِرَ فِي الأُفُقِ مِنَ الْمَشْرِقِ أَوِ الْمَغْرِبِ، لِتَفَاضُلِ مَا بَيْنَهُمْ قَالُوا: يَا رَسُولَ الله تِلْكَ مَنَازِلُ الأَنْبِيَاءِ، لاَ يَبْلُغُهَا غَيْرُهُمْ قَالَ: بَلَى، وَالَّذِي نَفْسِي بِيَدِهِ رِجَالٌ آمَنُوا بِاللهِ، وَصَدَّقُوا الْمُرْسَلِينَ أخرجه البخاري.

1101. Narrated Abu-Sa'eed Al-Khudri ﷺ; 'The Prophet ﷺ said: "The people of Paradise will look at the dwellers of the lofty mansions (a superior place in Paradise) in the same way as one looks at a brilliant star far away in the East or in the West on the horizon; all that is because of their superiority over one another (in rewards)." At that, the people said; 'O Allah's Messenger ﷺ Are these lofty mansions for the prophets which nobody else can reach?' The Prophet ﷺ replied: "No! By Allah in Whose Hands my life is, these are for the men who believed in Allah and also believed in the Messengers." (Bukhari).

١١٠٢- حديث أَبِي هُرَيْرَةَ ﷺ يَبْلُغُ بِهِ النَّبِيَّ ﷺ، قَالَ: إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مِائَةَ عَامٍ لاَ يَقْطَعُهَا أخرجه البخاري.

1102. Narrated Abu-Huraira ﷺ; 'The Prophet ﷺ said: "In Paradise there is a tree which is so big that a rider can travel in its shade for one hundred years without crossing it (and if you wish, you can recite:

﴿ وَظِلٍّ مَّمْدُودٍ ﴾ (الواقعة ٣٠)

"(They will be) in shade long extended *" S: 56-30.

١١٠٣- عَنْ أَبِي هُرَيْرَةَ، ﷺ عَنِ النَّبِيِّ ﷺ قالَ: (لَقَابُ قَوْسٍ فِي الْجَنَّةِ خَيْرٌ مِمَّا تَطْلُعُ عَلَيْهِ الشَّمْسُ وَتَغْرُبُ). وَقالَ: (لَغَدْوَةٌ أَوْ رَوْحَةٌ فِي سَبِيلِ اللهِ خَيْرٌ مِمَّا تَطْلُعُ عَلَيْهِ الشَّمْسُ وَتَغْرُبُ). رواه البخاري.

1103. Narrated Abu-Huraira ﷺ; 'The Prophet ﷺ said: "A place in Paradise as small as a bow is better than all that on which the sun rises and sets (the whole world)." He also said: "A single endeavour in Allah's Cause in the afternoon or in the forenoon is better than all that on which the sun rises and sets." (Bukhari).

١١٠٤- عَنْ أبى هريرة ﷺ: أَنَّ النَّاسَ قَالُوا: يَا رَسُولَ اللهِ ﷺ هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ قَالَ: (هَلْ تُمَارُونَ فِي الْقَمَرِ لَيْلَةَ الْبَدْرِ، لَيْسَ دُونَهُ حِجَابٌ). قَالُوا: لاَ يَا رَسُولَ اللهِ، قَالَ: (فَهَلْ تُمَارُونَ فِي الشَّمْسِ لَيْسَ دُونَهَا سَحَابٌ). قَالُوا: لاَ، قَالَ: (فَإِنَّكُمْ تَرَوْنَهُ كَذَلِكَ، يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ، فَيَقُولُ: مَنْ كَانَ يَعْبُدُ شَيْئًا فَلْيَتَّبِعْ، فَمِنْهُمْ مَنْ يَتَّبِعُ الشَّمْسَ، وَمِنْهُمْ مَنْ يَتَّبِعُ الْقَمَرَ، وَمِنْهُمْ مَنْ يَتَّبِعُ الطَّوَاغِيتَ، وَتَبْقَى هذه الأُمَّةُ فِيهَا مُنَافِقُوهَا، فَيَأْتِيهِمُ اللهُ فَيَقُولُ: أَنَا رَبُّكُمْ، فَيَقُولُونَ: هذَا مَكَانُنَا حَتَّى يَأْتِيَنَا رَبُّنَا، فَإِذَا جَاءَ رَبُّنَا عَرَفْنَاهُ، فَيَأْتِيهِمُ اللهُ فَيَقُولُ: أَنَا رَبُّكُمْ، فَيَقُولُونَ: أَنْتَ رَبُّنَا، فَيَدْعُوهُمْ فَيُضْرَبُ الصِّرَاطُ بَيْنَ ظَهْرَانَيْ جَهَنَّمَ، فَأَكُونُ أَوَّلَ مَنْ يَجُوزُ مِنَ الرُّسُلِ بِأُمَّتِهِ، وَلاَ يَتَكَلَّمُ يَوْمَئِذٍ أَحَدٌ إِلاَّ الرُّسُلُ، وَكَلاَمُ الرُّسُلِ يَوْمَئِذٍ: اللَّهُمَّ سَلِّمْ سَلِّمْ، وَفِي جَهَنَّمَ كَلاَلِيبُ، مِثْلُ شَوْكِ السَّعْدَانِ، هَلْ رَأَيْتُمْ شَوْكَ السَّعْدَانِ). قَالُوا: نَعَمْ، قَالَ: (فَإِنَّهَا مِثْلُ شَوْكِ السَّعْدَانِ، غَيْرَ أَنَّهُ لاَ يَعْلَمُ قَدْرَ عِظَمِهَا إِلاَّ اللهُ، تَخْطَفُ النَّاسَ بِأَعْمَالِهِمْ، فَمِنْهُمْ مَنْ يُوبَقُ بِعَمَلِهِ، وَمِنْهُمْ مَنْ يُخَرْدَلُ ثُمَّ يَنْجُو، حَتَّى إِذَا أَرَادَ اللهُ رَحْمَةَ مَنْ

أَرَادَ مِنْ أَهْلِ النَّارِ، أَمَرَ المَلاَئِكَةَ: أَنْ يُخْرِجُوا مَنْ كَانَ يَعْبُدُ اللهَ، فَيُخْرِجُونَهُمْ وَيَعْرِفُونَهُمْ بِآثَارِ السَّجُودِ، وَحَرَّمَ اللهُ عَلَى النَّارِ أَنْ تَأْكُلَ أَثَرَ السَّجُودِ، فَيَخْرُجُونَ مِنَ النَّارِ، فَكُلُّ ابْنِ آدَمَ تَأْكُلُهُ النَّارُ إِلاَّ أَثَرَ السَّجُودِ، فَيَخْرُجُونَ مِنَ النَّارِ وَقَدِ امْتُحِشُوا فَيُصَبُّ عَلَيْهِمْ مَاءُ الْحَيَاةِ، فَيَنْبُتُونَ كَمَا تَنْبُتُ الْحِبَّةُ فِي حَمِيلِ السَّيْلِ، ثُمَّ يَفْرُغُ اللهُ مِنَ الْقَضَاءِ بَيْنَ الْعِبَادِ، وَيَبْقَى رَجُلٌ بَيْنَ الْجَنَّةِ وَالنَّارِ، وَهُوَ آخِرُ أَهْلِ النَّارِ دُخُولًا الْجَنَّةَ، مُقْبِلاً بِوَجْهِهِ قِبَلَ النَّارِ، فَيَقُولُ: يَا رَبِّ اصْرِفْ وَجْهِي عَنِ النَّارِ، قَدْ قَشَبَنِي رِيحُهَا، وَأَحْرَقَنِي ذَكَاؤُهَا، فَيَقُولُ: هَلْ عَسَيْتَ إِنْ فُعِلَ ذَلِكَ بِكَ أَنْ تَسْأَلَ غَيْرَ ذَلِكَ فَيَقُولُ: لاَ وَعِزَّتِكَ، فَيُعْطِي اللهَ مَا يَشَاءُ مِنْ عَهْدٍ وَمِيثَاقٍ، فَيَصْرِفُ اللهُ وَجْهَهُ عَنِ النَّارِ، فَإِذَا أَقْبَلَ بِهِ عَلَى الْجَنَّةِ، رَأَى بَهْجَتَهَا سَكَتَ مَا شَاءَ اللهُ أَنْ يَسْكُتَ، ثُمَّ قَالَ: يَا رَبِّ قَدِّمْنِي عِنْدَ بَابِ الْجَنَّةِ، فَيَقُولُ اللهُ: أَلَيْسَ قَدْ أَعْطَيْتَ الْعُهُودَ وَالمِيثَاقَ، أَنْ لاَ تَسْأَلَ غَيْرَ الذي كُنْتَ سَأَلْتَ فَيَقُولُ: يَا رَبِّ لاَ أَكُونُ أَشْقَى خَلْقِكَ، فَيَقُولُ: فَمَا عَسَيْتَ إِنْ أُعْطِيتَ ذَلِكَ أَنْ لاَ تَسْأَلَ غَيْرَهُ فَيَقُولُ: لاَ وَعِزَّتِكَ، لاَ أَسْأَلُ غَيْرَ ذَلِكَ، فَيُعْطِي رَبَّهُ مَا شَاءَ مِنْ عَهْدٍ وَمِيثَاقٍ، فَيُقَدِّمُهُ إِلَى بَابِ الْجَنَّةِ، فَإِذَا بَلَغَ بَابَهَا، فَرَأَى زَهْرَتَهَا، وَمَا فِيهَا مِنَ النَّضْرَةِ وَالسُّرُورِ، فَيَسْكُتُ مَا شَاءَ اللهُ أَنْ يَسْكُتَ، فَيَقُولُ: يَا رَبِّ أَدْخِلْنِي الْجَنَّةَ، فَيَقُولُ اللهُ: وَيْحَكَ يَا ابْنَ آدَمَ، مَا أَغْدَرَكَ، أَلَيْسَ قَدْ أَعْطَيْتَ العَهْدَ وَالمِيثَاقَ، أَنْ لاَ تَسْأَلَ غَيْرَ الذي أُعْطِيتَ فَيَقُولُ: يَا رَبِّ لاَ تَجْعَلْنِي أَشْقَى خَلْقِكَ، فَيَضْحَكُ اللهُ عَزَّ وَجَلَّ مِنْهُ، ثُمَّ يَأْذَنُ لَهُ فِي دُخُولِ الْجَنَّةِ، فَيَقُولُ: تَمَنَّ، فَيَتَمَنَّى حَتَّى إِذَا انْقَطَعَتْ أُمْنِيَّتُهُ، قَالَ اللهُ عَزَّ وَجَلَّ: زِدْ مِنْ كَذَا وَكَذَا، أَقْبَلَ يُذَكِّرُهُ رَبُّهُ، حَتَّى إِذَا انْتَهَتْ بِهِ الأَمَانِيَّ، قَالَ اللهُ تَعَالَى: لَكَ ذَلِكَ وَمِثْلُهُ مَعَهُ).

قَالَ أَبُو سَعِيدٍ الْخُدْرِيِّ لأَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: إِنَّ رَسُولَ اللهِ ﷺ قَالَ: (قَالَ اللهُ لَكَ ذَلِكَ وَعَشَرَةُ أَمْثَالِه). قَالَ أَبُو هُرَيْرَةَ: لَمْ أَحْفَظْ مِنْ رَسُولِ اللهِ ﷺ إِلاَّ قَوْلَهُ: (لَكَ ذَلِكَ وَمِثْلُهُ مَعَهُ). قَالَ أَبُو سَعِيدٍ: إِنِّي سَمِعْتُهُ يَقُولُ: (ذَلِكَ لَكَ وَعَشَرَةُ أَمْثَالِه). رواه البخاري.

1104. Narrated Abu-Huraira ﷺ; 'The people said; O Allah's Messenger! Shall we see our Lord on the Day of Resurrection?' He replied: "Do you have any doubt in seeing the full moon on a clear night when there are no clouds?" They replied; 'No. Allah's Messenger! He said: "Do you have any doubt in seeing the sun when there are no clouds?" They replied; 'No. Allah's Messenger!. He said: "You will see Allah (your Lord) in the same way. On the Day of Resurrection, people will be gathered and He will order the people to follow what they used to worship. So some of them will follow the sun, some will follow the moon, and some will follow other deities. Only this nation (the Muslims) will be left with its hypocrites. Allah ﷻ will come to them and say:
"I am Your Lord." They will say; 'We shall stay in this place till our Lord comes to us and when our Lord will come, we will recognize Him.' Then Allah ﷻ will come to them again and say: "I am your Lord." They will say; 'You are our Lord.' Allah will call them and As-Sirat (a slippery bridge on which there will be clamps and hooks like the thorn of Sa'adan will be laid across Hell and I (Muhammad) shall be the first amongst the Messengers to cross it with my followers. Nobody except the Messengers will then be able to speak and they will be saying then: "O Allah! Save us, O Allah! Save us." There will be hooks like the thorns of Al-Sa'adan in Hell. Have you seen the thorns of As-Sa'adan?" The people said; 'Yes.' He said: These hooks will be like the thorns of Al-Sa'adan but nobody except Allah knows their greatness in

size and these will entangle the people according to their deeds; some of them will fall and stay in Hell forever; others will receive punishment (torn into small pieces) and will get out of Hell, till when Allah intends to show mercy at whomever He likes amongst the people of Hell, He will order the angels to take out of Hell those who worshipped none but Him Alone. The angels will take them out by recognizing them from the traces of prostrations. For, Allah has forbidden Hellfire to eat away those traces. So they will come out of Hellfire, it will eat away from the whole of the human body except the marks of the prostrations. At that time they will come out of Hellfire as mere skeletons. The Water of Life will be poured on them and as a result they will grow like the seeds growing on the bank of a flowing floodwater stream. Then when Allah had finished from the Judgment amongst His creations, one man will be left between Hell and Paradise and he will be the last man from the people of Hell to enter Paradise. He will be facing Hell, and will say; 'O Allah! Turn my face from the fire as its wind has dried me and its steam has burnt me.' Allah will ask him: "Will you ask for anything more in case this favor is granted to you?" He will say; 'No, by Your (Honor) Power!' And he will give to his Lord ﷻ what he will of the pledges and the covenants. Allah will then turn his face from Hellfire .When he will face Paradise and will see its charms he will remain quiet as long as Allah wills. He then will say; 'O my Lord! Let me go to the gate of Paradise.' Allah will ask him: "Have not you given pledges and made covenants (to the effect) that you would not ask for anything more than what you requested at first?" He will say; 'O my Lord! Do not make me the most wretched amongst Your creatures.' Allah will say: "If this request is granted, will you then ask for anything else?" He will say; 'No! By Your (Honor) Power! I shall not ask for anything else.' Then he will

give to his Lord what He will of the pledges and the covenants. Allah will then let him go to the gate of Paradise. On reaching there and seeing its life, charm, and pleasures he will remain quiet as long as Allah wills and then he will say; 'O my Lord! Let me enter Paradise.' Allah ﷻ will say: "May Allah be Merciful at you, O son of Adam! How treacherous you are! Haven't you made covenants and given the pledges that you will not ask for anything more than what you have been given?' He will say; 'O my Lord! Do not make me the most wretched amongst Your creatures.' So Allah will laugh and allow him to enter Paradise. Allah ﷻ will ask him to request as much as he likes. He will do so till all his desires have been fulfilled. Then Allah ﷻ will say: "Request more of such and such things." Allah will remind him and when all his desires and wishes have been fulfilled, Allah ﷻ will say: "All this is granted to you and a similar amount besides." (Bukhari).

Abu-Sa'eed Al-Khudri ﷺ said to Abu-Huraira ﷺ; 'Allah's Messenger ﷺ said: 'Allah ﷻ said: "That is for you and ten times more like it.' Abu-Huraira ﷺ said; 'I do not remember from Allah's Messenger ﷺ except (his saying): "All this is granted to you and a similar amount besides.' Abu-Sa'eed said; 'I heard him saying: "That is for you and ten times more the like of it." (Bukhari).

١١٠٥- حديث أَبِي سَعِيدِ الْخُدْرِيِّ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: إِنَّ اللهَ يَقُولُ لأَهْلِ الْجَنَّةِ: يَا أَهْلَ الْجَنَّةِ يَقُولُونَ: لَبَّيْكَ، رَبَّنَا وَسَعْدَيْكَ فَيَقُولُ: هَلْ رَضِيتُمْ فَيَقُولُونَ: وَمَا لَنَا لاَ نَرْضى وَقَدْ أَعْطَيْتَنَا مَا لَمْ تُعْطِ أَحَدًا مِنْ خَلْقِكَ فَيَقُولُ: أَنَا أُعْطِيكُمْ أَفْضَلَ مِنْ ذلِكَ قَالُوا: يَا رَبِّ وَأَيُّ شَيْءٍ أَفْضَلُ مِنْ ذَلِكَ فَيَقُولُ: أُحِلُّ عَلَيْكُمْ رِضْوَانِي، فَلاَ أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا أخرجه البخاري.

1105. Narrated Abu-Sa'eed Al-Khudri ; 'The Messenger of Allah ﷺ said: "Allah ﷻ will say to the people of Paradise: "People of Paradise!" They will say; 'Labbayaka Rabbana Wa Sa'adayka, Our Lord! We are responding to You." He will say to them: "Have you got satisfied?" They will say; 'What prevented us from getting satisfied. You have given us what You have not given any of Your creatures.' He will say: "I will give you something better than this." They will ask; 'Which thing is better thasn this?' He will say: "I will envelop you in My pleasure. I will never get angry with you forever." (Bukhari).

١١٠٦- عَنْ جَرِيرٍ قَالَ: كُنَّا مع النَّبِيّ ﷺ فَنَظَرَ إِلَى الْقَمَرِ لَيْلَةً فَقَالَ: (إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ)، كَمَا تَرَوْنَ هذَا الْقَمَرَ، لاَ تُضَامُونَ فِي رُؤْيَتِه، فَإِنِ اسْتَطَعْتُمْ أَنْ لاَ تُغْلَبُوا عَلَى صَلاَةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا فَافْعَلُوا). ثُمَّ قَرَأَ: (وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الغُرُوبِ). رواه البخاري.

1106. Narrated Jareer; 'We were with the Prophet ﷺ. He looked at the moon on a fullmoon night and said: "Certainly you will see your Lord as you see this moon and you will have no trouble in seeing Him. So if you can avoid missing (through sleep or business…etc.) the prayers before sunrise Al Fajr and the prayer before sunset Asr, you must do so." He then recited Allah's Statement:

﴿ فَاصْبِرْ عَلَى مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوب﴾ (ق ٣٩)

bear with patience (O Muhammad) all that they say, and glorify the Praises of your Lord, before rising of the sun and before (its) setting *" S: 50-39.

١١٠٧- حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ الصَّنْعَانِيُّ عَنْ مَعْمَرٍ عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ عَنْ أَبِي وَائِلٍ عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ كُنْتُ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ فَأَصْبَحْتُ يَوْمًا قَرِيبًا مِنْهُ وَنَحْنُ نَسِيرُ فَقُلْتُ يَا رَسُولَ اللَّهِ أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ وَيُبَاعِدُنِي عَنِ النَّارِ قَالَ لَقَدْ سَأَلْتَنِي عَنْ عَظِيمٍ وَإِنَّهُ لَيَسِيرٌ عَلَى مَنْ يَسَّرَهُ اللَّهُ عَلَيْهِ تَعْبُدُ اللَّهَ وَلَا تُشْرِكُ بِهِ شَيْئًا وَتُقِيمُ الصَّلَاةَ وَتُؤْتِي الزَّكَاةَ وَتَصُومُ رَمَضَانَ وَتَحُجُّ الْبَيْتَ ثُمَّ قَالَ أَلَا أَدُلُّكَ عَلَى أَبْوَابِ الْخَيْرِ الصَّوْمُ جُنَّةٌ وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ وَصَلَاةُ الرَّجُلِ مِنْ جَوْفِ اللَّيْلِ قَالَ ثُمَّ تَلَا ﴿ تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ(١٦) فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ (١٧) ﴾ (السجدة١٦ : ١٧)

ثُمَّ قَالَ أَلَا أُخْبِرُكَ بِرَأْسِ الْأَمْرِ كُلِّهِ وَعَمُودِهِ وَذِرْوَةِ سَنَامِهِ قُلْتُ بَلَى يَا رَسُولَ اللَّهِ قَالَ رَأْسُ الْأَمْرِ الْإِسْلَامُ وَعَمُودُهُ الصَّلَاةُ وَذِرْوَةُ سَنَامِهِ الْجِهَادُ ثُمَّ قَالَ أَلَا أُخْبِرُكَ بِمَلَاكِ ذَلِكَ كُلِّهِ قُلْتُ بَلَى يَا نَبِيَّ اللَّهِ فَأَخَذَ بِلِسَانِهِ قَالَ كُفَّ عَلَيْكَ هَذَا فَقُلْتُ يَا نَبِيَّ اللَّهِ وَإِنَّا لَمُؤَاخَذُونَ بِمَا نَتَكَلَّمُ بِهِ فَقَالَ ثَكِلَتْكَ أُمُّكَ يَا مُعَاذُ وَهَلْ يَكُبُّ النَّاسَ فِي النَّارِ عَلَى وُجُوهِهِمْ أَوْ عَلَى مَنَاخِرِهِمْ إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

1107. Narrated Mo'az ibn Jabal; 'I was with the Prophet ﷺ on a journey. One morning, I was near him. I said; 'Messenger of Allah! Tell me About a deed that is liable to admit me into Paradise and keep me away from Fire.' The Messenger of Allah ﷺ said: "You have asked me About a grave thing yet it is easy for him that Allah ﷻ has made it easy to him. You should worship Allah ﷻ ascribing nothing with Him, perform the prayer, give Zakat, observe fasting,

and perform pilgrimage (to Mecca)." Mo'az said; 'The Messenger of Allah ﷺ said: "Would I guide you to the ways of goodness? Fasting is a shield, giving (obligatory and voluntary) charity extinguishes sin as water extinguishes fire, and performing the voluntary Night Prayer in the last part of night." Mo'az said; 'The Messenger of Allah ﷺ recited:

"They slip quietly away from their bedings to appeal to their Lord in fear and hope, and they spend (in charity) out of the sustenance that We have bestowed on them * Now no person knows what delights of the eye are kept hidden (in reserve) for them, as a reward for their (good) deeds *" S: 32-16,17. Mo'az said; 'The Messenger of Allah ﷺ said: "Would I inform you About the head and the peek of the affair?" I said; 'Yes indeed, Messenger of Allah!' He said: "The head matter is Islam and its peek is Al Jihad." Mo'az said; 'Then, the Messenger of Allah ﷺ said: "Would I inform you About the overwhelming thing over these things?" I said; 'Yes indeed, Prophet of Allah!' He caught his tongue and said: "Withhold this." I said; 'Would we be called to account for what we speak Prophet of Allah?' He said: "May your mother be deprived of you Mo'az! Does anything besides the tongue drag people in Fire?" (At-Termizi)

١١٠٨- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ الْبُنَانِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ صُهَيْبٍ عَنِ النَّبِيِّ ﷺ فِي قَوْلِهِ ﴿ تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفاً وَطَمَعاً وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ (١٦) ﴾ (السجدة ١٦) .قَالَ إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ نَادَى مُنَادٍ إِنَّ لَكُمْ عِنْدَ اللَّهِ مَوْعِدًا قَالُوا أَلَمْ يُبَيِّضْ وُجُوهَنَا وَيُنَجِّنَا مِنَ النَّارِ وَيُدْخِلْنَا الْجَنَّةَ قَالُوا بَلَى قَالَ فَيَنْكَشِفُ الْحِجَابُ قَالَ فَوَاللَّهِ مَا أَعْطَاهُمْ شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَيْهِ قَالَ أَبُو

عِيسَى هَذَا حَدِيثٌ إِنَّمَا أَسْنَدَهُ حَمَّادُ بْنُ سَلَمَةَ وَرَفَعَهُ وَرَوَى سُلَيْمَانُ بْنُ الْمُغِيرَةِ وَحَمَّادُ بْنُ زَيْدٍ هَذَا الْحَدِيثَ عَنْ ثَابِتٍ الْبُنَانِيِّ عَنْ عَبْدِ الرَّحْمَنِ ابْنِ أَبِي لَيْلَى قَوْلَهُ *

1108. Narrated Sohayb; 'The Prophet ﷺ commenting on the verse that says:

"To those who do right is a goodly (reward) and even more. Besides, no darkness or shame shall cover their faces! These are the rightful owners of Paradise. They will abide therein eternally *" S: 10-26, as saying: "If the people of Paradise entered Paradise, a caller will call: "You have an appointment with Allah ﷻ." They will say: "Has not Allah ﷻ whitened our faces, saved us from Fire, and admitted us into Paradise?' They will say: "Yes." At that, the veil (of Majesty) will be removed and by Allah, Allah ﷻ has not given them a more loved thing than looking at Him (His Face)."

١١٠٩- حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ حَدَّثَنَا أَيُّوبُ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ إِذَا اقْتَرَبَ الزَّمَانُ لَمْ تَكَدْ رُؤْيَا الْمُؤْمِنِ تَكْذِبُ وَأَصْدَقُهُمْ رُؤْيَا أَصْدَقُهُمْ حَدِيثًا وَرُؤْيَا الْمُسْلِمِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ وَالرُّؤْيَا ثَلَاثٌ فَالرُّؤْيَا الصَّالِحَةُ بُشْرَى مِنَ اللَّهِ وَالرُّؤْيَا مِنْ تَحْزِينِ الشَّيْطَانِ وَالرُّؤْيَا مِمَّا يُحَدِّثُ بِهَا الرَّجُلُ نَفْسَهُ فَإِذَا رَأَى أَحَدُكُمْ مَا يَكْرَهُ فَلْيَقُمْ فَلْيَتْفُلْ وَلَا يُحَدِّثْ بِهَا النَّاسَ قَالَ وَأُحِبُّ الْقَيْدَ فِي النَّوْمِ وَأَكْرَهُ الْغُلَّ الْقَيْدُ ثَبَاتٌ فِي الدِّينِ قَالَ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

1109. Narrated Abu-Huraira; 'The Messenger of Allah ﷺ said: "In the end of time, the believer's vision will hardly come untrue. The most truthful believer would have the most truthful vision. And the believer's vision is one part of forty-six parts of Prophethood. Vision has three kinds; the righteous vision is a good tiding from Allah ﷻ, the sad vision

is from Satan, and the vision that one indulges himself in. Thus, if one of you saw what he dislikes, let him rise up, spit, and let him not tell people About it. I love fetter and hate the yoke[45] for the fetter means fixed feet in the religion (refrain from doing evil)." (At-Termizi).

١١١٠- حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ حَدَّثَنَا أَبُو دَاوُدَ عَنْ شُعْبَةَ عَنْ قَتَادَةَ أَنَّهُ سَمِعَ أَنَسًا يُحَدِّثُ عَنْ عُبَادَةَ بْنِ الصَّامِتِ أَنَّ النَّبِيَّ ﷺ قَالَ رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ قَالَ وَفِي الْبَاب عَنْ أَبِي هُرَيْرَةَ وَأَبِي رَزِينٍ الْعُقَيْلِيِّ وَأَبِي سَعِيدٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَعَوْفِ بْنِ مَالِكٍ وَابْنِ عُمَرَ وَأَنَسٍ قَالَ وَحَدِيثُ عُبَادَةَ حَدِيثٌ صَحِيحٌ *

1110. Narrated Obada ibn Al-Samit; 'The Prophet ﷺ said: "The believer's vision is one part of forty six parts of Prophethood." (At-Termizi).

١١١١- حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا أَبُو قَطَنٍ عَمْرُو بْنُ الْهَيْثَمِ الْبَغْدَادِيُّ حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ قَالَ قُلْتُ لابْنِ أَبِي أَوْفَى أَوْصَى رَسُولُ اللَّهِ ﷺ قَالَ لا قُلْتُ كَيْفَ كُتِبَتِ الْوَصِيَّةُ وَكَيْفَ أَمَرَ النَّاسَ قَالَ أَوْصَى بِكِتَابِ اللَّهِ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ لا نَعْرِفُهُ إلا مِنْ حَدِيثِ مَالِكِ بْنِ مِغْوَلٍ *

1111. Narrated Talha ibn Mosarrif; 'I said to Ibn Abu-Awfa; 'Did the Messenger of Allah ﷺ bequeath?' He said; 'No.' I said; 'How was the bequest written and how did he

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[45] The chain that is tied round the neck of the slave or the prisoner. It is disliked by the Prophet ﷺ because it is one of the marks of the people of Fire. Allah ﷻ says about them:
"For the unbelievers, We have prepared chains, yokes, and a blazing Fire *"

order the people?' He said; 'He recommended the people (to cling to Allah's Book.' (At-Termizi).

١١١٢- حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ عَجْلانَ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ عَنِ ابْنِ مُحَيْرِيزٍ عَنِ الصُّنَابِحِيِّ عَنْ عُبَادَةَ بْنِ الصَّامِتِ أَنَّهُ قَالَ دَخَلْتُ عَلَيْهِ وَهُوَ فِي الْمَوْتِ فَبَكَيْتُ فَقَالَ مَهْلا لِمَ تَبْكِي فَوَاللَّهِ لَئِنِ اسْتُشْهِدْتُ لَأَشْهَدَنَّ لَكَ وَلَئِنْ شُفِّعْتُ لأَشْفَعَنَّ لَكَ وَلَئِنِ اسْتَطَعْتُ لأَنْفَعَنَّكَ ثُمَّ قَالَ وَاللَّهِ مَا مِنْ حَدِيثٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ لَكُمْ فِيهِ خَيْرٌ إِلا حَدَّثْتُكُمُوهُ إِلا حَدِيثًا وَاحِدًا وَسَوْفَ أُحَدِّثُكُمُوهُ الْيَوْمَ وَقَدْ أُحِيطَ بِنَفْسِي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ مَنْ شَهِدَ أَنْ لا إِلَهَ إِلا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ حَرَّمَ اللَّهُ عَلَيْهِ النَّارَ وَفِي الْبَاب عَنْ أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَعَلِيٍّ وَطَلْحَةَ وَجَابِرٍ وَابْنِ عُمَرَ وَزَيْدِ بْنِ خَالِدٍ قَالَ سَمِعْت ابْنَ أَبِي عُمَرَ يَقُولُ سَمِعْتُ ابْنَ عُيَيْنَةَ يَقُولُ مُحَمَّدُ بْنُ عَجْلانَ كَانَ ثِقَةً مَأْمُونًا فِي الْحَدِيثِ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَالصُّنَابِحِيُّ هُوَ عَبْدُ الرَّحْمَنِ بْنُ عُسَيْلَةَ أَبُو عَبْدِ اللَّهِ وَقَدْ رُوِيَ عَنِ الزُّهْرِيِّ أَنَّهُ سُئِلَ عَنْ قَوْلِ النَّبِيِّ ﷺ مَنْ قَالَ لا إِلَهَ إِلا اللَّهُ دَخَلَ الْجَنَّةَ فَقَالَ إِنَّمَا كَانَ هَذَا فِي أَوَّلِ الإِسْلامِ قَبْلَ نُزُولِ الْفَرَائِضِ وَالأَمْرِ وَالنَّهْيِ قَالَ أَبو عِيسَى وَوَجْهُ هَذَا الْحَدِيثِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ أَنَّ أَهْلَ التَّوْحِيدِ سَيَدْخُلُونَ الْجَنَّةَ وَإِنْ عُذِّبُوا بِالنَّارِ بِذُنُوبِهِمْ فَإِنَّهُمْ لا يُخَلَّدُونَ فِي النَّارِ وَقَدْ رُوِيَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَأَبِي ذَرٍّ وَعِمْرَانَ بْنِ حُصَيْنٍ وَجَابِرِ بْنِ عَبْدِ اللَّهِ وَابْنِ عَبَّاسٍ وَأَبِي سَعِيدٍ الْخُدْرِيِّ وَأَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ سَيَخْرُجُ قَوْمٌ مِنَ النَّارِ مِنْ أَهْلِ التَّوْحِيدِ وَيَدْخُلُونَ الْجَنَّةَ هَكَذَا رُوِيَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ وَإِبْرَاهِيمَ النَّخَعِيِّ وَغَيْرِ وَاحِدٍ مِنَ التَّابِعِينَ فِي تَفْسِيرِ هَذِهِ الآيَةِ ﴿ رُبَمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ ﴾ (الحجر ٢) .

قَالُوا إِذَا أُخْرِجَ أَهْلُ التَّوْحِيدِ مِنَ النَّارِ وَأُدْخِلُوا الْجَنَّةَ وَدَّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ *

1112. Narrated Ibn Mohayreez Al-Sonabihiyy; I entered on Obada ibn As-Samit while he was in the deathbed and wept. He said; 'Wait. Why do you weep? By Allah, if I will be asked to give testimony, certainly, I would give it for you, if I will be permitted to interced, certainly, I would intercede for you, and if I will be able to benefit you, certainly, I would benefit you.' Then Ibn Mohayreez said; Obada said; 'By Allah, there is no Hadith that brings goodness to you except that one Hadith that I will narrate to you for I am About to die[46]. I heard the Messenger of Allah ﷺ saying: "He that testified that "La Ilaha Illallah (None has the right to be worshipped except Allah)" and that " Muhammad Rasool Allah, Allah ﷻ would not admit him into Fire."

Abu-Issa said; 'This Hadith is Hasan Saheeh Ghareeb and it was narrated that Az-Zohri was asked About the statement of the Prophet ﷺ: "He that said; 'La Ilaha Illallah (None has the right to be worshipped except Allah), has entered Paradise" and he said; 'This was in the first days of Islam before imposing the duties, the commandments and the prohibitions.' Abu-Issa added; 'Some scholars say that the people of At-Tawheed, those who believe in Oneness of Allah ﷻ will enter Paradise finally despite receiving chastisement for sins other than polytheism and unbelief. Thus, they will be tortured temporarily i.e. they will never be tortured limitlessly or eternally.' It was narrated through Abdullah ibn Mas'oud, Abu-Zarr, Omran ibn Hosayn, Jaber ibn Abdullah, Ibn Abbas, Abu-Sa'eed Al-Khudri, Anas ibn Malek and others from the Prophet ﷺ his saying: "Some people of Fire of the people of At-Tawheed, those who believe in

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[46] Al-Qadhi Iyadh said; 'Obada ؓ concealed what he feared lest it should cause harm because some people cannot grasp it especially it does not relate to a prescribed penalty or abandon a commandment. This is well known about the companions ؓ. They would conceal what might cause harm

Oneness of Allah ﷻ will come out from Fire and enter Paradise." This is understood from the interpretation of the verse that says:

"Again and again those who disbelieved will wish that they had bowed (to Allah's Will) in Islam *" S: 15-2. The people of interpretaion of the Noble Koran say; 'If the people of Al-Tawheed will be taken out from Fire and admitted into Paradise, the unbelievers will regret and hope that they would have been Muslims.'

دار المنـــارة

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